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OBSERVATIONS
ON THE
ANTIQUITIES
Historical and Monumental,
OF THE
County of *CORNWALL*.
CONSISTING OF
SEVERAL ESSAYS

ON THE
First INHABITANTS, DRUID-SUPERSTITION, CUSTOMS,
And REMAINS of the Most Remote ANTIQUITY,
In BRITAIN, and the BRITISH ISLES:
Exemplify'd and prov'd by MONUMENTS now Extant in
CORNWALL and the SCILLY ISLANDS,

Faithfully drawn on the Spot, and Engrav'd according to their Scales annex'd.

WITH A SUMMARY OF THE
Religious, Civil, and Military State of *Cornwall* before the *Norman Conquest*;
Illustrated by the Plans and Elevations of several Ancient Castles,
An Eastern VIEW of the Monastery and Site of St. MICHAEL'S MOUNT: And
a VOCABULARY of the CORNU-BRITISH LANGUAGE.

By WILLIAM BORLASE, A.M. F.R.S. Rector of *Ludgvan*.

*Miratur, facilesque oculos fert omnia circum
Æneas, capiturque locis, et singula lætus
Exquiratque, auditque virum Monumenta priorum.* VIRG.

O X F O R D:

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MDCCLIV.



T O

Sir J O H N St. A U B Y N,

Of C L O W A N C E,

In the County of *Cornwall*, Bart.

S I R,



WHILST I was collecting the following Monuments, at my leisure hours several years since, I feldom added any thing to the number without communicating it to Your late excellent Father ; who, curious as he was in most parts of knowledge, and particularly fond of this his native County, receiv'd double pleasure from every thing remarkable in Art, Nature, and Antiquity, which it was found to contain.

I was then in hopes of writing somewhat concerning this County, which might in time make its appearance under the unexceptionable Patronage of one, who had represented it in Parliament for many
years

years with such an universal Reputation as could proceed only from the most distinguish'd Abilities, and the most eminent Integrity in the use and application of them.

But his death put an end to those hopes, and whilst for want of such a Patron, (after I had thrown these Papers into the following order,) I was hesitating, whether I should publish them or not; You were pleas'd, Sir, to fix me in the design, by encouraging the Publication in the most friendly and generous manner.

In dedicating therefore this Work to You, I do but comply with the rules of Justice, and the dictates of Gratitude, and readily embrace this public opportunity of acknowledging my self,

S I R,

Your Most Oblig'd, and

Obedient Humble Servant,

William Borlase.

TO THE
READER.

THERE is no study more instructive and entertaining than that of ancient and modern History, and though the latter may be more interesting, easy, and pleasant, yet the former is also a most necessary part of Knowledge, as it enlarges our prospects, furnishes us with a great variety of examples both of Virtue and Vice, produces frequent instances of Science and Errour, and discovers the manner in which great actions have been conducted, and great attempts have miscarried.

Now the study of Antiquity is the study of Ancient History, and the proper business of an Antiquarian, is, to collect what is dispers'd, more fully to unfold what is already discover'd, to examine controverted points, to settle what is doubtful, and by the authority of Monuments and Histories, to throw light upon the manners, arts, languages, policy and religion of past ages.

Antiquities may be either consider'd as foreign or domestic; such, I mean, as relate to other people and countries, or are peculiar to our own.

It is the usual observation of Foreigners, that English Travellers are too little acquainted with their own country; and so far this may be true, that Englishmen (otherwise well qualify'd to appear in the world) go abroad in quest of the rarities of other countries, before they know sufficiently what their own contains; and afterwards returning captivated with the Medals, Statues, Pictures, and Architecture of Greece and Italy, have seldom any relish for the ruder products of ancient Britain. My situation in life (whatever my inclinations might be) confin'd me to a different track; I saw my self plac'd in the midst of Monuments, the works of the ancient Britans, where there were few Grecian or Roman Remains to be met with; my curiosity therefore, could only be gratified by what was in its reach, and was confined to the study of our own Antiquities, and these papers are the fruits of that study.

Whether these fruits (if I may carry on the allusion) may suit the taste of all, I much question, but however fond we may be of the superiour flavour and beauty of what comes from abroad, it would be very unwise in us to exclude every thing from our entertainments which our own Country produces.

To fix me in the choice of this subject, not only my situation in life, but the manner in which it has been treated of by others, has greatly contributed. For first, Book I. as to Cornwall, I found its History and Monuments but faintly touched in the Survey of Mr. Carew, a gentleman of great learning and ingenuity, and extremely capable of describing his Country, if the infancy of these studies, at that time*, had afforded * About the year 1600. him sufficient light, and proper materials.

The better part of Norden's Survey, which comes next, is a meer transcript of Mr. Carew, and from the other parts of that work very little of moment is to be learnt.

These authors have written professedly of Cornwall; and where this county is treated of collectively with many others, making only a part of the whole (as in the general writers of England, Leland, Camden, Speed, &c.) such Memoirs of it must be still more incompleat.

Book II. and
III.

*As to the History of the Druids, I found that branch in a worse condition, most authors having contented themselves with enlarging upon several passages in Julius Cesar's account of this ancient Priesthood, and what Pliny has left us on the same subject, so regularly, that their attempts in the Druid History may justly be look'd upon as no other than Paraphrases upon what had been said before, without establishing any disputed fact, or discovering any thing new, by having recourse to the Monuments which the Druids left behind them.**

That valuable collection of Antiquities by Montfaucon, for which the Learned are so much oblig'd to him, contains but few ancient Druid Monuments, and those the meanest designs, and worst engravings of that voluminous work.

2 Vol. 4to. by
Monf. Martin.

The Author of the Religion of the ancient Gauls labours under the same deficiency, and is rather too redundant in his own Dissertations, whilst the too timorous Author, mention'd before him, will scarce hazard a single conjecture; an excess of caution, which, in one of such modesty and knowledge, is much to be lamented.

History of the
Druids. 8vo.

Mr. Toland has written on this subject, but I doubt whether ever he copied or measured one Monument, and the authorities upon which he asserts many extraordinary particulars, have never yet been produc'd.

Mona illustrata,
4to.

The Reverend Mr. Rowland took a better method to advance this kind of Learning; he examin'd a great variety of Druid Monuments in Anglesea, has describ'd them as particularly as he could, (though his Drawings are extremely short of the rest of his performance) and gives the world many pertinent observations upon them: He understood the British and learned languages, and has made a proper Application of both, in order to give light to his subject.

Temple at
Clasarnifs.

Mr. Martin, in his description of the Western Isles, speaks of many remains of the Druid Superstition in those Islands, but, as I remember, there is but one Drawing engrav'd, and that a very faulty one, by no means corresponding with the verbal description. In short, so little use has been made of the Druid Monuments (undoubtedly the best supports of their History) that the more I read of those authors, the more fully I was convinc'd of the necessity of copying the original Monuments, which lay round me, and offering something to the Publick, which their undeniable properties suggested, and, I hope, will still maintain.

I must not forget to acknowledge, that this branch of Antiquity (as well as most others) is greatly oblig'd to the labours of the learned and ingenious Dr. Stukeley, particularly in his Stonehenge and Abury; and that Keyser, in his Antiquities, supports his judicious Remarks with very entertaining instances from the customs and history of the Northern, as well as other nations.

Book IV.

The fourth book is intended to confirm a point of History hitherto disputed, by shewing, that the Romans were not only in Cornwall, but conquer'd it early, and by their Coins, Sepulchres, and other Remains, appear to have subdued every part of it.

Next follow some Observations on the Military and Religious affairs of Cornwall, preceding the Norman Conquest, with some gleanings of History relating to the Civil government of this County, its Princes, and Wars, in as much order as my Reading will afford.

* See Elias Schedius de Diis Germanis.—Smith's Syntagma de Druidis.—A Collection of French and German Writers in Frickius de Druidis. Sheringham.—Sammes, &c.

The remaining sheets I have dedicated to the recovery and preservation of the Cornish language, of which more will be premis'd to that part of the Work.

This is the shell, what it contains must here bespeak the candour of the learned reader.

Great perfection cannot be expected, where the Subject is so obscure, the Age so remote, and the Materials so dispers'd, few, and rude; where we must range into such distant countries for History and Examples, and into so many languages for Quotations.

Some of the mistakes and errors I must take wholly upon myself. The literal errors of the Press, the Printer and I must take betwixt us; but, however numerous they are, I have not endeavour'd to make them seem less, by concealing some, and crowding the rest into a heap, but have chosen rather to place them in such regular columns, that when a mistake occurs, the reader may turn to the list of Errata, and easily find the Error by the Page.

Some misquotations of Page and Book (as my situation did not always afford me Originals, nor indeed often, the most correct Editions) may justly be charg'd upon the Authors, upon whose credit I was oblig'd to depend.

I allow that I have frequently ventur'd to differ in opinion from some of the first rank of Literature, because I think every Author, in justice to the Publick, is oblig'd to give his own sentiments, rather than implicitly follow those of other people; but whenever I differ, I hope it is with decency, I am sure it is not without some reluctance.

I have neither neglected the learned, nor unlearned, but have gather'd what plain truths I found in each, and endeavour'd to illustrate my Subject with both, but never copy'd either, that I can recollect, without taking care that every Reader should know it.

I have been always ready to submit my papers to revisal and correction, and many Gentlemen, allow'd to be well vers'd in studies of this kind, can testify, that I have oftener entreated their assistance in this respect, than I have been able to obtain it.

In treating of the Superstition, and Rock-Monuments of the Druids, I may seem too conjectural to those, who will make no allowances for the deficiencies of History, nor be satisfy'd with any thing but evident truths; but where there is no Certainty to be obtain'd, Probabilities must suffice, and Conjectures are no faults, but when they are either advanc'd as real truths, or too copiously pursued, or peremptorily insisted upon as decisive.—In Subjects of such distant ages, where History will so often withdraw her taper, Conjecture may sometimes strike a new light, and the truths of Antiquity be more effectually pursu'd, than where people will not venture to guess at all. One Conjecture may move the Veil, another partly remove it, and a third happier still, borrowing light and strength from what went before, may wholly disclose what we want to know.

'Tis a very desirable character which Dr. Plot gives of the writings of the famous Dr. Willis, that "in them there is nothing trivial, most new, and all most ingenious." Oxfordsh. pag. 309. I am afraid, that in the following Treatise, more things will appear trivial than new, and more new than ingenious, especially to those who will not admit the necessity of minute and circumstantial Descriptions and Measurements.

But notwithstanding this—some Monuments scarce so fully explain'd in others, some new ones first discover'd, others illustrated by citations from the most learned ancients, not hitherto so apply'd, and some difficulties in History clear'd up, will, I hope, be found in the following work; and I flatter myself, upon the whole, that future Writers upon the British Antiquities, may find their task somewhat the easier for these Observations.

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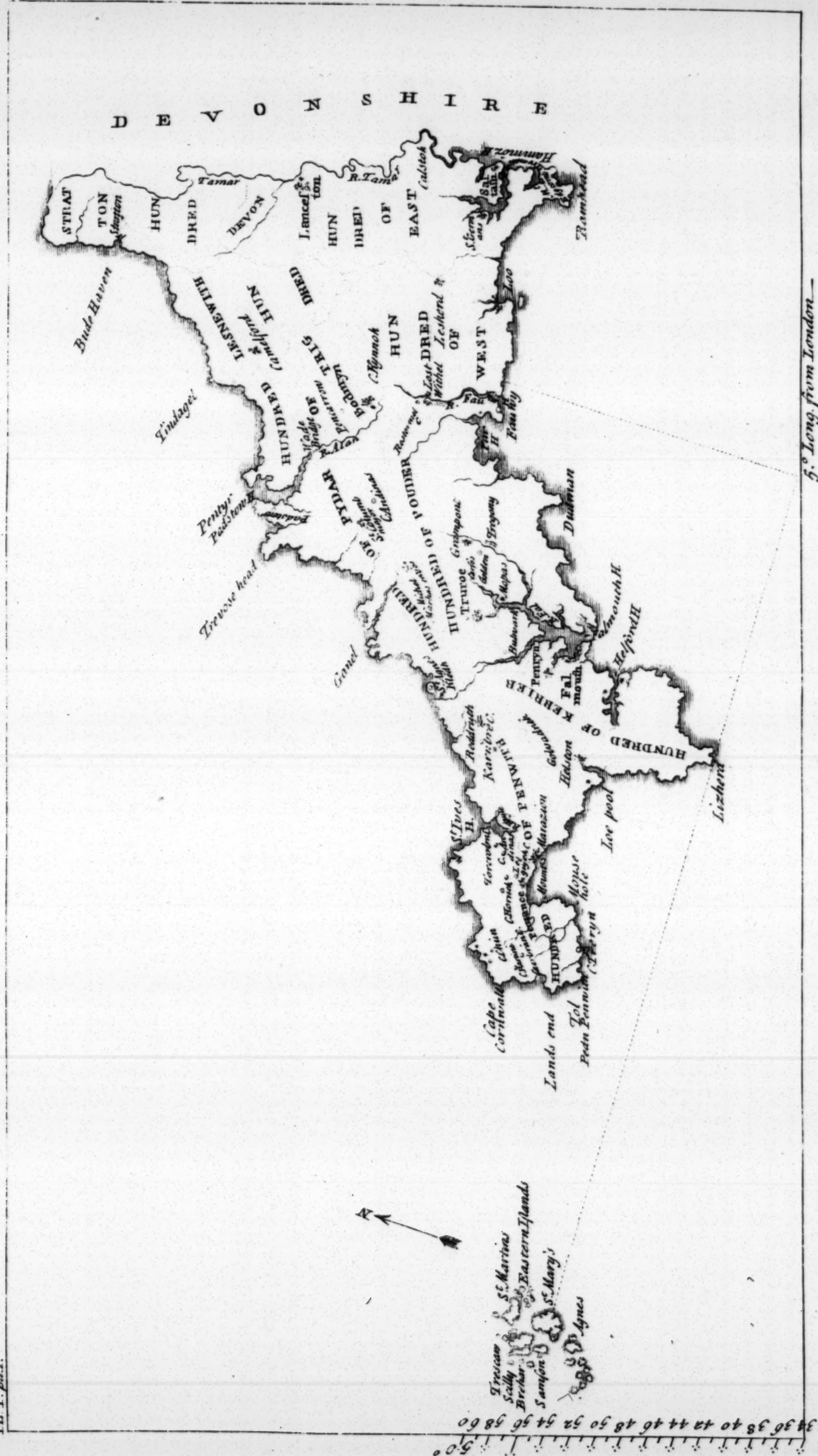


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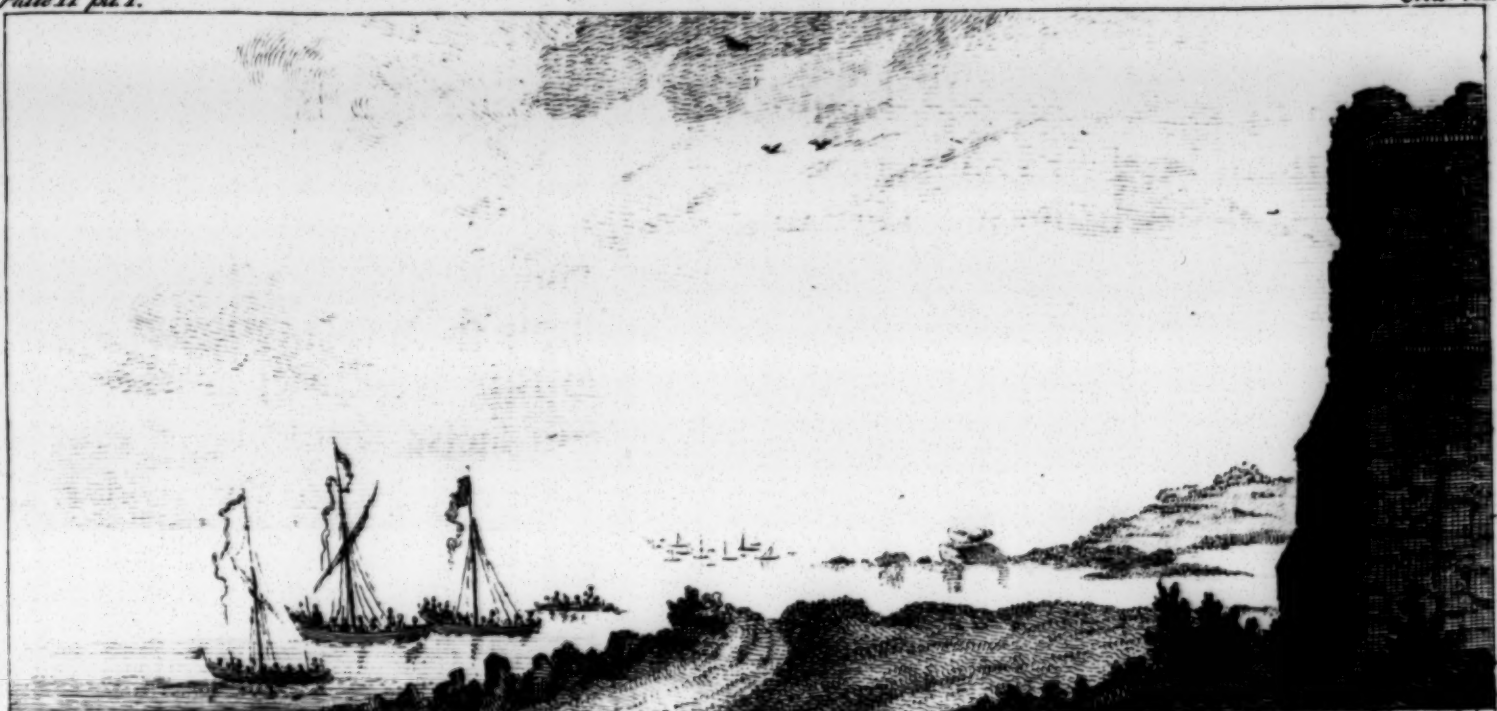
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Map of the COUNTY of CORNWALL and the SCILLY ISLANDS
 5° Long. from London—
 * Where Roman Coins have been found Where Roman Ways are supposed to be
 † Ancient Castles



St. Green Sculp Oxon

HISTORICAL OBSERVATIONS

RELATING TO



BRITAIN.

BOOK I.

General Observations on the History of Britain.

IN order to illustrate the ancient monuments which are to be found in Cornwall, it will be necessary to take a short view of the most important circumstances in the history of this island of Britain. The original of a people must be consider'd and carefully trac'd, because whatever monuments are discover'd to have been among the ancestors (I mean the first planters of countries) will be also found among the posterity. To discover the original of a nation, the name, the national language, the neighbouring people, the great resemblance of manners, laws, monuments and religion betwixt those of the most early ages (tho' in distant countries) may all contribute; but above all, authentic records (if any can be found) will thoroughly satisfy our enquiries. But, besides the original people from whence any nation is deriv'd, we have a farther enquiry to make, which is, into what changes and alterations the people so deriv'd, have either by war and conquest been forc'd, or by mutual converse, trade, and alliance have insensibly and gradually pass'd; because, that every such alteration will dispose a people to erect different kinds of monuments, according to the different customs which they have con-

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tracted

tracted by inclination and commerce, or which have been impos'd upon them by their conquerors.

These things being necessary to give some light into the subject of the following papers, it will be worth our while to consider what may really be discover'd, what may fairly be imply'd, what probably be suppos'd; but to enter particularly into the British history, or endeavour at a regular series of persons, times and facts, would be as vain in a writer, as it would be unpardonable with regard to the reader. The island of Britain is mention'd but very seldom, and in a few words by the Greek authors now extant,^a so that authentic records, relating to our island, we have none beyond the times of Julius Cæsar; some few remarks of Tacitus we have next; some hasty, and general observations in the Roman writers of the subsequent ages, but none after Tacitus expressly except Gildas till Bede; and afterwards too many fictions of name, time, and fact ('tis to be fear'd) in the monkish times, publish'd to the world for history; so that there is scarce any history more disfigur'd by fable, and more uncertain as to facts, and time, than the British history, and every one must now despair of entering into the particulars of it with any sanguine hopes of information, or at least of certainty. However, Cornwall being one of the two places to which the first inhabitants of this island who surviv'd the Roman and other conquests chiefly retir'd, in order to preserve the little remains of British blood, and liberty, and having retain'd the very language of the ancient Britans down to the present times, we may safely conclude, that the history of Cornwall must principally depend on that of Britain, in general, however imperfect.

CHAP. I.

Of the Name of Britain.

THE original of names is neither the most entertaining, nor the most instructive part of knowledge; but as in the several opinions of learned men on this head, some traces of the ancient history of our island, may now and then be discover'd, it may not be amiss to say somewhat on that head, tho', by reason of the great uncertainty of such matters, very little may suffice.---In the derivation of names no great agreement among the learned is to be expected. I here industriously omit several derivations collected with great care by Camden, and his editor, Mr. Speed, and others, where the curious reader may take his choice of those words which will give him most satisfaction; and shall only make a few observations on the suppositions of Camden and

^a Aristotle, Polybius, Athenæus, &c.

and Bochart, and what is advanced by the late Dr. Boerhave. First then, if brit or brith signifies painted, as Mr. Camden (pag. xxxv, &c.) affirms, tis not unlikely that our island was call'd by the later Greeks (for Albion was its first name as Pliny says) Britania, because the inhabitants painted their bodies, this being a custom so singular, as might well serve to distinguish them from other nations, which is the sole end of names: add to this, that those who retir'd before the Romans, and were pent up in the northern parts of Scotland, were call'd by the Romans Picts, to denote, as well their custom of painting their bodies, as to distinguish them from the other branches of the Britons, who were more supple, and willing to leave their own national customs, and conform to those of the Romans. This, therefore, is a very natural supposition of Mr. Camden, if the custom of painting were general among the Britains, as well as peculiar to their nation, and the word brit, or brith signify'd painted. But it is by no means agreed, that either of these words signifies painted, in the British tongue.^b Besides, what the ancient native Britains call'd themselves, and their country, we no where find; but if they had the custom of painting themselves from the Celts, or Gauls, or from the Scythians, as Bede and Dr. Stillingfleet imagine, it can scarce be conceiv'd why they should call themselves painted, or their country that of painted men, when their next neighbours the Gauls, the Geloni, Agathyrsi, and Scythæ, had the same fashion, and the sameness of fashion would prevent all distinction: and, indeed, tho' some rich and fanciful persons among them might paint themselves, yet it can scarce be suppos'd that this was a national, universal custom.^c It is more easily to be imagin'd, therefore, that brit or brith signifies somewhat of the natural situation of the island, than any thing so variable as the custom of the inhabitants. It is further to be observ'd, that the Greeks and Romans in forming the names of places built upon the foundation, which they found ready laid to their hands, and only improv'd, and new modell'd the found, by a more musical termination; so that brit is very likely to be found (if not in the British) yet in some other language, akin or parental to it, as we will endeavour to shew by and by.

Bochart has recourse to the Greek name of this island, *Βρετανική*, in order to derive it, with the greater probability, from Baratanac, in the Phœnician tongue signifying a land of tin: but it may with reason be objected to this great man's supposition, that the termination of *Βρετανική* is very common among the Greek derivatives,^d and

^b No British word begins with a B as a radical letter: Humph. Lhwyd, Breviar. Sammes, 46. Yet Mr. Ed. Lhwyd says, Archæol. p. 20. col. 3. W. Brith, painted; brith, speckled. pag. 33.

col. 3. Ib. and brithilh, Angl. "Spot fish, scilicet a trout. pag. 34. ib.

^c Sammes, pag. 70 to 74.

^d As *Αττικός, Αθαλκικός, Αεολικός, &c.*

the *z*, here, implies not the same consonant necessary in the theme, or root from whence the word is taken, and to which root we must resort for the truth of derivations ;----besides this, it is not very clear in history that the whole island of Britain was ever famous, in all its several parts, or, indeed, in many of them, for the production of tin, and it can scarce be suppos'd that what, such a small corner of it as Cornwall, and the Sylleh Isles, was remarkable for, should have credit enough to give name to an island so many times larger than themselves. Where a whole, or the the greatest part of a country was anciently very remarkable for plenty of some peculiar commodities, as corn, wine, honey, and the like, there, that a name specifying that commodity, should fix upon it, is not improbable ; 'tis therefore not unlikely that the little Sylleh Islands should receive the name of Cassiterides from their tin ; but that the vast island of Britain should receive its name from a metal found only in the most remote, and scatter'd extremities, does not seem to be so probable.

Dr. Boerhave however comes very near to the opinion of Bochart ; he tells us * that in the Syriac and Chaldee, tin is call'd bragmanac (i. e. Jupiter's kingdom) the primitive whereof is bratman or britman, whence our Britain. Now the Syriac and Chaldee tongues are, it must be allowed, near a-kin to the Phœnician ; and therefore, if tin can be justly suppos'd to have given name to this island, this latter opinion might be as probable as any ; but there seems to be one objection (besides what is said above) to Dr. Boerhave, which is this, that tho' Jupiter signifies tin, and therefore the land of tin might not improperly be styl'd Jupiter's kingdom, yet it cannot be suppos'd that the Phœnicians, Syrians, or Chaldees distinguish'd metals by the names of the planets, so early as we meet with this name of Britain ; because the invention of denominating metals from the planets, as calling lead Saturn, iron Mars, tin Jupiter, &c. is not older than 1000 years, as Boerhave himself confesses. †

These are the most considerable derivations of the word Britain ; and tho' it is more easy to shew the difficulties, and insufficiency of other etymologies, than to establish one unexceptionable in their room : yet, as we are now engag'd with names, it may not be amiss to refer it to the learned as a thing to be consider'd, whether the former part of the word Britain may not be found in the Hebrew language, which, as we are well assured, is the ground of the Phœ-

* Theor. Chem. by Shaw, pag. 98.

† Celsus, however, (Montfaucon, tom I. pag. 378) supposes in the mysteries of Mithras seven gates, each gate made of some metal, and the metals apply'd to, and call'd by the name of some planetary divinity ; but not as now apply'd, viz. Saturn is lead, Venus is tin, Jupiter is brass, Mer-

cury iron, bronze is Mars, silver the moon, and gold the sun.

N. B. In explaining this passage, the learned Montfaucon has not taken notice that Celsus reverses the days of the week ; beginning with Saturday, then Friday, Thursday, Wednesday, Tuesday, Monday, Sunday, according to the oriental manner of writing.

nician,

nician, and ancient Celtic. In the British tongue there are many, (See Rowl. Mon. Ill. p. 278.) some say 300 Hebrew Roots to be found, which will make it not unlikely, to find the root of Brit in that sacred language. There **כָּרַח** in Pihal, signifies to cut off, or divide, and with the **ת** added, (an usual termination of nouns deriv'd from verbs, as **כָּרִית** fædus, &c.) will signify a division, or separation, and doubtless this is the first idea that strikes us, when we compare the situation of Britain with that of its neighbouring countries on the continent, from which it is so entirely divided.

Et penitus toto, divisos orbe Britannos.

The latter part of this word is---tania; a termination, not unusual among the Greeks, signifying, probably, no more than a region, or extent of land, as Camden rightly observes. Thus Mauritania is the land of the moors; Aquitania the land of waters; Lusitania from lusus, (says Pliny, lib. iii.); Bastitania, and Turditania, two provinces of Spain, from the Turdi and Basti. (Speed, pag. 9. Rowland Mon. illust.) Now, if it shall not satisfy the reader to derive this tania from the Greek verb *τείνω*, we are inform'd by Perzon that stan or tan signifies, in Celtic, a region; and some others also think, that tyn, or tain, or tania, does also signify the same thing, from Tany spreading; if so, I would only observe that as the Celtic is suppos'd to have contributed largely towards forming the Greek, Latin, and most European tongues, the Greeks might have form'd their *τείνω* as well as their *τανία* from tany or tan in the Celtic, and apply'd it to countries, to which the figure of those countries, made it justly applicable. 'Tis therefore submitted, whether Bre-tania may not signify a country divided from the continent, and extended in length, both which appellations may certainly with as much propriety be apply'd to Britain, as to any country in the world, for as the Sea separates it from Gaul, and the continent, so 'tis to be observ'd that the land does not lye round, square, or in any compact figure, but very much extended, and stretch'd out in length, as every map will inform us. But whatever the name of Britain may be deriv'd from, the long continuance of it, even from its first appearance in history, down to the present time, whereas all, or most other countries have lost their original appellation, is thought by some to be much for the honour of the nation, and therefore much admir'd and envy'd by foreigners.*

Thus much for the variety of opinions concerning the name of Britain, from which, if we learn nothing else, we may certainly learn this useful lesson, that as the original of names appears to be

* Scawen's MS. 28, &c. penes C. Lyttleton, L. L. D. Decanū. Exon.

very obscure and uncertain, and the most lucky conjecture is not likely to make us much wiser or better, it is by no means worth the while too tenaciously to persist in one's own sense, or to labour industriously to obtrude it upon others.

CHAP. II.

Of the ancient Inhabitants of Britain.

WE are not likely to find greater certainty and satisfaction in our enquiries about the first inhabitants, than about the name of this country; but, indeed, Britain is not singular in this point, nor our history more defective than that of our neighbours; the first planting of countries lying at too vast a distance in the space of time to admit of a distinct view. In this prospect, as in others upon land or water, what we see with our utmost ken, we know not whether they be the real hills or mountains of the land we are bound to, or whether they may prove any thing more than some deceitful clouds that may disappoint our expectations. I shall not therefore detain the reader long in these obscure paths, but only endeavour to trace the inhabitants of this island so far back, as to shew their relation to those eastern nations of whom we have some profane as well as sacred history remaining, which will be of great service, in order to give light into the antiquities of our country; in illustrating of which, like customs, and monuments, appearing in different, tho' distant parts of the world, must greatly contribute.

It is in vain to enquire at what time this island of Britain first receiv'd it's inhabitants; but in all probability it was not a long time uninhabited, after its neighbouring nations, Gaul, Germany, and Spain were once peopled; and, considering the temperate climates of these nations, the fertility of their soils, and the quick increase of mankind, but more especially the will of God, which plainly appears to have been, that, what he had ordain'd for the use of man should be us'd and enjoy'd, this cannot be suppos'd to be very long after the dispersion of mankind at Babel. The dispersion happen'd, according to the Hebrew chronology, about the 101st year after the universal deluge; ^a but this being much too early for a sufficient number of persons, even to have form'd one large kingdom, much less so unweildy and tumultuous a number, as required a miraculous dispersion from heaven, and was sufficient to form many colonies and kingdoms in the different climates of the world, the Samaritan computation is reckoned more worthy to take place, and

^a Bochart is of the same opinion. Geog. Sac. Lib. II. Ch. xiv.

this sets the birth of Peleg (at whose birth this dispersion happened) about the four hundredth year after the flood: this will afford time for mankind to increase, and, forgetting the smart of God's judgments, to form ambitious designs against the decrees of heaven; time to combine together, and think their numbers would protect them from any future desolations; in short, about 400 years after the flood, mankind might well be proud of their numbers, and God thought such numbers fit to be divided, (as being sufficient to plant the most considerable parts of the world) and that the world itself, as well as the inhabitants thereof, might be equally benefitted by such a separation. After this dispersion at Babel, it could not be many years before such a country as Europe was possess'd in all, at least its most temperate parts.^k Some people, indeed, are for allowing several ages for this. They say that before mankind spread into different climates, and would forego their habitual settlements, friends, and relations, they must be much press'd by numbers; consequently, time must be allowed for their increase (without supposing the interposition of an unnecessary miracle, which is absurd) nay for such an increase, as must have made it uneasy for them to stay together, which, after the first plantation of the earth by the posterity of Noah, and indeed after the dispersion too, must have been some hundreds of years at a moderate computation. But in this opinion the dispositions of mankind in those early ages, and the determin'd will of God, to have all (at least the most considerable) parts of this world possess'd, cultivated, and, like houses made wholesome by habitation, do not seem to have weight enough allowed them. For, first, in those early ages, after the flood, a vast and quick increase of numbers may be justly allow'd to mankind; owing, as may be suppos'd, to their longevity, and their bodies continuing strong and nervous, some ages longer than they do at present: besides, soon after the dispersion, we can't but imagine that it became the general disposition of mankind to migrate from one country into another; curiosity either inspiring them with a desire of exploring different regions, hoping still to find what was better, that they might at last chuse which was best of all, and settle there, and in continual apprehension as they were in those unsettled times, least other names, and nations should prevent, and take the title of first

ⁱ See Universal Hist. lib. I. ch. ii.

^k Japhet (under the name Iapetus, famous in Europe, according to many learned men, (Bossuet's Universal Hist. p. 10.) having himself peopled the greatest part of the west.—Bochart is also of opinion, that of the seven sons of Japhet, two, viz. Thiras and Javan came into Europe. Thiras took possession of Thracia and Mytia, and the

north of Europe. Javan the southern parts, Greece, Italy, Gaul, and Spain. Geogr. Sacr. lib. III. ch. i. — "Mankind journey'd, (says Theoph. Antioch. quoted. Camden last edit. pag. 12.) "till they came even to Britain. Ex omnium "Historicorum fide certum est Gomerum, seu "Aschenazen, cum aliis Noemi nepotibus Gal- "liam primos inhabitasse."

Bulæus in Friek, p. 154.

possession

possession from them: at the same time, as they journey'd, 'tis natural to suppose, that one portion of land might suit one, or more families, one country another tribe, and a third might have something particularly agreeable to another set of men. Mankind (at least as various then as now) as they pass'd from one country to another, left none without some inhabitants, there being hardly any situation or climate which would not engage some particular tempers to settle in it; not to mention, that the aged and weary, with those whom they could influence, would willingly put an end to their journeyings, wherever their fatigues were imagin'd to be, or really were, insupportable. All this while, for the same reason that God dispers'd them first from Babel, God's pre-disposing power attended them; made them curious after foreign countries, and willing and earnest to make new settlements, even before the first settlements of the immediate descendants of Noah can be suppos'd to be regularly establish'd, or form'd into well-govern'd societies: it was indeed in some measure necessary for the preservation both of man and beast, that this wandering temper of mind should prevail, and this is the reason that we find the patriarchs, Abraham and Jacob so unsettled, changing their countries so easily, whenever the want of provender or victuals pinch'd themselves or cattle. This is the reason that Esau or Edom went from his father's habitation, and settled far to the south, and the Scythians of the same stock with those who peopled the west of Europe, liv'd in their waggons, in a state of continual motion, down to the times of Augustus;¹ which custom of the Scythians could be no new thing, no improvement of what was before, but very likely the manner in which the first dispers'd from Babel convey'd their wives, children, and aged, and continued ever after so to do. Thus then, the increase of numbers, man's natural curiosity, the inability of the earth to maintain any great numbers, 'till the invention of tillage, and above all, the gracious design of the deity to have all his earth inhabited, co-operating to one and the same end, it became the fashion of the age, after the dispersion, to migrate; and we may reasonably conclude, that they no sooner had rested themselves a little, after their long travels, but thinking every thing better which was to come, and at a distance, than what they then enjoy'd, a great part of their numbers still mov'd on, not only through plains, and over mountains, but we have reason to believe, that in these early times they boldly attempted the rivers and lakes, making use of floats, and such ships, as they had either by tradition learn'd Noah's ark to have been, or such, as their most ingenious mechanicks could then contrive: here

¹ Hor. Car. Lib. iii. Ode 24. See Herodotus.

also, we may imagine that there was no mountain so high, nor any lake so wide, nor any river so rapid, but that the bolder and more intrepid sort would pique themselves upon getting over the difficulties they met with. This set the ingenious to invent proper machines, and vessels, to put such adventurous designs in execution; and that this must soon have happen'd, after the dispersion, nay at the very dispersion itself, will appear to every one, who will give himself the trouble to survey the country of Mesopotamia; from whence, without boats or some contrivance of the same kind, no people could convey themselves into any country beyond the great and navigable rivers of Tygris and Euphrates. Sailing, 'tis true, was the invention of after ages, and is ascrib'd to Dædalus, the generation before the Trojan war; but boats, or small ships, with oars, were much more ancient, and things which Noah and his sons having experienc'd the security of the ark (built by God's own appointment and direction) could by no means be ignorant of, nor their descendants be careless enough to want the service of, in their peregrinations.^m But to return,----so restless and inquisitive after new countries must the first ages after the dispersion have been, that they no sooner saw an island but we must imagine some of them were fir'd with a desire of surveying and possessing it. As soon, therefore, as the posterity of Japhet had spread themselves over the western parts of Europe, and had possess'd the sea shores of Gaul, they saw no doubt the opposite coasts of Britain, and were soon inclin'd to adventure over, and see what sort of country it was, and how well it deserv'd to be inhabited: this appears to have been the prevailing passion of the age. To have waited 'till their first settlements were compleated, to fear the injuries of different climates, to be captivated with the ease and plenty which they might almost every where in the south of Europe have enjoy'd, to be terrify'd by the Alps, Appenine, or Pyrenæan hills, by the width of rivers, and arms of the sea; to sit down contented 'till their prodigious encrease of numbers should make them divide again, and brought them under a necessity of moving on farther; all these seem to be dispositions suiting well enough an age of luxury and ease, but foreign and unnatural to the first ages after the flood, and entirely opposite to the principal intention of God at the dispersion, which was to have the several parts of his terrestrial globe possess'd, cultivated, and improv'd.

And here, perhaps, (since the peopling America is a circumstance in history so difficult to account for) it may well deserve the thoughts

^m A ship was the symbol of Saturn, who was Noah. Bochartus, Stillinsf. Orig. Sacr. 592.

Janus was also Noah; and Plutarch in his Ro-

man Questions, says, that the ancient coins had on one side the image of Janus with his two faces; on the other, the hinder part of the ship. Ib. ut supra. Stillinsf.

of the learned, whether, whilst this travelling humour prevailed, the great continent of America might not have received its first inhabitants from some hardy adventurers, who, coasting from the northern parts of Asia and Europe, into the American continent, and soon after divided by the polar snows from the rest of mankind, at a time when letters were scarce known, no records kept, and no religion settled, kept journeying still towards the south, and in a short time lost all traces of the parents they sprung from; and were indeed lost to them 'till the great discoveries of Columbus. But however that be, 'tis reasonable to imagine, that the islands near the continent, and to be seen from thence were soon peopled after the continent was inhabited, and that Britain, among the rest had her inhabitants as soon as, or but very little after Gaul.

C H A P. III.

First Inhabitants from Gaul, and Gaul only.

AS we received our first inhabitants much about the same time with Gaul, because from thence our shores are to be discovered, so it is also most likely, that we had our first inhabitants from Gaul, and for the same reason: ^a for as soon as the cliffs of Kent were observ'd from the opposite shores, the same restlessness (for it can't be call'd necessity) which may be said rather to have scatter'd inhabitants over the face of the earth, than to have planted it regularly, and replenish'd it, brought them over into Britain. These were likely the first inhabitants which this island receiv'd after the flood; for should we allow with Tacitus that the northern inhabitants came from Germany, the eastern only from Gaul, and those of the south from Spain, (an opinion not easily maintain'd) yet the Gauls must have come in first; it being more probable that those parts which lye within sight of the continent should first prompt the adventurous to cross the straits, than that the other parts should be planted first by persons, who had nothing before their eyes to make them attempt so dangerous a passage.

Thus much then is most agreeable to truth, that our first inhabitants came from Gaul; ^o it being but a short passage betwixt the shores, and plainly thence to be discerned by the naked eye, and what Tacitus ^p gives, as reasons that the inhabitants should come from three different places, because of the resemblance the inha-

^a Britannos Gallicæ esse originis conjectat Iornandes. Hist. Goth. cap. ix. says, Bochart, pag. 165.

^o Bochart. pag. 1187. Camd. Tr. p. xv.

^p Vita Agricol. ch. iv.

bitants,

bitants of the north bore to the Germans, those of the east to Gaul, and of South-Wales to Spain, will prove no more, than that these parts of our island being oppos'd to the different countries of Germany, Gaul, and Spain, (tho' indeed the Silures can scarce be said to be oppos'd to Spain but in one certain sense, which will be taken notice of presently) had by their mutual correspondence, trade, alliances, or conquest, contracted a resemblance of manners, or, as he himself supposes,^a from a like climate, had a likeness of complexion, stature, and constitution. Others have thought, that the Phenicians, others that the Grecians planted some part of the sea coasts, leaving colonies behind them, but the great uniformity (even in the most important articles) to be observ'd among the ancient Britans, prove them of one original; therefore that the inland inhabitants were *'Αυτοχθόνες*, and Aborigines, and the maritime parts peopled from different countries, is a groundless supposition; for indeed there are no footsteps of any more than one language, one priesthood, one sort of monuments every where among them; and wherever the ancient Britans were necessitated to retire, as into the north of Scotland, Wales, Cornwall, and Bretagne in Normandy, there the remains of one and the same language common to all are still to be found; there the same monuments, civil, military, religious, remain; and therefore the same customs, and religion, are to be inferr'd, and all contribute to shew that they had one original.

As we came from Gaul, so we had the same language which the ancient Gauls us'd.^b Thus the leaders of the Gauls, who sack'd Rome, had names which were of British derivation; and this made Mr. H. Llyud imagine them to be British kings,^c whereas at that time, Gaul and Britain, and likely Germany too (for they were the Galli Lenones, a people of North Germany, as Tacitus assures us, who sack'd Rome^d) had the same language, as sprung from one common stock, and this language continued equally the tongue of both nations 'till Cesar's time. Tacitus,^e speaking of our resemblance to the Germans and Spaniards produces (as is carefully to be observ'd) only some constitutional likenesses, as that the northern Britans have large limbs, long yellow hair, like the Germans; the southern people of Wales (viz. the Silures) were swarthy, with curl'd hair like the Spaniards; and even these were but imaginary resemblances, and on which Tacitus lays very little stress: but when he treats of the coming in of the Gauls, there he insists on the probability of the fact, intimating, that there was not much to be said for the other

^a Seu procurrentibus in diversa terris positio
coeli corporis habitum dedit.

^b Boch. vol. I. pag. 1200.

^c Humph. Llyud. Brev.

^d See Elias Sched. pag. 7.

^e Vit. Agric. ut supra.

opinions;

opinions;* in which it is to be observed, that we have no German or Spanish language so much as intimated to have remain'd in those parts of Britain, which, if the people had been intruders from Germany and Spain into Britain, they must, in some measure, have preserv'd, all nations being willing to retain their native language; but when he comes to the parts opposite to Gaul, there he mentions an agreement in language, customs, and every thing else almost, betwixt the two nations. And when the Saxons had driven the ancient Britans into Wales and Cornwall, they were call'd Galli; Wales, Gallia; Cornwall, Cornugallia; all expressing the ancient Britans to have been one and the same people, as to origin, with the Gauls upon the continent. Some may think that it derogates from the dignity of our country to allow of a Gaulish original, but, be the consequences what they will, whenever we are in search after TRUTH, altho' we discover her in ruins and rubbish, we must acknowledge, and revere her.

If it should seem surprizing, that in Cesar's time the Gauls knew so little of Britain, that he could get from them no proper informations, what sort of men, places, ports, or harbours, this island contain'd: it may be answered, that the Gauls (as Cesar himself assures us) were perpetually engag'd either in publick national wars, or in intestine and private quarrels; that people of such a cast, have neither leisure, nor curiosity to inspect their neighbours affairs, especially those which have no intimate connexion with their own; that they know little of countries but those thro' which their incursions are generally made; that the Britans being happily divided from such people by the sea, their aid was not usually sought; never perhaps, unless against so formidable an enemy as the Romans, at which time, the Britans afforded the Gauls all the Assistance they could, as, doubtless, foreseeing that if the Gauls were once conquer'd, they themselves could not long be free: it may be answered also, that such inhabitants as pass'd from Gaul to Britain, at the first plantation, came many centuries before, and had wore out that relation of blood and friendship, which, in the beginning, must have subsisted betwixt persons of the same nation.

That the Gauls used to trade hither, Cesar informs us,* and conven'd all the merchants, hoping for some satisfaction in his enquiries about Britain, but in vain; they knew, or at least pretended to know nothing more than the maritime coast opposite to Gaul, their business being to exchange merchandizes, and return, not to make

* "In universum tamen affirmanti Gallos vicinum solum occupasse credibile est."

* Lib. IV. de Bell. Gall.

any curious remarks on the extent of the island, the diversity of inhabitants, their discipline of war, and the commodiousness of their harbours. As none, therefore, but these traders were accustomed to come into Britain, 'tis no wonder that in process of time the Gauls became quite estrang'd to this island, altho' first peopled by them: Britain affording room enough to its inhabitants to spread, and employ themselves, and producing every thing necessary for their use, was a little world to itself; and the Gauls having more intercourse with those neighbours who were less divided from them, neglected a correspondence, which could not be carried on without the danger of the sea. The Britans, situated as they were, could not be often their enemies, and their aid, and assistance in time of need, must have been precarious, therefore they were not much to be depended upon as friends: so that with regard to the Gauls, the situation of the Britans did not permit them often either to be friends or enemies; and it is therefore the less to be wondered at, that two nations, so divided, should become so little known to each other as they were in Cesar's time.

However, it may be reasonably suspected, that the Gauls were not very ready to give Cesar all the informations in their power; for some intercourse was always maintain'd, and Britain assisted the Gauls against the Romans, which was Cesar's chief pretence for invading the island, tho' ambition was his true and real motive. Gaul had their priesthood of the Druids from Britain, as Cesar tells us, and whenever any difficulty arose relating to the Druid sect or discipline, they sent some persons into Britain to be more exactly inform'd of the truth.¹ This maintain'd a sort of religious intercourse betwixt the two nations, which, together with their trade, confessedly carried on by the Gauls, will shew, that betwixt Gaul and Britain there was a more open communication, than betwixt Britain and any other nation.

To bring these first inhabitants out of Gaul into Britain with greater ease, some will have this island join'd to the continent by an isthmus or neck of land which reach'd from Dover to Calais; but as this has no foundation in history, nor any necessity to justify it, or reconcile us to the supposition, that ever any such union subsisted since the deluge, I shall not take up the reader's time with refuting, what the learned Verstegan is so fond of, and might as justly demand our notice as most authors, if he had been as good a naturalist, as antiquarian.

That the western parts of this island (viz. Devon. and Cornwall) were first discover'd by the Phenicians,² and by them inhabited, has

¹ Cesar, lib. VI.

² Samm. pag. 59.

no other foundation than that the names of places in these parts may be deriv'd from Phenician words, which is too deceitful a ground to build on, especially considering they may all be found in the British tongue, which, as spoke in the several extremities of the island (where the Phenicians never traded) has great affinity with the Hebrew; and therefore we must take care how we attribute to the Phenician traders, names which may be found in our own British, a language deriv'd in a great measure from the Hebrew, to which primarily the Phenicians also owed their whole language.^a

C H A P. IV.

Of the Gauls.

IT being most probable that Britain had her first inhabitants from Gaul, we will next enquire into the original of the Gauls, and endeavour to trace them as far as we can; because the more we can discover of them, the more we shall know of ourselves, there being but one fountain to both these streams.

The same people which the Romans call'd Gauls, were in their own tongue call'd Celts, even in Cesar's time.^b And the name of Celts was anciently of great extent, comprehending all those nations who were sometimes distinguish'd by the name of Scythians, Celto Scythians, Getæ, Galatians, Gallogrecians, Celtiberians, Teutones, Germans, and Gauls.^c But this great portion of mankind was still more anciently, and when more united, call'd Cimbri; and this last name reaches up to the DISPERSION, being deriv'd, as most authors agree, from Gomer, the leader of those who came from Babylon, into the western parts now call'd Europe: so that the Celts are descended from the Cimbri; and tho', soon after, the name of Celts prevail'd, and was adopted by the greatest part of this people and their descendants, yet great part of these western nations retain'd the name of Cimbri, and were a most powerful nation as late down as the time of C. Marius; and traces of this first name are still found in the appellations of some countries, and people; and those who chose the name of Celts were sometimes call'd Cimbrians, and the Cimbrians Celts, as being but one people originally, distinguish'd afterwards by two names. This is sufficiently prov'd,^d for in the Cimbrian war (as it is call'd by most historians) Cicero says, that Marius vanquish'd the Gauls, instead of calling them Cimbrians.

^a See Mon. Illust^a. Bochart, vol. I. p. 329.

^b Cef. de Bell. Gall. lib. I.

^c Plin. lib. IV. ch. xii. Eli Sched. (ex Diod. Sic. lib. V.) pag. 6. Luc. Flor. lib. I. Orosius,

lib. 5. Sallust. Jugurth.

8 and 10. Sheringl. 54.

^d See Camd. Brit. p. 7. and Speed's Chr. p. 12.

Eli Sched. pag.

The ruffian hir'd to kill Marius, Lucan calls a Cimbrian; Livy and Plutarch call him a Gaul. Those who plunder'd Delphi, under Brennus, are generally call'd Gauls, but Appian in his Illiricks calls them Cimbri. Now the Gauls and the Celts are two words from the same theme. Let this suffice as to the name. As to the countries, they were spread from the sea shores of Britain, and Gaul, as far east as the Palus Mæotis, at the extremity of the Euxine sea; where, from one branch of them, the Cimmerian Bosphorus takes its name: under the name of Cimmerii, they inhabited the northern coasts, even to the sea which lyes off Archangel in Russia: Celtiberia, a great part of Spain, was so call'd from a branch of the Celts which settled on the river Iberus: Gallia Narbonensis was another southern settlement of the same people: there were also the Celtæ Cis-Alpini, and Transalpini; so that if we except the southern parts of Italy, Greece, and the isles of the Ægean sea (which had perhaps their inhabitants from the Syrian continent) all Europe may justly be said to have been peopled by the ancient Cimbri (or, as they were soon after call'd) Celtæ.----The Gauls, then, were the same as the Celts, and the Celts the same people originally as the Cimbri.

The beginning of this considerable nation is not to be determin'd with any exactness as to time, or their common parent, but Josephus,* from the traditions of the Hebrews, says that Japhet, son of Noah, had seven sons who planted themselves partly in Asia, from the mountains Taurus and Amanus, to the river Tanais, and partly in Europe as far as Cadiz, at the Strait's Mouth. By this ancient testimony it will be probable, that the first inhabitants of Europe were one of these portions of mankind, which were dispers'd from Babel, and coasting round the Euxine sea, directed their general course towards the north, as other portions did, to the other parts of the world. Having got round the extream parts of the Euxine sea, which first oppos'd itself to their northern passage, part stay'd in Scythia, whilst others steering westerly (and in every country some chusing to leave the main body, and stay behind) great numbers continued their course, till they came to the western coasts of Gaul: thus, this vast country of Europe was at first thinly besprinkled with people, God Almighty dividing them into small parties,† in order to erect little kingdoms, and states more proportioned to the arts and knowledge of governours, and more convenient to promote industry, and obedience in the general mass of mankind, than when less divided, or throng'd together in one vast unweildy empire: accordingly, these several divisions soon finding themselves much scattered from their late fellow travellers, form'd

* Eli. Sched. pag. 16. de diis German.

† See Sheringh. pag. 403.

* Gen. xi. 8, 9.

so many little societies, and distinct governments, which kept no records or publick registers relating to their original, being wholly taken up with cultivating land, erecting, reforming, and varying their government, intestine divisions, or publick quarrels: all these things taking up the time of new planters, and introducing a neglect of letters and the liberal arts (which neither shoot nor flourish but under the kindly influence of peace and government); these things, I say, inevitably produc'd an utter oblivion of their being deriv'd from one common stock. At the same time the different climates in which they settled soon begot different constitutions of body, and different temperatures of mind; hence the difference of their customs and manners: different manners made different prohibitions, and different penalties necessary; hence different laws. From the little intercourse maintain'd betwixt the several branches that first peopled Europe, their language, at first one and the same, (I mean the Celtick) became differently pronounc'd, differently modell'd by their leading and most studious men; some words were forgot, and in those first ages (having no books, without which a language cannot continue long the same) new words must be fram'd, as often as necessity oblig'd, and every state must have a particular name, to distinguish it from others: hence they became so many different nations, and each nation, jealous of it's own honour, contended with its neighbours for dominion, antiquity, and country. Frequent enmities effac'd all remembrance of blood, and made them too often industriously alter their language, customs, and religion, least they might seem too like, and therefore to have borrow'd from their neighbours: thus the Celtæ or Cimbri (as well as the rest of mankind) became so many distinct nations, their laws, manners, names, language, and religion all different, tho' the people were sprung from one stock, and but so many different branches from the same root.

By what degrees these changes happen'd to that part of Noah's posterity which peopled Europe, or in what length of time they had overspread the country, is hard to determine; but tho' they can't be supposed to have extended themselves thro' so large a tract of land suddenly, and in a few years; yet, it being God's manifest design (as is before observ'd) that each part of the earth should have its share of inhabitants without any longer delay,^a it can hardly be imagin'd, that they were more than a century, or two at most, making

^a As to this, Moses is so express that he repeats God's scattering them from Babel, upon the face of all the earth, in two immediately succeeding verses. Gen. xi. 8, 9. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

"Therefore is the name of it call'd Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

their

their way from Babel to the uttermost coast of Gaul: this seems the more probable, because of the many Hebrew roots found in the old Celtick (the mother tongue whence all the languages of Germany and Gaul are deriv'dⁱ): now, it is not likely, that these Hebrew roots would have been retain'd, in such abundance, if they had been many centuries upon their journey, languages altering, we know, in proportion to their age, especially where no books of genius appear to fix the language, and to which recourse may be had, as to a just standard of purity, and elegance.

That this people (the Celts or Gauls) increas'd prodigiously is the opinion of all history,* their northern climates more conducing thereto, perhaps, than hotter countries. To this quick increase were principally owing the several irruptions which this nation of the Celts made into the east and south; and here I would beg leave to observe, that this populous nation would never make invasions upon other inhabited countries, as long as they had before their eyes any countries or islands unpeopled, in which they might bestow their superfluous numbers, and make so much more commodious and secure settlements; long before these eastern eruptions, they had spread their offspring into the isles of Britain, and Ireland, and when they had at last no farther country at hand, into which they could transplant their numbers, they recoil'd, as having no farther west to go, some threw themselves into the eastern countries, and sat down at the Cimmerian Bosphorus, another part pierc'd as far as Galatia; some, at one time plunder'd Greece, and were call'd Gallo-Grecians; some made a settlement in Spain, and gave rise to the people thence call'd Celtiberians: and at another time a branch of the same people took and plunder'd Rome, and settled in the north of Italy. The same people, in later times, and for the same reasons, under the name of Hunns, Goths, and Vandals overwhelm'd the tottering empire of Rome, which doubtless they would never have attempted at such hazard, had they any country or island before them, in which they could bestow, with safety, some of their multitudes: we may therefore, by parity of reason conclude, that the Cimbri or Celts, as they were afterwards call'd, peopled Britain, and afterwards Ireland, before ever they made any irruption, either into Asia, or the southern parts of Europe: and this conclusion, if true, will serve to shew us that before the Cimmerian Bosphorus had its Cimmerii, Spain its Celtæ, and Galatia its Gauls, Britain was inhabited: the reasons on which this conclusion stands are obvious, no people being willing to face all dangers and hardships of war to procure themselves habitations, whilst at the same time there lyes an unin-

ⁱ Bochart Sa. Geog. lib. I. ch. xlii.

* Posidonius, Eli. Sched. pag. 10.

habited, plentiful, and well situated country near at hand, which they may take possession of without opposition.

This is the train and series of people which we have from history; from the Cimbri came the Celts, from the Celts the Gauls. The Celts are confessedly very ancient, and yet as Appian Alexandrinus says,¹ they were descended from the Cimbri; which was therefore the most ancient name of the first planters of Europe, and deriv'd, probably from the name of their chief leader Gomer, eldest son of Japhet, to whose lot Europe fell, as most authors agree. From the Celts came the Gauls, and from the many resemblances betwixt the Gauls and Britans, the Saxons and others call'd the Britans Gauls. But the Britans have higher estimation of their own antiquity, and know no other name for their people but Cumbri;² by this appellation asserting their descent from the Cimbri, and not acknowledging an original even so modern as a Gaulish, or even Celtic.

C H A P. V.

What the ancient Inhabitants of Britain knew, or thought of their own Original.

IN Cæsar's days the Gauls had quite lost sight of their original, all of them giving out,³ that they were sprung from Dis; that is, from the Earth,⁴ according to their meaning, but Cæsar seems to mean Pluto, or the God of darkness.⁵ These were only the inland inhabitants of Britain, who call'd themselves e Terrâ nati, for the maritime parts, with greater judgment acknowledged themselves, sprung from the Gauls. As for those who asserted that they were descended from Dis, they did by this acknowledge, that they could not tell how, or when they came thither: “*Ἀυτοχθονας* appellat (viz. Cæsar, “says Leland of the Britans) *tanquam in terrâ ipsâ genitos, quòd antiquioris originis essent quàm ut generis sui primordia cognoscerent.*” “*Achelous Terræ fuisse filius dicitur, ut solet de his dici, quorum per antiquitatem latent parentes:*” says Servius ad Virgil. Georg. I. ver. 9.

Some indeed will have Dis to be the same as Tuisco, or Tuisco: if so, Tuisco being the generally allowed father of all the German nations,⁶ the Druids, who inform'd the Gauls,⁷ that they were sprung

¹ Speed, pag. 13.

² Ibid. pag. 12.

³ Cæf. Bell. Gall. lib. VI.

⁴ See Tully de Nat. Deor. lib. II. Pantheon, pag. 251. Cæf. Eli: Sched.

⁵ Unless Dis-pater be the same among the Gauls, as Dies piter (viz. Jupiter) among the Greeks, (as Bochart imagines) which is not so likely.

⁶ Shering. pag. 396.

⁷ Suppos'd to have liv'd before Abraham. See Cluver. pag. 6. and Sheringham, ibid ut supra. Cluverii conjectura. Teuth idem est qui Græcis Θεός; Τεύς, Dorice Δεύς: Latinis Deus seu Dius & Dis.

⁸ Cæsar. lib. VI.

from

from Dis, preserv'd it, doubtless, among their traditions, that the Germans, Gauls, and Britans, were all descended from that nation, which under the conduct of Tuisco peopled all the western parts of Europe; and this will be still a more express testimony to all our former reasonings about the Gauls and Britans being but different colonies of one people. Some writers, however, treat the whole story of Tuisco as fable, and the forgery of Annius of Viterbo, and Aventinus, who by inventing names and facts, and applying them to traditions, which had perhaps truth at the bottom, have (as some of our British Historians are said to have done) brought the tradition itself into suspicion and contempt: but Tacitus is a very good evidence, that it was in his time the opinion of the whole German nation, that they were sprung from Tuisco, or Tuisto. "Celebrant
 " Carminibus antiquis (quod unum apud illos memoria et annalium
 " genus est) Tuistonem Deum, Terrâ editum, & filium Mannum ori-
 " ginem gentis, conditoresque." If any one can doubt whether Tuisco, and Tuisto, are the same, he seems to me more scrupulous about a single letter, than in matters of such antiquity, and among nations so little exact in writing, there is occasion to be: thus far, then, it may be excusable to lay some stress upon Tuisco, namely as a general tradition among the Germans, that from him they had their original, and that he was either Dis, or his son, being said by Tacitus to be Terrâ editus." But whether Tuisco be the same as Dis, or not, or Thoth, the Egyptian, Mercury (as Bochart, pag. 463. imagines) which, Mercury I must observe, was a great traveller, and the God of travellers, and reckon'd so perhaps, as being one of the leaders of the migration from Babel, it comes to the same point, namely, that the Germans, Gauls, and Britans had equally lost all notice whence their first inhabitants came; the Gauls and Britans saying that they were from Dis, or e Terra nati, the Germans that they were from Tuisco, and he, e Terrâ editus. What these western nations meant by Terrâ nati, was probably the same opinion which many of the ancients held, that the first inhabitants of countries were not descended from parents in the usual manner, but coeval with the world, or sprung out of the ground like trees and flowers; a corruption, this, of that great truth, that man was form'd by his Creator out of the earth.

The Greeks had the same false philosophy among them, and their poets adorn'd it with fable, and that fruitful invention so natural to the Greeks. Their Titans were sons of the earth, Jason

^t De Mor, German.

^u If any one desires to enter further into this subject of Dis and Tuisto, Teut, Teutates, &c.

he will find it treated of at large, Pellout. Vol. II. chap. vi.

sow'd the seed of the Dragon in Colchis, as Cadmus had done before in Thebes, thence sprung a race of armed men; fables all, and built upon one and the same tradition, with that which gave rise to this opinion of the Gauls and Britans, and shew that mankind in different and distant countries did believe that their forefathers, for whose original they could not account, were Terrigenæ, or born of that earth, which in truth affords only the materials to compose the meaner and more ignoble part of us present; as it did at first, under the forming hand of God.

It must be observ'd also that Terra,* was among the Germans one of their Majores Dii, or superior deities which they respected and ador'd as the giver of all things; and when they enter'd the sacred groves to worship, if by chance they fell down on the ground (as might be no unusual thing for those, who could not approach the consecrated shades, without some sort of chain or shackle, to shew their subjection to the deity of the place) it was not lawful for them to arise, or to be lift up from the ground during the continuance of the holy rites: "*Per humum evolutur,* eoque omnis*" "*superstitio respicit, tanquam inde initium gentis, ibi regnator om-*" "*nium Deus, cætera subjecta atque parentia.*" Thus the Germans (and the Gauls very likely were infected with the same superstition) look'd upon Terra as their God, and their meaning by Terra nati, might, when they regarded the first cause probably be, that those first founders of their nations were the natural offspring of the Gods; an opinion too common, among the heathens, to need any proof, and another corruption of that great truth, that mankind, in its first origin, was the handy-work of God.

The Britans, then, had the same false opinions concerning their origin which the Gauls had, the Gauls said they were deriv'd from Dis, the Earth, or God of the earth; the most ancient inhabitants of the midland parts of Britain thought their original was from the Earth. The Germans thought themselves sprung from Tuisko, and he from the Earth. The Greeks call'd their first ancestors for the same reason, *Ἀυτοχθόνες*; the Romans theirs, Aborigines, all plain intimations that they knew not whence they were. And thus much for the meaning of what (as Cæsar says) the Britans thought of their first origin, which may be better trac'd perhaps, by considering in the next chapter the several points in which they, or their ancestors resemble, and agree with the eastern nations, than by taking their own opinion for their original.

* Cæsar.

* Tacitus de morib. German.

C H A P. VI.

Of the resemblance which the ancient Cimbri, or Celts, bore to the Eastern Nations; and how far the Monuments of Asia and the Eastern parts of Europe may contribute to illustrate the Antiquities of the Western Nations.

IF it does sufficiently appear that the resemblance betwixt the Celts and Eastern nations, in language, manners, monuments, and opinions, is no forc'd, distant, and imaginary, but such a real and close resemblance as can have proceeded only from descent, intimacy, and converse, then it will be manifestly within the rules of reason to conclude, either that both these people had been, in former ages, parts of one community; or all along maintain'd such an open commerce with each other as is necessary to produce a strict uniformity in those general, national points: but, as no such open commerce appears to have been between the Celts and the Eastern countries, notorious enough to influence such multitudes of people to a resemblance of language, manners, monuments, and opinions, that resemblance cannot be accounted for, but by concluding them to have been once one and the same people: and when this people separated into many nations, and became dispers'd into many countries, each portion carried that religion, those customs, opinions, and language with them, which they had, when being united in a much larger mass, they dwelt in one country.

As the settlement of this point will be of no little consequence, let us first take a short view of mankind united in one common society, and then consider what general resemblances they are likely to have retain'd, after their disunion and separation from each other.

Mankind continued together for some centuries after the deluge, and compos'd only one nation, seated in that country which was watered by the rivers Euphrates and Tigris, sometimes call'd in general Syria, but more particularly distinguish'd by the several names of Armenia, Assyria, and Chaldæa.¹ Being the Children of one family (that is of Noah) notwithstanding the early difference which appear'd betwixt Cham and his other two brothers, their language was the same,² and doubtless their religion, their customs and manners could not be very different, as long as they continued together: and together they continued, till vainly presuming to build a city, and a tower whose top was to reach up even to heaven, and defeat the decrees of the Almighty, God thought proper to con-

¹ See P. Mela. & De l'isle's maps.

² Gen. xi. 1.

found all such airy schemes, and by miraculously introducing different languages, (or at least different dialects of the former universal language) made it necessary for those who spoke one and the same tongue, to consort together, and separate from those, the speech of whom they could no longer understand. Thus was mankind reduc'd to a necessity of forming as many different parties or little nations, as they found languages among them; and being united thereby, as by so many links or chains, found themselves under an equal necessity of moving off into different countries to prevent confusion, and clashing with each other. This introduction of different languages (I would here observe) was of itself sufficient to answer the end proposed, which was to distribute mankind more equally over the face of the earth, and therefore other changes in a sudden miraculous manner have no room to be suppos'd, as we shall see by and by.

Again, tho', at the dispersion, their language was altered so as that one party or family could not understand the speech of any other, yet it is by no means necessary, to produce the effect designed, that all the different manners of speaking should be radically new, and in their grounds essentially different from that sacred language which mankind first received from God himself, and in which they convers'd so often with the deity: some learned men, I know, have thought that they were entirely all new languages which at the dispersion were impos'd, and the old one destroy'd; but on the other hand, many have with great justice observ'd, that the Hebrew language was the mother of all languages;^a and those who contend for the Syriac,^b seem to contend against reason, the Syriac, Armenian, and Arabian tongues appearing to be but so many different dialects of the Hebrew; and it is evident by the many Hebrew roots, which shew themselves in the northern languages, as well as those of the east, that however our languages may be now innovated, mix'd, and altered, one from the other, yet they have the Hebrew language at the bottom, as the general ground-work of all.^c

Further, it is now generally allow'd, that the ancient Celtic,^d Getic or Gothic language, is that which variously modify'd gives rise to the Dutch, Swedish, French, and British tongues, and in the last of these, 300 roots of the Hebrew tongue have been insisted upon by some persons,^e and doubtless by the diligence of others, more may

^a Nosse possumus linguam Hebraicam omnium linguarum esse matricem. Hieron. cap. iii. Sophoniæ. See Eli. Sched. p. 174 and 175.

^b As Theodoret, &c. Vide Selden de Diis, Syris, Prol. ch. xi. Eli. Sched. pag. 167, &c.

^c "Nec modo Indicam, Persicam, Babylonicam, Armenicam, Syram, Arabicam, Hebrææ esse con-

junctissimas linguas, sed & Gothicam linguam, ac hujus rei multa extare apud Procopium, Agathiam, & Jornandem documenta." Francisc. Junius Præfat. Grammat.

^d Pezron. Rowl. 317.

^e Rowl. Mona. pag. 278.

still be discovered; which great conformity in languages, nothing could have occasioned in such distant countries, as India and Britain, (to omit the others) but their being deriv'd primarily from one nation and one country.

At the dispersion from Babel, mankind was split into many distinct nations, by the different languages impos'd, but it can't be suppos'd that every thing else became different in the same sudden and miraculous manner: so thorough a change would have multiply'd the miracle without reason; and indeed there are no grounds from sacred writ to suppose it, therefore, as to their customs, the essentials of their religion, and their manners, mankind continued the same as before the confusion of tongues, and wherever they were dispers'd, there they carry'd, and for a long while retain'd the manners and customs which were common to them all, when they made but one nation in Mesopotamia, or the plains of Shinar.

In most particulars, then, mankind continued the same, or very like, till new climates, different governours, the accidents of war, and the cultivation or neglect of arts introduced alterations, and more or less effac'd that universal resemblance.

If we meet, therefore, with many customs, religious, military, and civil, generally practis'd by the inhabitants of Syria and the eastern world, and equally follow'd by the western inhabitants of Gaul, Germany, and Spain, if we find monuments of the same kind in Africa and Sweden, or still more distant regions, we are not to be surpriz'd; but to consider that mankind travell'd from Babel thoroughly instructed in all the notions and customs common to them there, and that 'tis no wonder if some of the deepest rooted principles, and the most prevailing customs reach'd even as far as mankind travell'd; that is, to the utmost extremities of the earth.

This seems to be the reason that some great points of religion and practice have universally obtain'd throughout the whole race of mankind; such as the immortality of the soul; propitiating the Deity by sacrifices; consecrating particular places to worship, performing obsequies, and erecting monuments to the dead; they were usages and opinions common to mankind united, were with them dispers'd; and took root wherever they settled.

Thus then the great resemblance observ'd above, in the grounds and roots of languages, in distant countries, (which do not appear by history to have had any communication or correspondence) the resemblance of customs, opinions, and monuments too (as will appear hereafter by their comparison) nay the names of their principal Gods and Heroes being found the same, almost in all countries, all

^f With the Greeks Iaw, with the Mauritians Juba, with the Latins Jovis, all manifestly from

the most holy Tetragrammaton יהוה Jehovah of the Hebrews. Eli. Sched. 892.

these criterions are so many evidences not only of mankind's being once united in one community, but after their dispersion, preserving thro' all their journeyings, even to their most distant settlements, a general resemblance in manners, opinions, language and religion.

Hence some very useful observations may be drawn.

First, That in proportion to the strength of this resemblance, and the clearness of those evidences, mankind may be suppos'd to have arriv'd sooner, or later, to their several present settlements.

For, wherever the traces of those Eastern and universal customs are well preserv'd, and the present remains (be they what they will) bear a near resemblance to what we read of the ancient inhabitants of Syria, there we may safely judge, that the inhabitants were not a long while upon their migration, but advanced with expedition, and settled, whilst the common customs of mankind were as yet lively, and in full strength among them ----- but where the vestiges of the old Syrian manners and language, are scarce at all to be perceiv'd, there we may imagine they came slowly, (not till after many ages, several stops, and difficulties) to their present countries, and were not settled till they had lost all the customs, and worn out those impressions, which they must have brought with them from the general mass of mankind.

2dly, That those monuments are most ancient, which bear the greatest resemblance to the monuments of the east, as being nearest of kin to that simplicity, with which monuments were erected in the first ages of mankind, as they have been recorded in authentick history, and as the remains themselves do testify. Another observation must here occur, which is,

3dly, That mankind, having been once united, and living together as one society, their customs, manners, laws, language, and religion the same, it may not be an improper manner of explaining monuments and antiquities (in countries especially, where we have little or no history to guide us) by having recourse to the sacred, and other histories of the Eastern nations; where, if we find the figure, materials, situation, or dimension of monuments, very much of the same kind with those, which it is our intention to explain, we need not doubt but they proceeded from one design, and that they are (tho' in the most distant countries) the remains of one and the same custom, anciently common to mankind in their more united state.

4thly, That the resemblance which the ancient Cimbrians, Celts, and Gauls, preserv'd to the eastern nations, is very evident, as well from the Celtic language, being so much indebted to the Hebrew, as is mention'd above, as from what we are elsewhere assur'd of by
the

the curious. "Narrat Lazijs (says Sheringham, pag. 112.) Cimmericis & Phrygibus unam eandemque fuisse linguam;" which sameness of language, in people divided by so many different nations and countries, from each other, could proceed from no cause so obvious and probable, as that they had been once united. In religion, the resemblance of the Gauls to the Eastern nations is altogether as great; for tho' the Sect of the Druids had rais'd such a superstructure as distinguish'd their Priesthood, Discipline, and Worship, from all others, yet the foundation was old, and before describ'd. The immortality of the soul, and a future world, was one of the principal doctrines of the Druids,^c as we shall see at large hereafter. As to sacrifices, they not only endeavour'd to propitiate the deity by them, but like the people of Canaan and Moab, dyed their altars with human gore. Groves they chose to worship in, as the Canaanites did; and this, the Druids, (strictest perhaps of all sects) carry'd also into excess, performing their sacred rites (not as others did in enclos'd and covered temples, but only under the consecrated oak. Obsequies they had in such regard, that whatever was most precious, and most esteem'd by them, during life, such as horse, armour, domestick utensil, nay their most beloved slaves, were forc'd to attend their master to the funeral pile:^d but I only touch these things now, this resemblance between the Eastern and Western Religions, will still shew itself more strongly, when we come to the Religion of the Britans.

C H A P. VII.

Of the Story of Brute, and the Phenician Trade to this Island.

IT is the more difficult to distinguish intruders from the original inhabitants, and to determine what invaders in ancient times have pass'd from their own, into another country, because the higher up in time our enquiries reach, the more we find mankind alike, as being but so many several portions, just divided from the same mass, nor as yet distinguish'd from each other by the different impressions which after times introduced; their rites, manners, languages, little differing in the primitive ages; and nations born in different, and distant countries, uniting soon, and becoming one people, without making any considerable alterations; people settling then, like congenial liquors, without any violent struggles; on the other hand, as our enquiries descend thro' the more modern periods of time,

^c Cæs. de Druid.^d Ibid. lib. VI.

nations mix with more difficulty, and produce more sensible alterations on one another by conquest, alliance, and commerce.

However, the hostile invasion of some strangers, and the frequent arrival of others, on account of commerce, must have introduced alterations among the original inhabitants, in proportion to the age they liv'd in, and monuments agreeable to the customs of that country from whence the strangers came.

If Brute should be allowed to have landed, and made a settlement in this Island, as some learned men have thought,¹ yet with the small number of followers which such a fugitive could persuade to follow his fortunes, he can scarce be imagin'd to have seiz'd by violence, or retain'd by conquest, any considerable part of so large an island; he may with more likelihood be suppos'd to have settled here by the friendly entertainment, and consent of the first inhabitants, in the same manner as the Phenician and Grecian colonies did transplant themselves into Thrace, Lybia, Sicily, and Spain. The island being in those early days thinly peopled, a colony of men more civiliz'd, and skill'd in the arts of peace and war, than those of the Western world, was not unlikely to take footing in the most convenient place they found, and upon very good terms also, with the original inhabitants. This is the first entrance of strangers into Britain, which either history or tradition affords us; and (supposing this story true) it must be granted that the curiosity, and reciprocal wants of the strangers and inhabitants, would beget such an intercourse as mutually to affect the language, manners, and customs of both. It could not be wonder'd at, therefore, if some British customs were like those recorded of the ancient Trojans, provided this story of Brute was well grounded, but there are many difficulties to be overcome, before it can be admitted for true history. That the Phenicians came here very early, is much better founded: the Tyrians, born for commerce, and like their Venus sprung out of the sea, were indefatigable in their expeditions: let us trace them back as far as we can, in order to throw some light upon their navigations into this western part of the world. The Phenician Hercules is suppos'd² to have vanquish'd Antæus, king of the Western parts of Africa more than 300 years before the expedition of the Argonauts, which we know was a whole generation before the Trojan war, by which Bochart suspects that the Phenicians must have been very conversant in the west of Africa before Joshua's time: and that they came as far west as Tingis (now Tangier) at the Straits leading into the Mediterranean sea, about the time of Joshua, appears likely at least,¹ if there were

¹ Edward the first's letter to the Pope. Leland, Sir John Price, Sheringham, &c.

² Bochart, vol. I. pag. 326.

¹ See Bochart, p. 325. Geogr. p. 166.

really two pillars with this Phenician Inscription, " We are those " who fled from the face of Joshua, the son of Nave." Eusebius, it must be own'd, writes to the same purpose; " that some Canaanites fled from the children of Israel, and inhabited Tripoli in Africa. However that be, most likely it is, by the temple erected at Tarteusus, on the European side of those Straits, to the Tyrian Hercules, and by the general tradition in all countries of his pillars being set up near the same place, that the Phenicians came so far West, in the most early ages of the world. Of this also the names of places thereabouts, all, of Phenician derivation, may be farther proofs, to such as delight in arguments of that kind. Having penetrated thus far so early, we are well assured by the many colonies they planted soon after each other, at New and Old Carthage (which was built fifty years before the taking of Troy as Appian says) at Tangier, at Malacha, Gades, and other places," that it was not the custom of this nation to stand still; they were always for making new settlements, new plantations,^o but the certain date of their discovering the British Isles is not to be found: however, having brought them to the westernmost parts of the Mediterranean sea, let us now proceed to trace the Phenicians into the Atlantic.

Strabo says,^p that the Phenicians ventur'd outside the Straits Mouth soon after the Trojan war, but when they first began to trade here in the British Islands is uncertain, some think not till the year before Christ 450,^q but very likely sooner.

About 600 hundred years before Christ, Pharaoh Nechao, king of Egypt (the same who slew Josiah king of Judah) order'd some Phenicians to set out from the Red Sea, to go round Africa, to pass by the Straits of Hercules, to penetrate into the Northern seas, and to bring him an exact account of their voyage: about this time therefore, if not before, 'tis not unlikely that the Phenicians finding, by this voyage of their countrymen, the Western or great Atlantick Ocean not so turbulent and unnavigable as their forefathers had taught them to believe, either then, or soon after, were tempted to undertake a northern voyage, and coasting along the banks of Spain, and France, might first discover the British Isles, and, upon discovery begin to trade, which was the principal end of all their Voyages. There is another remarkable Voyage of the Phenicians mentioned in ancient history, but continued down to us with great uncertainties of circumstance, and time: Himilco was sent forth from Carthage to make a voyage to the North, at the same time

^m Græc. Chron. p. 11. ⁿ Bochart, p. 326.

^o Hoc pene unicum gentis studium ab ipsa statim origine innatum fuerat ut quoquo versum in

omnes partes terrarum orbis vela facerent, & colonias deducerent. Ibid. præfat. 327.

^p Bochart, p. 638. ^q Carte, p. 46.

that

that Hanno, a Carthaginian General, was dispatch'd, the contrary way, to explore the Southern coasts, but at what time these two leaders liv'd, whether a little before the second Punic war (as indeed the names seem to intimate) or much more anciently in the time of Darius Nothus, is very undetermin'd (as Camden thinks) as also whether the Periplos of the latter, written in Punick, shall be of any authority, tho' by Festus Avienus said to have been perus'd by himself. However, if the Phenicians had been near the Straits Mouth, above 800 years before the reign of Pharaoh Nechao (viz. in the time of Joshua) it is not likely that such enterprizing sailors should make that their *Ne plus ultra*, for so many ages: they had a colony at Gades, without these Straits, in their delicious Bætica, lying on the Atlantick Ocean, as anciently almost, if not altogether, as the before-mentioned age of the Tyrian Hercules's arrival at Tingis; therefore they may be fairly suppos'd to have discover'd Britain, more than 600 years before Christ: yet, if we place their discovery no higher up than this, the Phenicians must be allowed to have traded with us solely, and without the least participation of other nations, for more than 300 years, as will appear when we come to consider the time when the Grecians succeeded them in this traffick.

If the Phenicians, in their northern voyages, coasted along the shores of Spain and Gaul (as was doubtless the most ancient way of Navigating) then those shores of Britain opposite to Gaul must have been first known to them; but at whatever part of our island they first arriv'd, the Western parts had certainly the greatest share of their commerce, if not the whole. The Phenician business into these parts was not conquest and glory, but trade; and from Gades they traded to Britain, bringing Salt, Pottery, and Brazen ware; what they came for was Tin, Lead, and Skins, but especially the former, which was soon found to be so useful a Metal, that it grew famous over all the then known world, and encouraged the Phenicians to continue, and engross the trade to this Island.

Tho' Lead was a Metal found anciently in some parts of Gaul and Spain, yet it was with great difficulty come at. Laboriosius in Hispania erutum totasque per Gallias (says Pliny, lib. XXXV. chap. xvii.) sed in Britannia summo terræ corio, adeò largè, ut lex ultro dicatur, ne plus certo modo fiat. The parts of Britain anciently famous for Lead were the country of the Coritani, men of Lincolnshire and that neighbourhood; the Ordovices, North-Welsh; and the Brigantes, or Northumbrians.

^r Strabo, lib. III.

^s Bochart, pag. 649.

But the principal inducement for the Phenicians to frequent our coasts was the Tin, a Metal far transcending both the beauty, and the use of Lead: this Metal was anciently also found in Lusitania,¹ and Gallæcia, but in too small quantities to satisfy the expectations of so many cities, and countries, as were desirous to have it; the Phenicians therefore having discover'd abundance of Tin in some small British islands carry'd on so considerable a trade here that from these little islands only, among which they probably reckon'd the West of Cornwall, as we shall see in the sequel of this work, they were enabled to supply the greatest part of the world with this useful Metal: all the cities and nations of the Mediterranean had their Tin chiefly from the Phenicians, and they from the islands of Britain; I say chiefly, for tho' Spain yielded some little share of this commodity, yet it must have been a very small quantity, or the Phenicians, from Gades, would doubtless have supply'd themselves at home, and never have cross'd the Atlantick Ocean at such hazard and expence, in the infancy of navigation. This Metal was not only sent up the Mediterranean, but exported even as far as India itself, for India has naturally none of it, but purchas'd it by her Diamonds, and precious stones.² This extensive trade required proportionable supplies, and as we read of no Tin-mines worth notice, East of the Dunmonii,³ all the Phenician trade for this Metal must have been confined to that country now call'd by the two names of Devonshire and Cornwall, and the small islands adjacent to Cornwall, now Scilly (or Sylleh) Islands. Among these, the islands were most productive, and therefore most famous in history; and from the Tin they yielded, call'd Cassiterides: they were either nam'd so by the Grecians,⁴ from the Greek word *Κασσιτερον*, (Tin), or (it being confess'd that both the Chaldeans and Arabians, call Tin by a name of like sound') so nam'd by the Phenicians themselves, which I must observe is so much the more probable, because we find these islands call'd Cassiterides long before the Grecians either traded thither, or knew where the islands lay, for Herodotus who liv'd about 440 years before our Saviour, says, that he knew nothing of the islands Cassiterides, from whence their Tin came;⁵ now, with great deference to Bochart's judgment, let it be observ'd, that 'tis highly improbable the Greeks should give name to islands they knew not where to find, and consequently had no communication withal, but thro' means of the Phenicians. Solinus calls them *Insulæ Silurum*, or *Insula Silura*, of which the present name Scilly, may seem to retain enough to justify him: but 'tis

¹ Portugal. Pliny, lib. XXXV. chap. xvi.

² Pliny, lib. XXXV. chap. xvii.

³ Cornish men, Cornwall comprehending Devon and Cornwall.

⁴ Bochart, pag. 650.

⁵ קסטורא קיסטירא

⁶ Οὐτε γὰρ οἱ Ἕλληνες Κασσιτερίδας ἔχουσιν ἐκ τῶν δὲ Κασσιτερον ἡμῶν φωνῶν. In Herod.

much to be suspected, whether the ancient Geographers knew the real situation of the Silures, and whether the Scilly Islands were not mistaken, for islands adjacent, and belonging to the true country of the Silures, or South Wales. However, if there be any truth in what Tacitus relates, viz. that the Silures were opposite to Spain, it can only be true of the Silures of the Scilly Islands; and if some of their inhabitants were like the Spaniards, it is not near so surprizing as that the inhabitants of South Wales should be so. The Phenician colony at Gades might probably send over some of their inhabitants to islands which afforded them so great a profit, in order the better to superintend, and engross so profitable a commerce: their descendants might retain, even to the time of Tacitus, the swarthy complexion, and curl'd hair of the people they were sprung from, here we find a resemblance which has history to support it, and no solecism in Geography to weaken or reject it.

From these islands the Phenicians had their treasures of Tin,^a and were exceeding jealous of their trade, and therefore so private, and industrious to conceal it from others, that a Phenician vessel thinking it self pursued by a Roman,^b chose to run upon a shoal, and suffer shipwreck, rather than discover the least track, or path, by which another nation might come in for the least share of so beneficial a commerce.

In the next place, I would here observe, that we are not only to reckon the Scilly Islands, but the adjacent Western parts of Cornwall among the Cassiterides; for the ancient workings for Tin, in the Scilly Islands, are neither deep, nor many, nor large; and therefore it cannot be conceiv'd that the Tin for so many ages, could have been raised there, in quantity sufficient to supply the demand: the Continent^c being in view, and appearing to them not very extended, but narrow, and like an island, (as indeed the juttings out of Cornwall, thitherward, plainly do, to every eye) the active Phenicians soon resorting thither, and finding the sea on either hand of them, taking it for granted, that this land was every where encompass'd by the sea, counted it no more than one of the cluster of islands, and rang'd it among the Cassiterides, finding it rich in the same treasures; and therefore deserving the same name. Ortelius, therefore, not without reason, makes the Cassiterides, to include not only the Scilly Isles, but also Devonshire and Cornwall.

The Phenicians having made these islands their principal seat of traffick, for so many ages, if any vestiges of the Phenician Religion, customs, buildings or language be any where to be discover'd in the British Islands, they must needs, one would think, be found in those

^a Strabo, lib. III. de Cassiter.

^b Strabo, *ibid.*

^c So the people of Scilly call the Western part of England.

isles, or in the adjoining continent nearest to them, where doubtless the same trade also reach'd; but there is one reason which will hinder us from expecting to find any great matters of this kind at Scilly, (tho' some things of this sort there are) and that is, that small islands are liable to many alterations, which a greater scope of ground is exempted from. In short, improvements of tillage, and planting, and fortifying, and incroachments of the sea, and sand, must have chang'd the face of things extremely in such narrow spots, since the Phenician times; but these isles, as well as the adjoining continent, have preserv'd some monuments which may not improbably be attributed to the Phenicians, as will be seen in the sequel of these papers. A continual commerce, for some hundreds of years, must have occasioned some of the Phenician nation to settle here, and this settlement must have produc'd some mixture of the two languages, as those that settled, must also probably have erected some of their own national Deities, the human mind being not able to rest in any climate, without some religion: accordingly, many words in the present British, are evidently of Tyrian derivation, and many rude Obelisks are still (notwithstanding the pillaging of modern builders) to be seen in Cornwall, and some in the Islands, which in all probability were the Symbols of the Phenician Deities (as will appear when we come to treat of Erected stones) and such as they usually worshipp'd; it being the notorious infatuation of the Canaanitish nations, to pay divine honours to such rude stones. Again, if some places, where the Phenicians were most conversant, retain names of Phenician original, we are to attribute this either to the Hebrew, that general source of all languages, or to the commerce of the Phenicians with the first and native inhabitants, and are by no means (with some authors) to suppose the Phenicians the first planters of our isle; their business being to improve upon the natural products already known by the natives, import trifles (as we know they did into Britain) and carry back the most precious commodities to their own markets, not to plant desolate islands with such useful Merchants and Sailors as their citizens consisted of.

Lastly, as the records of Phenician history are very few, and scarce any thing more than a few fragments preserv'd in the Greek and Roman writers,^c and as the ages in which they flourish'd here, are very remote, it is not to be expected that a great many monuments of their erecting should be now extant. If they built any cities, the common custom of Tyrians, (as the shores of Spain and Africa testify) or settled Colonies, or built Temples, as is not unlikely, yet the desolations of age and war, (as well as sea, near which they al-

^c Bochart, pag. 327.

ways built) may well be suppos'd to have obliterated every thing of this kind, unless the names of those things (sometimes less subject to ruin than the things themselves) may chance to have escap'd :

Tantum ævi longinqua valet mutare vetustas.

But some few monuments, as I said before, there are, which from their great simplicity may be well judged, as ancient as the Phenician times, and from the Phenicians being us'd to have such in their own country (as will appear from ancient authors) may be very rationally suppos'd either of Phenician original, or erected by those who were tainted with the same false religion.

C H A P. VIII.

Of the Grecians.

THE Phenicians were not more happy in their voyages, than they were industrious to conceal the success of them from the rest of the world ; hence it was that the Greeks appear to be so much in the dark as to Navigation, and Geography, for many years after the Phenician trade was at its height : that Herodotus treats as a fable the Phenician's saying, that in encompassing the South of Africa, they had the sun on their right hand ; which was however most certainly true : that Strabo denies it absolutely, and Polybius doubts whether or no the South of Africa be encompassed with Sea. Nor were they better acquainted with the Northern Ocean ; for Herodotus acknowledges, that the Greeks knew nothing of the extreme parts of Europe, nor of the places whence the Amber and Tin was brought ; that is, the Northern coasts of Germany on the Baltic, and the British Isles : and Aristotle, who liv'd when Greece made the greatest figure in every other part of Literature, and was himself a most diligent enquirer into every thing curious and useful, knew so little of what sea or country might be beyond the Pillars of Hercules, that he thought the places in that neighbourhood were contiguous to the Eastern parts of India ;^a so little did he know the circuit, and extent of the earth. However, the Grecian trade to this island for some time before Julius Cesar is undoubtedly to be prov'd, but at what time it began is very uncertain.

About 900 years after the Phenician Hercules, 600 after the Trojan war, and 550 before Christ, the People of Samos sending a colony into Egypt, were driven by the winds down the Mediterranean, and quite through the Straits of Gibraltar, which was the

^a Bochart, pag. 326, and 648.

first passage the Greeks made into the Western Atlantick Ocean, but about these Straits they stuck and settled for some ages, without making further progress, as may be fairly induc'd from Herodotus and Aristotle abovementioned; but about the time of Alexander the Great, Pytheas, a famous Astronomer of Marseilles undertook a Northern voyage, and sail'd so far North, that he saw the Sun disappear, tho' only for a moment of time, and immediately to rise again, which must be as far as 68 degrees North Latitude, where, in the summer, there is no night, when the Sun is near, or in the tropic of Cancer, the Sun then performing his whole course above the Horizon: this probably was the first time that the Greeks ventur'd into the Northern seas; but afterwards, incited by the success, or conducted by the curious observations of so great a man as Pytheas, the Greeks were bold enough to attempt frequent voyages of this kind; and, being naturally ingenious, were soon skillful enough to perform them with as much facility and exactness, as might be expected from the infancy of their astronomical observations. It is very strange therefore, if true, that the Greeks, who made a voyage thro' the Straits as anciently as Alexander's time, should not sail to Britain before the time of Ptolemy Lathirus, king of Egypt, who liv'd about 117 years before our Saviour: yet, so says Bochart,* and, if he is right,† will shew how secret the Phenician navigators kept this trade. Mr. Camden places the coming of the Greeks somewhat higher than Bochart, and thinks that they arriv'd here about 160 years before Cesar. Sammes‡ thinks Mr. Camden mistaken, and that they came here as early as Pythagoras, who flourish'd about 600 years before our Saviour; but brings no authority, and indeed this is by much too early for their timorous navigation. It may however be here observ'd, that the Greeks must have been well acquainted with Britain, at least as anciently as Mr. Camden mentions. Pliny says, that Britain was famous in Greek Monuments long before the times of the Romans, and Polybius, who flourish'd about 200 years before our Saviour, a Greek by nation, though a constant companion of Scipio Africanus, promis'd to write of the British Isles, and της κασιληας κατασκευης (the methods of preparing Tin) and made good his promise, as Strabo says; a task which so cautious a writer as Polybius would never have undertaken, were there not sufficient materials, at that time to be procur'd, for the ground-work of such an history.

How long soever the Greeks traded thither, it does not appear that they left many monuments behind them, if any at all, unless the number of Greek words interspers'd in the British language may

* See Diod. Sic. lib. V.

† Pag. 650.

‡ Pag. 101.

be adjudged to have proceeded from this commerce.^b Let us enquire into the original of this mixture (suppos'd to be the most evident remains of the Greeks in these islands) and see whether there may not be other causes as well as commerce, to which this insertion of Greek words into the British language may be imputed: their trade for Tin cannot be allowed to have extended beyond the confines of Devonshire, no Tin having been discover'd, or work'd, that we know of in any other part of our island; at least not in such quantities as to draw the attention of the Greeks; and how little an intercourse with so small a district, could affect the whole British language, is very apparent.

Certain it is, the Greeks were not a little proud of their language, and thought it a glory to their country to disperse, and introduce it wherever they came; and indeed, the copiousness, elegance, and sonorous cadence of their tongue, at once facilitated their endeavours, and made other nations so fond of it, that the publick records, and inscriptions in many places were Greek, altho' their national tongue serv'd their other inferior purposes, of conversation, and business. Thus the Gauls us'd the Greek letters in Cesar's time, who found their rolls of soldiers, with the number of their women and children — written in Greek characters; and for a few centuries before Christ, as the conquests of Alexander and his captains had spread this excellent language thro' Egypt and all the East, so the colonies of the Peloponnesians (with those of the other Greeks) and their Academies, to which the polite world resorted, had made it equally acceptable in the West, so that for two or three centuries before our Saviour, it was the universal fashion of the world to write in Greek, we may therefore safely say, that the British had not all their Greek words from the trading Greeks; the truth indeed seems to be, that the use we made of Greek in these islands, was owing to several distinct causes; partly to commerce, and in some measure to the Druid intercourse with the Gauls, whose records were in that character; besides this, the Greeks might have borrow'd some words from the Gallo Grecians, a Celtic nation, which may well account for many like words in the Greek and British, to say nothing here of the great resemblance of many Greek words to the Phenician, from which last nation we know the Grecians had their very letters.

As for other remainders of the Greeks, we find few or none, for as Tin was what they sought and dealt in, Cornwall and the Scilly isles were doubtless the places of traffick; but here we find no foot-steps of any Grecian Monuments, neither Inscriptions, Coins, nor any other

^b See Sheringham's Lift, p. 101, &c. Sammes, p. 86, 87. Rowland's Mona.

remains which can shew that the Greeks ever made any settlement here: and, indeed, when trade is the only business, where there are no colonies planted, no encampments, no battles fought, no temples built, or settled worship introduc'd (all which things are quite foreign to the education and intentions of the man of trade) it is unnatural to expect that people, let them be Phenicians, Greeks, or Romans, should employ themselves in erecting many monuments.

C H A P. IX.

Of the Romans.

THE Romans came into this island with intentions very different from those of the Greeks, and Phenicians, and, under the conduct of Julius Cesar (ever fond of new conquests) invaded it about the the year before Christ 55;¹ and after some struggles, reduc'd the greatest part of it, in the time of Claudius, into the form of a province. But since it has been all along doubted, whether the Romans extended themselves so far West as into that county whose monuments are to be the principal subject of these papers, it cannot be foreign to our purpose to examine this point of history, and to shew first, the improbability of the Romans leaving Cornwall unsubdued; and next, the several proofs which may be produc'd to shew that Cornwall was indeed well known to, and possess'd by them. I am sensible that the learned² are of opinion, that the Romans never came West of the river Tamar, at present the Eastern limit of this county: but with great submission, we must attribute this opinion to the distant situation of this country from the seats of learning, and the frequent difficulty of procuring proper informations concerning it. At what time the Romans first possessed themselves of Cornwall, must indeed be difficult to fix, since their being here at all, has been so long doubted of, but as all historians agree, that the southern part of Britain was conquer'd by Claudius Cesar, 'tis not unlikely that Cornwall, the southernmost part of all this island, may be included in this computation.

When Agricola's fleet made their tour round Britain in the reign of Domitian, they could not pass by unobserved, some of the noblest harbours in the world, such as Falmouth, Hammoze, and such secure stations, as Fowey, Hellford, and some others of that kind; nor would a General so curious, so diligent to improve incidents, and turn every discovery to the benefit of his country, and the glory

¹ Fifty nine, says the Chron. Table Scr. post Bedam. Sixty says Bede: so also the Saxon Chron.

² Camd. xxxix.

of his government, neglect to dispatch proper guards to seize upon, and make use of such havens as these. It further appears that Agricola's fleet sail'd thro' the British and St. George's Channels, attending Agricola's march.¹ Now if the march of his troops, and the navigation of his fleet was well concerted, and had proper connexion, then his army must have been on all the coasts of Cornwall, as we shall find when we come to examine the Roman conquest of Cornwall more particularly.^m

Again, if we may conclude any thing from the words of Tacitus, "Fert Britannia aurum, & argentum, & alia metalla pretium victoriæ," we must think that the Romans made sure of the most considerable mines, as well as harbours, in Agricola's time, if not before.

Again, Galgacus, in his celebrated speech,^o has these words, "Neque sunt nobis avæ, aut Metalla, aut Portus, quibus exercendis reservemur:" intimating that the Pasture, the Metals, and the Ports, in other parts of the island, had prov'd but so many temptations to the avaricious Romans; but that there was no such thing in the country where they were, they had only a General, and an army, but that they were free as yet; whereas those who were rich and abounded in mines, were already brought into slavery: "Hic dux & exercitus, ibi tributa & Metalla, & cæteræ servientium pænæ." Now what Metal was this island (tho' not perhaps without some Gold and Silver, as at present, in some few places) famous enough for, to engage the arms of the Romans, but Tin? And what place so celebrated for Tin as Cornwall and its little isles, the Cassiterides?

In the *Origines Britannicæ*, Dr. Stillingfleet thinks that Vespasian conquer'd both the Belgæ and Danmonii (from Suetonius in Vespas.) which Dr. Musgrave^p endeavours to refute, and reckons for nothing the testimony of Geoffry of Monmouth,^q and Ponticus Virunnius,^r but the learned Dr. Musgrave had forgot that he had said (Vol. I. pag. 211.) "Romani in omnem fere angulum hujusce insulæ se insinuarunt; and here lays his stress upon the want of Roman Antiquities discovered in the time of Mr. Carew, and Mr. Camden, in whose time the researches after Antiquities were in their infancy, and there was, I think, but one Coin of the Roman Emperours found in all Cornwall; it is certain, therefore, that Dr. Musgrave determines a point, without giving fair play to what might afterwards be discovered. Ib. p. 126.

¹ Horfeley's Brit. Rom. pag. 43.

^m Book III.

^a Tacit. Vit. Agric.

^o Ibid.

^p Vol. III. pag. 123.

^q Lib. IV. chap. xvi.

^r Brit. Hist. lib. iv.

It must be allow'd that no Roman Inscriptions, Bas-reliefs, or Altars of Roman structure, have yet been discover'd in Cornwall, which may with some be an argument that the Romans never came so far West; but this argument will prove too much; for by the same rule of judging, the Romans never were at Exeter, and many other places, where none of the above indications are to be met with, and yet, from Antoninus's Itinerary, and other evidences not to be gainsay'd, we know the Romans had their *Castra Stativa* there. And indeed, the multitude of Roman Coins found lately in the several parts of Cornwall, and the date of them corresponding with history, and pointing out the very occasion which drew the Romans here at that time, some Sepulchres also, with all the usual indications, as Pavements, Urns, Caves, Coins, and Utensils found in them, some Forts, and Encampments, some Ways, which carry a great probability of their being Roman will hereafter appear in their proper place,* and be such plain evidence of the Romans being in Cornwall as cannot be contradicted.

It is a very groundless suspicion, to imagine that the establishing this truth can do any dishonour to our country, for when the last struggles for liberty were at an end, and the conquest fix'd, the Romans were generally gentle and gracious masters; the worst of them would take care that no people or nation should invade their provinces with impunity, and that their subjects should be such to none but to themselves; and the better sort of Governours employed themselves to introduce arts, to familiarize their own customs to the natives, and gradually to extirpate ignorance and barbarity; so that, in short, 'tis not very difficult to ascertain, whether the Britans, by losing their liberties to such masters, were not in reality gainers: but, if they had lost their liberties and laws, without any recompence, as they afterwards did to the Saxons, Danes, and Normans, Truth and Fact must be acknowledg'd, and testimonies from Antiquity, must have their proper weight allowed them. The Romans continued here so long, and their government was so well lik'd, that after 464 years (from the entrance of Julius Cæsar, 54 years before Christ, to the year 410) the Britans, though formally discharg'd from all allegiance to the Roman Empire, were extremely loth to part with such masters; and the Romans out of compassion to the miseries they suffered from their neighbouring enemies, sent them, at several times, some troops to assist them, but, in about twenty years after, took their last leave, and return'd no more.

* Leland, in his Itinerary, mentions a Roman Inscription on a stone fix'd in the city wall, behind Bedford-House in Exeter, but 'tis now gone.

† Worcester was undoubtedly a Roman town, and yet no vestiges of any kind remaining of that

people, except a few Coins dug up of the latter empire.

‡ Lib. III. Chap. xiv.

¶ Mr. Camben, pag. cviii. says 476.

C H A P. X.

Of the Saxons.

THE Romans were no sooner retir'd from Britain, than the Scots and Piets, in hopes of bettering their condition, made frequent inroads from Scotland. The Britans had now, for some ages, been accustomed to recruit the Roman armies abroad, with the choicest of their youths, and being seldom inur'd to bear arms at home, where they had no encouragement to study the profession of a soldier (their masters, the Romans, for political reasons, secluding them as much as possible from the art of war) they found it a very difficult matter after a disuse of so many ages, to bring themselves to any tolerable relish for the duties of the field; so much more does war depend upon use, and experience, than upon natural genius: at the same time, their troublesome neighbours in the North had preserv'd their warlike disposition in its proper force, by their continual struggles with the Romans, as well as their frequent invasions of Britain, for the sake of plunder. The Britans seeing themselves under these disadvantages, and despairing of ever being a match for their enemies, whose barbarity they were every day experiencing, without any hopes of ever satisfying their thirst of spoil, determin'd to call in foreign aid; and the Saxons having been for some ages remarkable at sea, had also by this time got the name of the most valiant nation on the continent; the Saxons, therefore, then seated on the German shores opposite to the North-eastern parts of the island,* being a populous nation, soldiers of fortune, and us'd to sea expeditions, seem'd most likely to afford that speedy and effectual assistance, which the Britans so much wanted.

After the Romans were withdrawn, the Britans had chosen Vortigern Earl of Cornwall for their king, who, betwixt the years 430 and 452 (Chronologists differing in the precise year²) thought it necessary to call in the Saxons to aid him against his enemies, the Scots, and Piets: the Saxons willingly embrac'd the opportunity, and having done great service to Vortigern, expected to be rewarded in proportion to their own estimate of that service; and, as conquering soldiers are not soon satisfied, their pretensions were easily rais'd high enough to disgust the Britans, who had employed them. As soon, therefore, as the Saxons had humbled the Piets and Scots,

* They then dwelt in Sleswick, Jutland, and to the North of the present city, viz. the Cimbrick Chersonese, now mostly included in the

Dutchy of Holstein. Ush. Prim. ch. xii. p. 392.

² Usher's Prim. chap. xii.

it was no difficult matter for a people bred to war, as they were, (and therefore not long pleas'd with peace) and, besides, enamour'd with the spacious, and plentiful country of Britain, to find sufficient pretences to quarrel with the unactive Britans, under so indiscreet a Prince as Vortigern; accordingly, they made no scruple to employ their arms to conquer those, whom, they were but just before call'd in, to defend: to this war the Saxons had this further encouragement, that from their native country on the continent, then full of people, as many as were willing to assist their countrymen, who first came hither, or desirous to improve their own circumstances, could find an easy passage into Britain, by means of their shipping, which their continual pyracies had made it necessary, as the plunder had made it sweet, for them to maintain in full force.

By such fresh supplies the Saxons found it no hard matter to keep their footing, and about the year 460, having treacherously murder'd, as it is said, 300 of the principal British Nobility, on the plains near Salisbury; the Britans (who had hitherto liv'd promiscuously and quietly, with the Romans) found it necessary to retire before the Saxons: Some fled into Scotland, others into Holland, and some into Armorica in Gaul, afterwards from them call'd Britain, now Bretagne: on which part of our history I must beg leave to make a remark or two before I proceed, because the date of the fact requires it in this place.

Here then, that is at this flight of the Britans from the Saxons, we are to place (as I think) the first considerable settlement of Britans in Armorica, they being never mention'd in history as inhabitants in any part of Gaul before this time.* Some, indeed, are of a different opinion,† and think that Pliny mentions (though obscurely) the Britans in Gaul. Constantine the great, it must be allowed, and after him Maximus carry'd out of this island many parties of soldiers, and when they had serv'd them faithfully, and were discharg'd, those Emperours might, as some think, settle them in Armorica; but it is by no means likely, that the remnants of these recruits could be in number sufficient, to people, or subdue, or give name to all the country of Armorica; it is much more probable, and indeed agreeable to history, that when the Saxons had conquer'd the greatest part of the island, the Britans thronging into the sea coasts of Hampshire and the Western counties, particularly Cornwall, whereto they retired, as loath to leave their native ground, as long as they could keep it, went over in such numbers, as soon made them the most considerable part of the inhabitants in that part of Gaul, and from this time

* Usher Antiq. ch. xii. Camden, Duod. p. 38.

† La Ramee.

that

that part of Gaul opposite to Cornwall, and before call'd Armorica, began to be call'd Bretagne; and has still that name; and the same language common to both people, and the friendly, and frequent intercourses of trade, and alliance, even to the last generation with the Cornish, shew the Armoricans, and Cornish Britans to have been formerly one people. " Cornwall (says Mr. Scawen, MS. pag. 40.) " hath received princes from thence, (viz. Armorica) as they from us; " mutual assistances given and taken in former times, mutual inter- " changes of private families now extinguish'd." " The Armoric " Britans (says M. Lhuyd, pref. to Etymologicon, pag. 267.) do not " pretend to be Gauls, but call the neighbouring provinces such, and " their language Galek; whereas they term their own Brezonek, " [that is British] as indeed it is, being yet almost as intelligible to " our Cornish, as the illiterate countrymen of the West of England, " to those of the North." The Britans of Armorica, therefore, fled from the Saxons into Cornwall, and thence into Armorica, in such numbers as were sufficient to possess, and give name to that country, and the story (so much insisted upon by the British Historians^c) of Maximus's coming into Britain, and then carrying over Conan Meradoc and British soldiers enough to people and subdue Armorica, is a meer fable, improbable in all its circumstances, and unsupported by any history of credit.^d But to return,

The greatest part of the disconsolate ancient inhabitants retir'd into Wales, and Cornwall, and from this time they are to be understood, as inhabiting and ruling only there, and having only one king sometimes chosen out of Wales, and sometimes out of Cornwall, in common to both countries, and to this King, whatever little parties of Britans were dispers'd elsewhere, acknowledg'd and paid a kind of allegiance, though not properly inhabitants of Wales or Cornwall. To enter into a detail of all the Battles fought with the Saxons, and affecting the interest of the Cornish Britans, would be foreign to the design of these papers; but a summary account of this matter may serve to collect and recover some parts of our history.

After Vortigern had ended his unfortunate reign, his son Vortimer and some other valiant men, did their utmost to recover their country, and protect their religion, struggling perpetually, tho' in vain, against the Saxon incroachments, but after this destructive war had continued near two hundred and forty years, Cadwallader of Wales, last sole Monarch of the Britans, died about 689, and the Britans never afterwards attempting to set up one national king, shews how low their affairs were reduc'd by the Saxon wars. From this time

^c Pontic. Virum. pag. 37 to 39.

^d " In all the proceedings of Maximus, I see " no ground for settling colonies of Britans in

" Armorica." Stillinf. Ant. Brit. pag. 184.

^e Aurelius Ambros. Uter. Pendragon, and Arthur first King of Cornwall, then of all the Britans, &c.

Wales

Wales became divided into two, and soon afterwards more principalities, each of their petty Governours however having the name of King, and Cornwall, having no longer any King in common with the Welsh Britans became a distinct principality, generally under one prince, and sometimes under more. Here ceas'd, in a great measure, that connexion which had subsisted for so many years, betwixt the Welsh and Cornish, and acting, after this, under different rulers, they were no longer able to act with that force against the Saxons which they had formerly done, when more united. About this time, however, aid came to the Cornish from another quarter. The Armorican Britans came over into Cornwall under Ivor their King, and his kinsman Ynor; and though Leland^f denies any such remigration of the Amoricans, it is not at all improbable that this people, at the solicitation of the Cornish, should attempt to rescue from the Saxon tyranny a country to which the greatest part of the Armoricans ow'd their original about 300 years before. With this assistance the Cornish recovered their country, and the East of Devonshire from the enemy. But their success was of short continuance, for they found a severe scourge in Ina King of the West Saxons, who defeated them entirely in 710, and got much renown by his wars with the Cornish.^g In the year 720, Adelred, King of West Sex, invaded the Cornish, but was repulsed by Roderic Molwynoc, "King (or General) of the Britans in the West part of England," and Prince of North-Wales, who was afterwards, however, "driven by the Saxons" to forsake the West-country, and retire into his own inheritance in North-Wales.^h Cuthred King of West Sex obtained a considerable victory over the Cornish in the year 743. The same Cuthred is said to have conquer'd part of Cornwall, and united it to his kingdom of West Saxony, in the year 753, and from this time the Saxons look'd upon some of the Eastern parts of Cornwall (which were beyond the river Exⁱ) as their own, and upon every invasion of the Danes and Cornish, dispatch'd forces into Devonshire to oppose them. About the year 766, Kinewulf King of West Sex had some troublesome dealings with the Cornish, for in this year he gave several parcels of land to the church of Wells, by a charter which runs thus, "I Kinewulph, King of the West-Saxons, for the love of God, and (which shall not be here particularly mentioned) some vexations of our Cornish Enemies, do by the consent of my Bishops and noble-men, make over by gift, a certain parcel of ground to the Apostle and servant of God, St. Andrew, &c."

Not long after, the Cornish, the better to oppose the Saxons, en-

^f Sheringham, pag. 393.

^g Rapin, vol. I. octav. pag. 209.

^h Carad. Llang. Edit. Powel. pag. 25.

ⁱ The parts East of Exeter.

^k Camden, pag. 84.

courage the Danish pirates to land, and bring over every now and then fresh forces from their country, into Britain; a sufficient instance how little the fatal miscarriages of former times do influence a precipitate, and ill-govern'd people. The Cornish smarted so much under the Saxons, that one would think they could not have forgot how dangerous an impatience it was in their ancestors to seek that redress in war from foreign soldiers, which might have proceeded, though more slowly, yet with more security from exerting their own innate virtue and fortitude. The Danes first arrived at the shores of West Saxony (under which name the Saxons began now to comprehend all the ancient kingdom of Dunmonia) in three ships, when Beor-thricus (or Brithric) was king, in the year 787, and had not long been us'd to the coasts, before the Cornish made a league with them;^k for in the year 806, a fleet arriv'd in West Wales (so the British Writers frequently call Cornwall) which encourag'd the Cornish to an insurrection against Egbert, first king of England, as uniter of the Saxon Heptarchy. This formidable union drew all the power and skill of Egbert that way, and these, at last, after the war had continued some years, proving too strong for the Cornish valour,^l Egbert over-run all Cornwall about the year 813.^m After this, either the restless nature of Egbert, or the situation of his affairs calling him elsewhere for some time, the war seems to have been rather interrupted than ended. In the 24th year of Egbert there was a considerable battle fought betwixt the Britans and the West Saxons of Devonshire, in which many thousands fell on each side, and the victory remain'd uncertain: this battle was fought at Gavulfordⁿ (or Camelford^o) in Cornwall. Notwithstanding all this, the Saxons having gotten footing in Devonshire, the Cornish Britans, assisted by the Danes, who at this time came at the particular instance of the Cornish,^p march'd Eastward in the year 835 to dispossess them, and at first overcame the Saxons, but soon after at Hengstone-Hill, a few miles to the westward of Tamar were totally overthrown, and to restrain them for the future, Egbert enacted this severe law, that no Britan should pass the limits of his country, and set foot on the English ground upon pain of death; about sixteen years after this, the old inveteracy of the Cornish Britans against the Saxons continuing, they seem to be again involv'd, for we read that Cheorl, call'd by Huntingdon^q the Consul, by Hoveden^r the Earl of Devon-

^k Sax. Chron. pag. 64. about the year 806, says Mr. Camden, Eng. ccvi.

^l Fortissimos fortiter effugavit, says Hoveden, pag. 237, of Egbert and the Cornish.

^m Sax. Chron. pag. 69. A. D. 809, says Rapin, pag. 214.

ⁿ Sax. Chron. at the year 824 or 5.

^o Camd. duod. pag. 82. "Camelford alicubi "Gaffelford."

^p Rapin, vol. I. octavo, pag. 299. Philosoph. Transf. Numb. 458. Hen. Hunting. pag. 198.

^q Pag. 200.

^r Pag. 258.

shire,

shire, fought against the Danes, and obtain'd a signal victory. There was a national enmity betwixt the Britans and the Saxons; to cherish which it was the interest of the Danes, as much as it was the natural inclination of the Britans: these two nations therefore united by inclination and interest, omitted no opportunity of attacking the Saxon territories whenever they either found them unguarded or distress'd, and themselves in a condition to invade and conquer.

In the turbulent former part of King Alfred's reign, when the Danes were so busy, and triumphant over the English, it cannot be suppos'd that the Cornish and Welsh Britans were idle spectators. We find the Danes after a truce, wintering at Exeter, in the 4th of King Alfred, A. D. 876. and without doubt by the encouragement of the Cornish party there. Hither their ships also immediately tended, with fresh supplies, though frustrated of their design by a tempest, in which 120 ships were wreck'd; nor did their land-army marching towards Exeter, fare much better, being encounter'd by Alfred, and oblig'd to give hostages to depart with all speed. This seems to have given the Saxons the chief power in Exeter, for in the twenty first of Alfred, the Danes laid siege to Exeter, but fled at the approach of Alfred, who was by this time become a powerful king.

The Welsh as well as the Cornish were from time to time assisted, and encouraged by the Danes in their common cause, against the Saxons, and therefore were never left quiet by the Saxons as soon as they had vanquish'd, or by league, or otherwise got rid of the Danes.* The Britans of Cumberland had also put themselves under the protection of the Danes, and submitted not to the Saxons till the time of Edward the elder, son to Alfred the Great." At length, a formidable confederacy was form'd against King Athelstan, in the year 938," in favour of Anlaff, in which the Irish, Scots, Welsh, Danes, and Cornish united, but in vain: Athelstan first overthrew the forces of the north, where the allied nations lost Constantine King of Scotland, six Irish or Welsh Kings, and twelve Earls, and General Officers: he then marched against the Cornish Britans, who had assisted the confederates, took Exeter (which before they had inhabited upon equal terms with the Saxons^x) from them entirely. About this time also he bounded the Welsh by the river Wye, taking all, betwixt that and the Severn, from them; for the same reasons, and

* N. B. The first detachment of the Danes, after a truce with Alfred, came from the East, and lodg'd itself at Exeter; and 'tis likely their troops from Wales and Cornwall march'd to join what had been admitted into Exeter.

[†] Rapin, vol. I. pag. 361. ^u Ibid. 362.

^v Some say 940, some 933.

^x Malmesbury, pag. 28. Speed, Chron. pag. 341. "At this time also Adelftan did remove the Brytaines that dwelt in Excester and there aboutes to Cornewale. Carad. Langar." Edit. Powel, 51.

to punish those alike, who seem'd alike guilty, he excluded the Cornish for ever from any right to Exeter, which had been their capital for so many centuries; he took also all that goodly country betwixt the rivers Ex and Tamar from them, and made the Tamar their future boundary, which has ever since been so accounted. This was so considerable an alteration in the circumstances of Cornwall, that nothing less than an entire conquest could have produc'd it; from this time therefore we are to consider Cornwall under the Saxon yoke.¹ Athelstan having made a thorough conquest of Cornwall, took shipping for the isles of Scilly, that he might not leave any spot unsubdued that belong'd to it. This happen'd, after the Cornish Britons had maintain'd a perpetual struggle against the Saxons, for the full space of 500 years, from their first coming into Britain. An enmity this, of that inveteracy and continuance, as is scarce to be equall'd in history; it reach'd down to the year 938, and the Saxon Monarchy soon after giving way to the Danish, it cannot be expected that many Saxon Monuments should be erected in a country so averse from the beginning to the Saxon Government, and so little a while under its dominion: and indeed we have no Saxon monuments among us, that have come to my knowledge (excepting a few fragments of buildings which favour of the Saxon style of architecture) unless the foundation of colleges and monasteries, and donations to churches, may be call'd such.

C H A P. XI.

Of the Danes.

THOUGH the Danes landed in West Sex in the year 787,² yet they winter'd not here in Britain (which is to be understood of the Eastern Coasts, near the heart of the island, and not of the West as we shall see in the sequel) 'till the year 854, as is particularly taken notice of by the historians.³ It seems, it was their custom to return every year to their own country, either to carry off their spoil, to visit their wives and children, to recruit their forces, or to repair their ships, which could not be so well done, or so securely attended to, in a foreign, and enemy's country. This frequent sailing to and fro brought them acquainted with all the secure landing places on the coast, where, if the winds would not permit them to land in one place, they soon knew where, in some

¹ "Cornwalli licet vires omnes ad patriæ salutem tuendam animose contulerant in Saxo-
² num potestatem concesserunt, ut pote qui numero
³ non valuerunt, nec Regio satis a naturâ munita

"eos tutare poterat." Camden.

² Sax. Chron. pag. 64.

³ Hen. Hunt. pag. 200. Hoveden. 237.

other adjacent creek, they might shelter their ships, and disembark their men with more safety and conveniency; if they could not securely put on shore a great number in one place, 'tis natural to imagine that they would divide into parties, and land as near one to the other as possible: this, the many landing places so very little distant from each other round the extremity of Cornwall (call'd the Land's End) do abundantly testify: as the Danes were so frequently obliged to land, and embark again, another thing occurs to every one who will consider their works, (for works are records and oftentimes the only remaining proofs and grounds of history) and 'tis this, that not caring easily to quit any land where they had once got footing, and yet knowing well enough to provide for a secure retreat to their ships on all events, they not only intrench'd themselves on the hills, but soon learn'd (so instructive is necessity) to intrench and fortify their landing places, many evidences of which are still visible, and some of their works entire, on the western shores of Cornwall; and where the cliffs are of loose moldering flat, the sea (as appears by the remaining vestiges) has wash'd away a great part of several of them. If any one wonders what occasion the Danes had to fortify thus, while they were allies to the Cornish, let him consider, that being much addicted to plunder and cruelty, even where they were invited as allies, something of this kind was necessary to protect themselves from that just retribution which the injur'd natives might otherwise have oblig'd them to. It was also necessary for them to fortify, in order to awe the natives, and make it difficult for them to renounce their alliance. These military works, are by the present inhabitants all call'd castles, are numerous in the West of Cornwall, and as they are more modern than the Phenicians, Greeks, and Romans, and could serve no purpose of the native Britans, must have been erected by the Danes; for it does not appear, that the Saxons did make any considerable debarkation of troops in Cornwall, they plunder'd and ravag'd the shores, and sea-port towns, but retreated to their ships soon: whereas the Danes came in numbers, and join'd the natives, and erected castles, even during their alliance with the Cornish, it being the custom of the Danes to encamp and fortify the hills wherever they came, though without any intention to stay there any long while.^b

The Danes, by their frequent embarkations, had not only obtain'd a thorough knowledge of the coasts of our island, but here in Cornwall they had this further advantage, that by their landing in the West, and marching so often Eastward to fight the Saxons, they were become perfectly acquainted with all the passages and strong

^b Sax. Chron. Ann. 878. pag. 84.

holds of so narrow a country as Cornwall; and these two advantages (which the unfortunate siding of the natives with the Danes, for so many years could not but give them) were too considerable and evident, to be neglected by a nation so addicted to pillage abroad, and so meanly accommodated at home; and it is too plain, from their castles and entrenchments on every hill almost in the hundred of Penwith [Cornwall] as well as by their landing places abovementioned, that they were guests not easily to be got rid of; and although the Cornish were not at all times inclin'd, or able to face the Saxons, and had not therefore at all times occasion for the Danish powers to help them; it is however probable, that the Danes chose not to quit the country, but soon learn'd to leave considerable parties of their countrymen in their encampments here, under pretence of being a guard to the inhabitants, but really in order to secure a safe return to those who re-embarked for Denmark, whenever they should chuse to come again into Britain. As cruel as the Danes were in those days, it does not appear from history, that they dealt as severely with the Cornish, as they did with the Eastern parts of the island; for, as soon as ever they landed in Norfolk, Suffolk, or farther to the North on that coast, we hear of their destroying every thing sacred and civil, with an unparallel'd barbarity, but when they landed in Cornwall they seem'd to have always march'd into Devonshire to fight the Saxons, and however faithless they were in other treaties, it does not appear that they ever broke with the Cornish, 'till after the total conquest of it by Athelstan, which was more than one hundred years after their first alliance against Egbert. Indeed, in the year 876 the Danes are said to have attempted Exeter and taken it, but this will not infer, that they were then at enmity with the Cornish; for that city was at that time divided betwixt the Saxons and the Cornish^a (much, without doubt, to the dissatisfaction of the latter) and the Danes retir'd to Exeter, as to a place of safety and alliance, and entered the castle there without any resistance; and, that they then took only that part of it which belong'd to the Saxons, is evident; because Alfred King of West Sex, immediately pursued them thither, compounded the difference for that time, and took hostages of them. In the year 878,^c the brother of Inwærus, and Healfdenus a Danish commander of 23 ships, was slain in Devonshire, with 840 men: again, in the year 894, we find that the Danes attack'd a certain fortification in the North of Devonshire with 40 ships, and with 100 other ships laid siege to Exeter; which shews only, that Exeter was at that time principally under the

^c Sax. Chron.
^a Malmfbury.

^c Sax. Chron. ad ann. 877.
^f Saxon. Chron.

jurisdiction of the Saxons, and for their sakes King Alfred immediately march'd thither, and made the Danes raise the siege;^a and, indeed, the Danes being so often recorded to be in Devonshire, looks as if they had made this their frontier, in order to cover their friends in Cornwall, and preserve it as a secure retreat, in case they should be defeated, as oftentimes they were, though to little purpose, as long as they continued masters of the sea.

Though it was the general custom of the Danes^b who infested the shores of West Sex, to return every winter to Denmark for more than 60 years after their first landing, yet we may imagine that those who landed in Cornwall at the desire of the Britans, in order to assist them against the Saxons, might not have such cogent reasons, annually to desert this island, as the others had; we may reasonably suppose, that the inhabitants would not refuse, to supply with provisions, and the other necessaries of life, in winter, those who were always ready to fight their battles in summer: nay, it is not unlikely that the Britans thought themselves more secure from any attempt of the Saxons, when they had a body of Danes among them, than when they were left to themselves; besides, the Danes could recruit their forces among their allies, at least refresh them with ease from their fatigues, or employ them usefully in erecting proper fences on the hills against winter, and the enemy; they might repair their shatter'd ships with security, the Cornish having many good harbours on the coast: for these reasons, therefore, as well as what is mention'd before (viz. the Danes being an acquaintance not easily to be shook off) we cannot scruple to attribute a longer, and more familiar converse to the Danes and Cornish, than to the Danes and any other part of Britain: so early an alliance here, soon after they first landed, gives strong reasons to support this conjecture, as also the multitude of circular fortifications, some of which are wall'd round with very good masonry,^c and look more like a settled habitation, than a hasty Vallum thrown up for a temporary encampment. Nor were these fortify'd hills without their use, though in an allied country; for, in these several strong holds, considerable parties of Danes might well chuse to winter, rather than in towns, as places where military discipline might be better maintain'd, as well as fewer injuries done to the natives. By means of these castles the Danes lorded it over the Britans in Cornwall, but still look'd upon them as allies, as long as they continued in a condition to assist them against the Saxons; but after Cornwall became entirely under the Saxon yoke, however obsequious the inhabitants

^a Ibid. ^b H. Huntingdon, pag. 200; and Hoveden, pag. 231. ^c Chûn Castle, and Castelandinas, &c.

might be disposed to act, the Danes look'd upon all the ties of amity as dissolv'd, the Britons as servants to other masters, and Cornwall as a province of West Sex; and accordingly landed here, as elsewhere, to plunder, and destroy. In the year 981, they committed great ravages, burnt Bodmyn, then a Bishop's see. In the 19th year of Ethelred, A. D. 997. the Danish fleet sailed round Cornwall, and came into the mouth of the Severne, robbing as they went along Devonshire, Cornwall, and South Wales,* all three formerly their allies upon all occasions: and from the time of the Saxon conquest, the fortified hills serv'd them, not only to retain their soldiers in duty and order, and to awe the natives, but as places of refuge, to secure themselves against their arms, and preserve their booty, and pillage; and now 'tis likely that their landing places were more effectually secur'd.

For more than a hundred years, the Danes continued their usual abode in Cornwall, as friends; and after Athelstan, 'till the Saxon and Danish Monarchy became blended in one, as enemies; and from this continual intercourse, and fix'd residence, 'tis no wonder that there should be erected here, many, and various kinds of Monuments by the Danish nation: and indeed as history teaches us, that the Danes were more conversant, and longer resident in Cornwall than elsewhere; so the variety of Danish Monuments, still extant here, abundantly confirms the truth of that history. Here likely, they bury'd their valiant leaders, sometimes under Barrows, now and then in Kist-vaens, or stone chests, some under erected stones, several of which are to be placed to their account, and many of each sort still remain, as will be particularly exhibited among the Sepulchral Monuments. Here they held their assemblies for chusing, and inaugurating their chief commanders, and doubtless, either made or used the circles of erected stones for that purpose, and hence it is that we have some distinguish'd by an Obelisk in the middle, or the Kongstolen,¹ as in Denmark.

Here they fortified, with a Ditch, and Vallum, their several landing places, and as they advanc'd, they fortify'd the hills with such propriety and judgment, that no less than eight castles (as they are call'd, though they are rather strong entrenchments) are to be seen within five miles round the town of Penzance, all round in figure, and so plac'd on the hills, that they are in sight of each other, about two miles asunder, so as to be able to communicate proper signals; the most distant not more than eight miles from each other; some enclos'd with a very thick wall, or walls of masonry, wide ditches, and such other works round them, as plainly bespeak leisure, security, and

* Speed, pag. 359.

¹ Wormius Mon. Dan.

the peaceable permission of the natives; all these things sufficiently shew how powerful they were here, in these Western parts of Britain, and at the same time how willing and desirous they were to continue their power, and perpetuate their possession. Plunder and power were the sole, and darling objects of the Danes; and by degrees they came to use the Cornish as bad as the rest of the kingdom; and to establish the one, that they might glut themselves with the other, they practis'd every kind of severity (which the hottest rage of war only can excuse) unprovoked, and upon common occasions; fire, sword, and desolation attending them wherever they march'd; so that Cornwall is suppos'd to have been utterly ruin'd by them, and to have continued as a forest uncultivated, and thinly peopled for several ages. After the Danes arrived at the sovereignty, being now become Christians as well as kings, they look'd on the natives as their subjects, and consequently must think, that to harm and plunder them, would be proportionably to injure, and gradually to destroy themselves; thenceforward their depredations ceas'd, their Monuments took another turn, became christian, and inscrib'd, and the Danish Line expiring soon after, as well as the Saxon, yield an easier admittance to the Normans, of whom now, though too modern to say much of, we must take some notice, forasmuch as they also introduc'd some Monuments.

C H A P. XII.

Of the Normans.

THE last great alteration which our country underwent, was occasioned by the coming in of the Normans, which being owing to the failure of the Danish, as well as the interruption, and weakness of the Saxon line, it may be necessary to give a short view of the several successions immediately preceding the conquest. After the weak reign of Ethelred, in which the Danes carried all before them, his son Edmund, surnam'd Ironside (from supporting his feeble and dishearten'd party with so much patience and fortitude) succeeded, and dying in the year 1017, after a strenuous but short reign of less than twelve months, left the English party so forlorn, that Canute, son of Swane King of Denmark (at that time chief of the Danish forces in England, and already admitted into a partnership of the kingdom) was immediately acknowledged sole monarch of England, although Edmund had left two sons, and a brother, who afterwards was rais'd to the throne. Canute held the crown 'till 1036, and was succeeded by Harold (from his swiftness in
O running

running firmam'd Harefoot) as some think,^m son of Canute by a former marriage, which others doubt of." He reign'd about four years and four months, and left the crown to Hardacnute (son of Canute, by Ælgiva, or Emma, widow of King Ethelred) who after reigning near two years died, and with him expired the Danish Royal Line, and the crown return'd to the Saxon. Edward the Confessor, so nam'd for his piety, son of King Ethelred by Emma, and half brother to Hardacnute being chosen King, in the year 1041, and dying without issue in 1066, devised the crown,^o as 'tis said, to Harold, eldest son of Godwin Earl of Kent;^p but whether Harold received the crown by grant from King Edward, or seiz'd it, presuming, the greatness of his reputation in arms might reconcile people in a little while to the weakest title, if he could plead possession, he held the crown only forty weeks and one day, being slain in battle against William Duke of Normandy,^q who with this single victory got the crown; with such easy transitions, in those times, did the imperial crown of England pass, not only from one hand to another, but from one family and nation to another; insomuch that within 50 years, the crown was possess'd by a Saxon, a Dane, a Saxon, and (as Harold had no pretence to the Saxon or Danish Blood Royal) by the private family of Godwin, and lastly by the Norman line: so that the crown, in one generation, was possess'd by five families, each distinct from it's preceding one, and each king (if you except Harold) of a different nation from his predecessor.

William the first, of the Norman race, being acknowledg'd King, made it the principal business of his reign to settle in Britain (as the most likely way to secure the crown to his own family) his country-men who had attended, and further'd his expedition, and to introduce his country's customs, laws, and language: and as the Normans were at this time Christians, and much more civiliz'd than either the Saxons or Danes at the time of their invasions, it can't be thought that our country suffer'd so much from them, as from the others, or that the alterations introduc'd were of so wild, barbarous, and destructive a nature as what the former dreadful convulsions had been attended withal. As the sciences were in this age more cultivated a-

^m Hen. Hunt. pag. 209.

ⁿ Sax. Chron.

^o Et juxta quod ipse ante morte statuerat in regnum ei successit Haroldus. Hoveden, p. 258. See Sax. Chron.

^p Godwin Earl of Kent, of great power in his time, married to his first wife the sister of King Canute, but had only one son by her, who was drown'd in the Thames: by his second wife he

had Harold, (who succeeded Edward the Confessor) and many other sons.

^q To whom, William of Malmesbury says, p. 53. that Edward the Confessor, after the sudden death of Edward, son of Edmund Ironside (whom he design'd his successor, and for that reason had sent for him from abroad) granted the succession to the crown of England; and questions whether Harold had any grant at all from Edward, though the English gave out as much. Ibid

mong the Normans, than here in England, they improv'd our manner, in works of art and taste, they introduc'd a nobler and more elegant kind of building and designing, than we had been us'd to before; from this time therefore, our Monuments have no more the rudeness and disproportion of the natural stone; they no longer remain uninscrib'd, silent, as well as monstrous; they want dates indeed, but are generally inscrib'd; surnames are added, but what shall particularly distinguish all inscrib'd Monuments erected by the Normans, is the old French, which, in all the law courts, and elsewhere, on all occasions, this king labour'd most assiduously to introduce in place of the Saxon or English language. Those inscrib'd in French are likely to be near the conquest, if the characters will suit that age, for notwithstanding all the struggles of the Norman line, the Saxon tongue gain'd ground again, and in a little time nothing but the law remain'd in French; a certain sign how difficult it is to make thorough alterations in language, and that chains are easier impos'd on the hands, than on the tongues; and their other works, such as Monasteries, Palaces, Courts of Justice, Churches, Crosses, and the like, are too little different from the works of the late, or present age, to require any particular notice here.

C H A P. XIII.

Of the British Religion.

AS many sorts of Monuments which we have now existing, are owing to the different nations which have successively settled in Britain (Phenicians, Greeks, Romans, Saxons, Danes, and Normans) so many of them must have arisen from the Religion which obtain'd among the ancient people of this island.

From the sway that religion has, and always has had, in the actions of mankind, it will not be wonder'd at, if ancient Monuments, in a great measure, owe their rise to, and are diversify'd by the several rites, ceremonies, and particular institutions of the national worship, whatsoever that was. For all religions (though founded on one universal principle) have something peculiar to them-

* Videas ubique in villis ecclesias, in vicis & urbibus Monasteria novo ædificandi genere confurgere.—Normanni vestibus ad invidiam culti.—Domi ingentia ædificia.—William of Malmshbury, pag. 58.

* Some think, however, that these words of Malmshbury are too general; and that the same kind of architecture which was in use before the conquest continued with some little variation only,

till the middle of Henry the first's reign. And it is not unlikely, that some time was necessary to change the general custom in this point, as well as in all others; but I apprehend that where the Normans did build (as the cathedrals of London and Canterbury, Battle Abby and the like do plainly testify) they follow'd their own country style.

selves (as every thing must have which is liable to be tinctur'd by the humours of powerful and presumptive men) and whatever is subservient to the offices of religion, whether Temple, Altar, Priest, sacred Utenfil, or Rite, it will have something in it distinct, and peculiar to that religion from whence it proceeded. It will now be necessary, therefore, to enquire, what the most ancient religion of this island was; which may afford others some additional assistance to explain several Monuments now remaining in this island in general, and help us to throw some light upon the remains of antiquity in Cornwall, in particular.

The ancient British Religion was of the Gentile kind, of near kin to the idolatry of the East, and every thing of a religious nature was directed and managed by a Priesthood of great antiquity, and fame amongst the ancients; they were call'd Druids, of whom a particular account follows in the next book.

END OF THE FIRST BOOK.

Pl. III p. 52

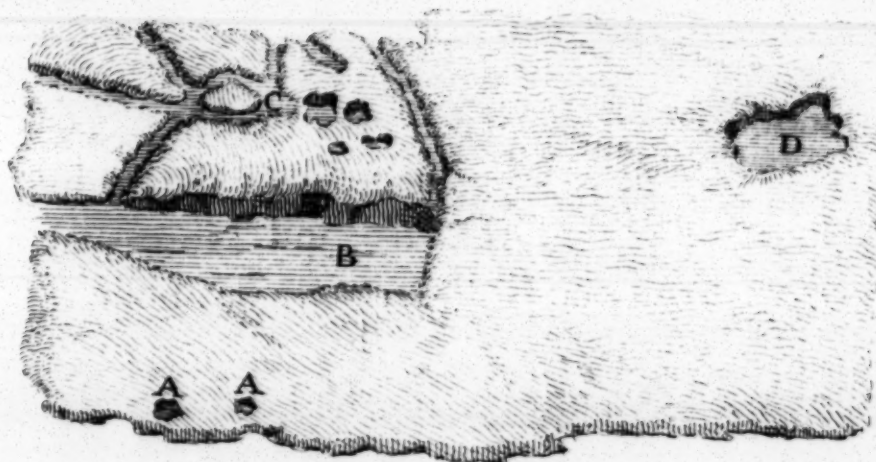


Fig. I. Plan of a Chanell'd Rock at Karnleskylz in S. Just

1 2 3 4 5 6 7 8 Feet

An Ancient head in
a Seal found in Anglica
museo p. 120

Fig. II
The Turi
magnify'd



Fig. III
The Head
four times
magnify'd



Fig. IV

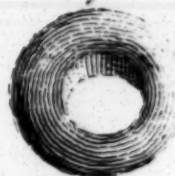


Fig. V



Two Druid
Amulets call'd
Adder heads. p. 130
from Cambden.



Bas Relieve on the Portal of the Temple of Montmorillon in France Montf. Supplem. Tom. II. p. 221. Frick. p. 49. explained p. 101.

OF THE BRITISH RELIGION.

B O O K II.

C H A P. I.

Of Idolatry in general.

IF we take only a transient view of the Druid superstition, without at the same time examining the history of other countries, and comparing Druidism with the idolatrous rites of the East, we shall be apt to think the Druids stand alone in all the instances of barbarity, magick, and grove-worship laid to their charge; the frequency of their human sacrifices shocks us, their magick exceeds belief; their oak-worship looks singular, and absurd; and their discipline, customs and tenets have the air of peculiarities to be found no where but in their sect.

In order, therefore, to make a proper estimate, and form a right judgment of this Idolatry of Britain, it will be necessary to give a short survey of the rise of Idolatry in general; the false Deities that were at different times substituted in the room of the true one; the manner in which the Gentiles worshipp'd these false Deities, and the remarkable resemblance that there was betwixt all the several sorts of Idolatry. From these particulars it will evidently appear (which is of great concern to the present subject) that Druidism acknowledg'd

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the

the same Deities, us'd the same worship, and therefore must have had the same original as the customs, tenets, rites, and superstition of other gentile nations.

SECT. I. The Eastern authors affirm that Idolatry was practis'd before the flood, and that the children of Seth were seduc'd to it by the Cainites, and indeed it is very likely^c that the sons of God were call'd so, as having retain'd the true religion, in contradistinction to those who had degenerated from it. Cain's insolent behaviour to his maker^a, makes it also probable, that he was not like to keep himself or his posterity long in the true religion. 'Tis also said, that every imagination of the thoughts of man's heart was continually evil^b; that all flesh had corrupted his way upon the earth^d, and of all abominations, none so productive of excessive wickedness as Idolatry, which promotes, and even consecrates the greatest vices, such as lewdness, murder, and debauchery; and it is not easy to conceive how mankind could be so totally immers'd in wickedness, as they were before the flood, and retain at the same time the True Religion.

But however that be, whether Idolatry began before the flood, or not, we have the greatest reason to think, that people began soon after the flood to depart from the fear, and true worship of God; for scarce was Noah laid in his Grave^e, but the children of men^f (that is, those of the false religion) instigated by some motives which were displeasing to God, enter'd into a combination to build a city, and tower whose top was to reach up to heaven. What their intention was does not plainly appear, whether for a refuge in case of a second deluge^g; or to make for themselves a memorial^h, or to erect a monument to the honour of the Sun, as the chief cause of drying up the deluge (which some learned menⁱ have suppos'd, because the pyramidal form of this tower resembled fire); or lastly, whether they designed this tower as a temple for some Idol: whatever were the motives, the fact was contrary to the will of God^j, and their design such, as tended to revive and promote that general corruption of faith and manners, which had been so lately and justly punish'd by the universal deluge.

The Babylonians descended from Cush, the eldest son of Ham, claim the first and highest antiquity; and it must be allowed, that from them all the East and the North received their first Idolatries.

^a Gen. vi. 2.

^b Ibid. iv. 5, 9.

^c Ibid. vi. 5.

^d Ibid. v. 11, 12.

^e Some think that the foundation of Babel was laid not more than ten years after Noah's death; most people agree, not more than twenty eight.

^f Ham and his posterity, viz. Canaan, who by the curse of his grandfather Noah appears to

have been undutiful, and very wicked. Gen. ix. 25, 26.

^g Joseph. Ant. lib. I. cap. 5. Univerf. Hist. pag. 143.

^h As the vulgar translation, Gen. xi. 4. seems to intimate.

ⁱ Tenison of Idolatry.

^j "This they begin to do, and now nothing will be restrain'd from them, which they have imagin'd to do." Gen. xi. 6.

Egypt will allow no superiour in antiquity, as to religious rites, and government; and if Ham, the youngest son of Noah, was king of Egypt*, none can go far beyond it. The Egyptians spread their abominations after many ages into Greece, and Greece communicated the infection to the West. The Phenicians lay claim also to the precedence in this matter, and say, that the first temple was erected in Phenicia: they are descended from Canaan the youngest son of Ham, and were not only remarkable for their dangerous corruptions at home, as early as the time of Jacob and Moses, but by the improvements they first made in navigation, were enabled to communicate the poison of their superstition, as far as the extremities of the then discover'd world.

The general and chief motives for revolting from the worship of the true God, were the transcendent purity of God, and the strictness of life and manners requir'd in his adorers; people, therefore, who delighted in violence and wand'ring lusts, were soon glad to drop such a system of restraint, as the true religion, and by general consent frame to themselves a more free, various, and extensive manner of worship, such as might permit their passions to range, and expatiate at pleasure: this could not be done, they found, whilst they continued to serve the true God, as he had directed; the business, therefore, of the inventive and powerful, was to set up a new sort of Deities, who were to be pleas'd upon easier terms; at least who would not resent the frequent transgressions of man in so severe a manner as God seem'd to have done, in the fall of Adam, in the curse of Cain, and in the universal deluge.

SECT. II.
Chief motives to Idolatry.

This being all that is necessary to observe concerning the rise, and first motives of Idolatry, or that false religion which afterwards took possession of all the world, excepting only the little nation of the Hebrews, let us now consider what that false religion was, and wherein it's opposition to the true consisted.

We must not imagine that the false religion differ'd (as soon as it began) in every point from the true, nor that all the truths of the first, and pure religion, were at once entirely rejected, but rather, that, admitting the great and fundamental truths, the children of men rais'd superstitious fancies of their own thereupon; invented, and insisted upon errors, admitted great impurities in manners, and worship, and in the end became wholly immers'd in every kind of corruption, every extravagance of sin, and every absurdity of error. Thus, for instance,-----They deny'd not the Being of a God, but made to themselves many Gods.

SECT. III.
Principles it proceeded upon.

That there was a mediator necessary, was a tradition from the

the same Deities, us'd the same worship, and therefore must have had the same original as the customs, tenets, rites, and superstition of other gentile nations.

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The Babylonians descended from Cush, the eldest son of Ham, claim the first and highest antiquity; and it must be allowed, that from them all the East and the North received their first Idolatries.

^a Gen. vi. 2.

^b Ibid. iv. 5, 9.

^c Ibid. vi. 5.

^d Ibid. v. 11, 12.

^e Some think that the foundation of Babel was laid not more than ten years after Noah's death; most people agree, not more than twenty eight.

^f Ham and his posterity, viz. Canaan, who by the curse of his grandfather Noah appears to

have been undutiful, and very wicked. Gen. ix. 25, 26.

^g Joseph. Ant. lib. I. cap. 5. Univerf. Hist. pag. 143.

^h As the vulgar translation, Gen. xi. 4. seems to intimate.

ⁱ Tenison of Idolatry.

^j "This they begin to do, and now nothing will be restrain'd from them, which they have imagin'd to do." Gen. xi. 6.

Egypt will allow no superiour in antiquity, as to religious rites, and government; and if Ham, the youngest son of Noah, was king of Egypt*, none can go far beyond it. The Egyptians spread their abominations after many ages into Greece, and Greece communicated the infection to the West. The Phenicians lay claim also to the precedence in this matter, and say, that the first temple was erected in Phenicia: they are descended from Canaan the youngest son of Ham, and were not only remarkable for their dangerous corruptions at home, as early as the time of Jacob and Moses, but by the improvements they first made in navigation, were enabled to communicate the poison of their superstition, as far as the extremities of the then discover'd world.

The general and chief motives for revolting from the worship of the true God, were the transcendent purity of God, and the strictness of life and manners requir'd in his adorers; people, therefore, who delighted in violence and wand'ring lusts, were soon glad to drop such a system of restraint, as the true religion, and by general consent frame to themselves a more free, various, and extensive manner of worship, such as might permit their passions to range, and expatiate at pleasure: this could not be done, they found, whilst they continued to serve the true God, as he had directed; the business, therefore, of the inventive and powerful, was to set up a new sort of Deities, who were to be pleas'd upon easier terms; at least who would not resent the frequent transgressions of man in so severe a manner as God seem'd to have done, in the fall of Adam, in the curse of Cain, and in the universal deluge.

SECT. II.
Chief motives to Idolatry.

This being all that is necessary to observe concerning the rise, and first motives of Idolatry, or that false religion which afterwards took possession of all the world, excepting only the little nation of the Hebrews, let us now consider what that false religion was, and wherein it's opposition to the true consisted.

We must not imagine that the false religion differ'd (as soon as it began) in every point from the true, nor that all the truths of the first, and pure religion, were at once entirely rejected, but rather, that, admitting the great and fundamental truths, the children of men rais'd superstitious fancies of their own thereupon; invented, and insisted upon errors, admitted great impurities in manners, and worship, and in the end became wholly immers'd in every kind of corruption, every extravagance of sin, and every absurdity of error. Thus, for instance,-----They deny'd not the Being of a God, but made to themselves many Gods.

SECT. III.
Principles it proceeded upon.

That there was a mediator necessary, was a tradition from the

very first ages; and this tradition arose (likely) from the promise of God (Gen. iii. 15.) and was confirmed by man's general consciousness of his own infirmities and sin, and his want therefore of some person to interpose, and reconcile so frail a creature to a God of infinite purity^f. This tradition, the first Idolaters did not deny, but chose mediators of their own fancy, the Sun, the Planets, and departed Ghosts: framing to themselves a multiplicity of tutelary, or guardian Demi-gods.

Sacrificial rites were as old as the world; they abolished not sacrifices, but polluted them by debaucheries, and murder, and transferr'd them from their proper object, God the Creator, to the Creature.

They acknowledged a providence, and themselves in perpetual want of it, as to health, the necessaries and conveniencies of life; they had therefore Gods for every purpose, of every shape, as well Colosses^g as of a portable size^h, and in all places, that they might be at hand to help them upon any emergency, to what they should want.

That the soul was immortal, and that there was a future life, was a truth too evidently taught from the first beginning to be denied; but to make it subservient to the ends of false religion, they presently imagin'd, and made it part of their Divinity, that the ghosts of good, great, or ingenious men (whether good or wicked) being suppos'd in a state of happiness after death, were capable of assisting, protecting, and enriching men in this life, whence the worship of the Manes, Heroes, and Demi-gods.

They deny'd not the necessity of worship, and supplication, but introduc'd all manner of impurity, violence, and imposture, and prostituted the sacred office of prayer due only to God, upon Planets, Devils, Brutes, and senseless Images. This was the first state of Idolatry, by which it appears how much easier it was to pervert truth, to obscure and mix it with the most egregious error, than to abolish it.

SECT. IV.
Their Gods,
and the order
in which they
were deify'd.

The first capital error in religion was departing from the unity of the Godhead, that is worshipping more than one Deity, and the first thing that obtain'd to be put on an equal footing with it's Creator was the Sun^k, a body by it's superiour splendour and heat, by it's continual, and orderly motion (circumstances of great glory to it's Maker, but of none to it's self) most apt to mislead weak minds from

^f "The necessity of a Mediator between God and Man, was a general notion which obtain'd among all mankind from the beginning." Prid. Connex. part I. lib. III. pag. 177. 1st edit. 8vo.

^g See Nebuchadnezzar's image in the plains of Dura. Dan. iii. 1.

^h Laban's Teraphim. Gen. xxxi. 30.

^k Οὐ τὸν πάντων θεῶν,

θεῶν προμὸν Ἄλιον. Soph. Oed. Tyran. Act I. Sc. 3.

The Chorus here swears by the Sun, as that God who stood forth in the front of the Heathen Gods. Dacier says, "Le plus grand des dieux," but it is more agreeable to the original to call him the first, or foremost of the Gods.

"A very learned and ingenious man (Giff. Cuperi Harpocrates) has lately attempted to shew, that all the Gods of Antiquity center in "the Sun." Lett. of Mythol. p. 89.

surprize and admiration into reverence and worship. To the Sun, the Moon and other Planets were soon added, and all suppos'd to be actuated by souls, or intelligent spirits of a middle nature betwixt God and Man¹; they were therefore concluded more proper to receive the addresses of weak and sinful man, whose petitions were too imperfect to reach the throne of the supreme God, without such a mediatorial introduction. To the making these celestial bodies Deities, no doubt their beneficial influences upon fruits, plants, and animals, must be suppos'd to have contributed; it being the most obvious and easy error, to worship what they saw, admir'd, and felt the benefit of, as Cesar observes of the Gauls. "Deorum numero eos solos ducunt, quos cernunt, & quorum opibus aperte juvantur Solem & Vulcanum & Lunam." Com. lib. VI.

Some think that Image-worship succeeded next^m, for that finding these new Deities as much absent from them as present (the Sun and Planets passing as much time below the horizon, as above) they invented Images to be always present with them, that so, upon any emergency they might have a Deity at hand, to consult and implore: to these Images they gave names and qualities, which they still bear; whence it happens, that Jupiter, Mars, Mercury, &c. are Gods to be found among all nations. The Images of the Sun are reckoned most ancient, by those who think Image-worship prior to the worship of the Manes; and the Israelites being much addicted to worship them, they are generally forbid at the same time, and in the same place with the groves, as if they were a part of the Grove-worship. Isai. xvii. 8. and xxvii. 9ⁿ.

But, as all the images of the Sun and the Planets, as well as of the other sorts, though distinguish'd by the proper symbols, were generally at first of the human form, others think that worshipping the ghosts of departed men^o preceded Image-worship, and it should seem reasonable to suppose, that they must first have worshipped Persons, before they pay'd adoration to their Statues. As soon as the Hero was dead, the same people which had a veneration for him when alive, were soon persuaded by their ardent leaders, and reconcil'd to pay him divine honours after his death, especially whilst the remembrance of his person, and the glory of his actions were recent in every one's mind; and (least the peoples respect and affection, which were the grounds of their worship, might cool and languish in time) Images were invented to keep fresh and lively the idea of what

¹ Prid. Counex. lib. III. part I. pag. 177.
1st edit.

^m Ibid. pag. 187.

ⁿ They are call'd חַמְנִים "Subdiales statuæ"
"quasi solares vel soli expositæ." Buxt. Lex.

Simulachra solaria: i. e. in honorem solis facta.
Jun. Trem.

^o The original of Idolatry came from the consecration of some eminent persons after death, according to Sanchoniathon. See Stillingfleet Orig. Sacr. 4to edit. pag. 32.

was dead; they were intended to perpetuate the beauty, strength, size, and spirit of the departed; now it is not likely, I would say, that the priests or great men should make use of this device of Image-worship, till they found it necessary, to continue, and strengthen their superstition. Thus from the Manes or Ghosts, their wandering worship was soon lavish'd away upon Images; and having Images to represent their human Gods, the fashion soon succeeded of making Images also to represent their planetary Gods. Now all these Images were made in human shape for this reason, because the imagination of man was not able to conceive a more excellent form, nor to give more exalted ideas of their absent Deities, than by representing them in the likeness of man.

This I conjecture to be the most natural and likely method for Idolaters to have proceeded in the first ages*, but I must here observe, that soon after the Images of their Gods were introduced, they were consecrated with great pomp, various ceremonies, festivals, and solemn supplications, and every one of the numerous assembly was to pay his adorations before the new Deity. These adorations might probably, in the beginning, be directed primarily to the Person or Planet whose image was set up, and only a secondary worship paid to the Image itself; but the representative soon became equal to the principal, and the copy to the original; for in a little while it became the general opinion, that by means of incantation, and magical charms, the power and influence of the celestial body or Demi-god was brought to reside in those images, when they had been ritually deify'd.

Image-worship soon spread itself over all the East, thence into Egypt, and from Egypt into Greece, and became the universal religion of the Gentile world, till the Magi of Persia form'd a considerable opposition to it, teaching, that no Image ought to be ador'd, but that both the good and bad Principle (or God, for they held both to be Gods, calling the first Oromazes, the second Arimanius) were to be worshipped only by fire. Thenceforward the worshippers of Images were distinguish'd by the name of Sabians, and the worshippers by fire stil'd Magians, and in India and some parts of Persia they still continue.

Magick[†], Witchcraft, or the science of corresponding with Evil-spirits in order to foretel future events, to attain to forbidden knowledge, and a power of cursing, revenging, and destroying our fellow creatures by charms and incantations, some think is as ancient as the antediluvian ages, and indeed if we consider the particular interest

* First they worshipped Planets, then the Manes of Heroes, then images both of Heroes and Planets.

† Magick had several parts, as Astrology, Witch-

craft, Palmistry, Hydromancy, Augury, &c. The chief part of the Druid Magick consisted in foretelling, from the entrails of human victims.

which

which Dæmons had to introduce this shocking commerce into the world, we cannot but think that they left no temptations untry'd, to prevail on gloomy, anxious, and despairing minds, to enter into this abominable communication with evil spirits; but whether Magick be quite so ancient or not, it may however serve to prove, that when mankind had thrown aside the unity of the Godhead, they could not only condescend to worship the meanest productions of nature, but the most detestable and abandon'd of all beings.

It must next be observ'd, that the Gentiles, from the remotest antiquity, worshipp'd Fire or Light, at first, perhaps, only in the Sun, as the fountain of light and heat; afterwards they never worshipp'd without fire on the altar, as the medium to transpire their addresses unto the deity; soon after (for error is infinite, and one mistake in such solemn cases begets another) the Fire itself was worshipped.

Hyde, indeed^a, denies that the Persians worshipped fire, calling it not the *Cultus Divinus*, but the *Cultus Civilis*: but this nice distinction can signify no more with regard to the generality, than that in their religion there were different degrees of respect and adoration, more and stricter rites and ceremonies attending the worship of some Deities, than what were allowed to that of other inferior Deities. For as they allowed their holy fires to be the *Shechinah* or habitation of God, it was very difficult, if not impossible, to keep the mind of the vulgar and less contemplative from paying a kind of adoration to them; and therefore the Persians were indeed worshippers of Fire^b.

Nimrod, grandson of Ham, is said by St. Augustine to have been the first who compell'd his subjects to worship Fire in Chaldea.

The other elements, Air, Earth, and Water were also deify'd, it becoming a custom very soon, to make Gods of every thing which appeared either capable of doing harm, or necessary and beneficial to human life: the same reason made them proceed to deify plants and herbs^c, led thereto by their experienced medicinal virtue, by the beauty of flowers, or (in hot countries) by the friendly shade of trees.

They descended still lower, and making rude and shapeless stones the representations of their fancied Deities, they soon learn'd to forget and think no more of the absent represented Deity, and paid their adoration to the Symbol, the huge lifeless lump of Stone, and this kind of Idolatry was very ancient among the Egyptians and Phenicians^d. It would be endless in this survey of Gentilism, to

^a De Vet. Perf. Rel.

^b Prid. Connex. and Monfauc. tom. II. p. 394.

^c Some say before the flood. Sanchon. Euseb.

præp. Evan.

^d See erected Stones.

to pursue the Egyptians through all the variety of creatures, Beasts, Birds, and Reptiles which they worshipp'd, and it is now time to see in what manner they worshipp'd this confus'd multitude of Gods.

SECT. V. Having chang'd the object of their devotion, and adopted the
Worship. Creature for their Deity, instead of the Creator, they preserv'd however, some general Resemblance to the true manner of Worship. They worshipp'd by Sacrifices, by Meat and Drink Offerings, by Prostration, by Supplication, by Festivals, and in publick assemblies.

The great business of the Devil was not to obliterate what went before, but to turn, change, and pervert in the most secret, easy, and imperceptible manner, every rite, doctrine, and institution, so as it might best promote Immorality, Delusion, and Impiety. And indeed, this was no hard matter to do, when once mankind had departed from that one great truth, the unity of the Godhead: for this would have kept them steady, excluded every fanciful imposture, and permitted nothing in worship which was not agreeable to that God, who had so sufficiently revealed his will from the beginning of the world, that no one could be at a loss to know what was acceptable to him, and what was displeasing; but having accumulated to themselves an infinite number of Gods, 'tis hardly credible to what an excess of error and pollution in worship, they were soon expos'd. Every new Deity was to be worshipp'd after some new, and distinct method, so that it soon became a mystery and science (and no doubt was continued as such by the lucrative in all places) to understand by what rites each particular God was to be approached*. Every new rite multiply'd error, for every method of worship must be wrong, (that is, either absurd or wicked) which has an improper object; for there is no worshipping a false God with true Religion; no serving Idols with pure devotion. Instead, therefore, of the true fear of God, a gloomy kind of awe, and religious dread, consisting of Grove, and Night-worship was introduced.

* Instead of the Sabbath, which was intended to recall people from their worldly business to a serious recollection of, and thanksgiving for the Creation, Festivals to their Demi-gods were instituted.

Instead of the few Altars which were erected by the servants of the living God in a few places (such as were sanctify'd by the appearance of God, or his Angels) the Heathens erected Altars on every high hill, and under every green tree; and this multiplicity of Altars, tended evidently, and necessarily, to vary the service performed at them, each officiating priest striving to make his Altar finer, and by the novelty of some rite and ceremony, to render it more engaging, and better frequented than that of his neighbours.

* The Egyptian priests were particularly secret, and almost impenetrably reserv'd with regard to their rites.

Instead of the true purity of heart, a false superficial purity was substituted, consisting of ablutions, white garments, outward sprinklings, and lustrations.

Instead of sacrifices, most acceptable to God by the holiness of mind, and innocency of the hands that offer them; the heathen sacrifices were ordain'd to consist (not of sheep, or oxen, as at first) but of those things which were most precious to the heart of man, as human victims, and even their own children^{*}.

The worship of the Sun, perform'd when he was in the meridian height of his power, soon taught men in those hot countries of the East, to raise their Altars, and perform their devotions in Groves; and, after Sacrifice, Luxury and Debauch ensued.

The worship of the Moon was performed in the night; this introduc'd every kind of pollution.

When Dæmons began to be worshipped, Divination, Oracles, Incantations, and all the groundless fancies of Augury[†], naturally followed.

When Fire became a Deity the children of the Idolater were offered and burnt, that the Deity might have them, and be propitiated.

But nothing contributed more to produce and establish those abominations, than the deifying men and women. For their Heroes (though fortunate leaders, or inventors of useful arts) being some of the race of the first Idolaters, must have been exceedingly corrupted in Morals and Religion, and were no sooner made Gods after their decease, than their vices were adopted, imitated, consecrated: hence it naturally became the fashion to justify, to practice, to form a rite of worship of those very Immoralities which their new made God was remember'd to have addicted himself unto. If he was cruel and bloody, he was to be sacrificed unto by human victims; if he were lustful or drunken, prostitution was to attend his festival, and his propitiation was to be a scene of intemperance and debauch; if he had been avaritious, the innocent and weak were to be plundered to make a rich offering to his altar. In short, if we consider the great indulgencies which such a religion as this of Gentilism granted to every passion; that there was no vice, but what could plead in it's mitigation, that it had been the favourite of some of their Deities, it is no wonder that Idolatry began so soon, that it spread so universally,

^{*} Sacrifices were to consist, at first, and likely by God's appointment, of beasts without spot or blemish, and offerings of the best of fruits; hence came the custom among the Gentiles (whose rites were but the distorted copies of the great originals us'd by the people of God) to think that nothing was too precious for a sacred offering, and that to sacrifice what was dearest to man would be most

acceptable unto God: hence offering up the most beautiful captives, the first begotten son, the most noble youths, and the dearest friends.

[†] Augury was founded at first (as some suppose) on the tradition, of Noah's sending forth, first the crow, and then the doves from the ark, with a very innocent intention to prove the decrease of the waters.

and so totally corrupted both the practice, and the worship of it's followers.

SECT. VI.

Why the
same or like
Idolatry in all
Nations.

It would be more surprizing, that in such a variety of Deities and Idols there should be preserv'd so near a resemblance in the method of adoration², betwixt the most distant nations. This, I say, would indeed be very surprizing, if we did not at the same time recollect, that all Idolatry began as early as the family of Ham; proceeded upon the same general motives of licentiousness; that the Sun and Planets, open to every eye, were the first Gods, and easily continued the first delusion, as attracting in every region the notice and admiration of the Ignorant and wicked; that one and the same principle, Polytheism, will produce a multitude of corruptions in all places; that Grove-worship being the consequence of worshipping the Sun, produc'd every where debauch; worshipping the Moon, prostitution; worshipping Dæmons, magick and divination; wicked men dead, immoral rites; that sacrifices (having been the universal custom of every false and mimic religion, as well as the true) degenerated easily into the barbarity of sacrificing human victims, as being superiour in their nature to those of the brute kind; that, afterwards, their drink-offerings were the blood of their victims, and that every kind of cruelty must become familiar to those, who could make Religion consist in murder, and the most unnatural butchering their own children, the highest proof of their devotion to their Gods.

We may observe in the next place, that all this system of absurdity, impurity, and inhumanity, was not only propagated every where upon the same principles, but all conducted by one hand; I mean the author of error, the father of lyes, as he is call'd; when we consider all this, we shall no more wonder to find the same superstitions, and abominable worship in the farthest parts of India, and in the westernmost parts of Europe: the same in Babylon, Egypt, and Phenicia; the same in Greece, Germany, and Britain: what the Brachmans were in India, the Druids were in Gaul; what the Magi did in Persia, the same, or even more, says Pliny, did the British Druids: in short, Grove-worship, with all it's train of horrors, divination, the mysterious rites of magic, human sacrifices and prostitutions, are to be found, more or less, in the religion of all countries, and for the same reasons; the author was the same, and alike the principles: the root was corrupted, and from thence the infection was spread into all the most distant branches of mankind.

It has been long disputed, whence the Druid discipline and superstition had it's rise, but if we compare it with the ancient Gentile

² Sacrifices, Fruit, and Meat-offerings, Groveworship, unclean Mysteries.

Religion, every Tenet and Rite which the Druids taught and practis'd, every Deity which they are said to have worshipp'd, we shall find to have been common to them, and the most ancient Idolaters of the East. The most distinguishing parts of their (the Druids) superstition, are the Grove-worship, and their human Victims; the first of these was so common among the Canaanites in the time of Joshua, and attended with so much impiety and lewdness, that it made their utter extirpation insisted upon by the only true God, infinitely merciful and benevolent. One reason why the Druids were so fond of Groves (of Oak especially) was because of the Mistletoe which grew on the Oak Trees, to which they paid a sort of worship, but even in this they are not alone: the Persian, and Massagetes thought the Mistletoe something divine, as well as the Druids: the Grecians had their vocal Oaks at Dodona, that gave forth oracles; and the Arcadians thought that stirring the waters of a fountain with an Oak-bough, would produce rain. Evander was sacrificing in his Groves, without the city, when Æneas came to him^a. The ancient Tyrrhenians had the same custom; the first temple in Egypt, that of Jupiter Hammon (or Ham the first king) was in the sacred Grove.

As for the cruel custom of sacrificing human victims, 'tis true that it cannot be enough condemned and detested, and that the Druids continued this horrid practice longer than any nation (or sect) we know, and perhaps practis'd it more frequently, but 'tis as true, that we hardly read of any considerable nation, but what has had the same custom (at least upon extraordinary occasions) recorded of it^b. The Egyptians had this abominable custom^c, as also the Phenicians^d, whose King, Chronus^e, (or Saturn) sacrific'd his own son during a publick calamity^f: and when Saturn became a God, is it any wonder that he should be suppos'd to delight in such sacrifices? From the Phenicians the Israelites^g learn'd to devote and offer by fire their own children to Moloch^h, another name for Saturn. From them the Carthaginians transplanted also with their colony the same bloody rites, and in the first ages of their commonwealth, us'd to sacrifice to their God Saturn the sons of their most eminent citizens; in after times they secretly bought, and bred up children for that purpose. In the year before Christ 308, thinking to reform more effectually what was amiss by a publick sacrifice, the Carthaginians offered two hundred sons of the

^a Æn. viii. ver. 102. Ibid. 597, & Æn. xi. ver. 739.

^b Vide Smith's Syntagma de Druid. p. 77, &c.

^c "Ægyptii vivos homines Typhoni suo comburere solebant." Bulæus in Frick. 162.

^d See Lev. xviii. 21. Deuter. xviii. 10, 10. 2 Kings xxiii. 10.

^e Chandler (and others) think him Ham. Answer to Moral Philos. pag. 184.

^f It was customary (says Phil. Bibl. from Sanchoniath.) among the Phenicians in great perils of the state, to sacrifice some one of their dearest friends and relations to Saturn. See Pool ad Deuter. xviii. 10.

^g See the Scripture Hist. passim. 2 Kings xvii. 31. Ps. 106. 37. Jer. vii. 31.

^h "Non dubitandum quin sit Saturnus." Pol. Ibid.

nobility,

nobility, and no fewer than three hundred more offered up themselves voluntarily. Diod. Sicul. lib. xx. chap. I.

The same author gives us a particular account of the manner in which this barbarous offering was made; the children were put into the hands of a brazen statue of Saturn, and the hands being so contriv'd as to bend downwards to the earth, the unhappy victims dropt easily though, and fell into a furnace prepar'd for them below¹.

The Persians had the same horrid custom^k; the Scythotauri offer'd strangers to Diana, the Laodicæans a virgin to Pallas^l; the Thracians, and those who liv'd on the river Borysthenes had the same sacrifices^m. The Grecians also admitted the same dreadful rites.

Iphigenia was to have been sacrific'd to Diana by her father Agamemnon, to obtain a favourable windⁿ; the Arcadians sacrific'd a boy to Jupiter Lycæus^o; the Indians and the Cretans kill'd men overcharg'd with banquetting, and young boys, to Saturn on his festivals: in Chios and Salamis they cut the throats of men; and then tore them to pieces as an offering to their Gods.

A temple dedicated to the same Divinity there was in Arcadia, in which girls were whipp'd to death, as boys were in Sparta, at the altars of Mercury and Orthia Diana; and Aristomenes of Messene is reported to have slain three hundred men at one sacrifice to Jupiter Ithometes; the Lacedemonians also were mad enough to sacrifice human victims to Mars. In the anniversary feast of Bacchus, the Greeks sacrific'd living men. The Cimbrians did the same; and if we may believe the Spanish writers, the American Indians of Peru were taught the same lessons of inhumanity, and seldom sacrific'd less than two hundred children upon the accession of a new Inga or Emperour. To mention no more, the Romans were as guilty in this particular as other nations. Tit. Liv. relates, that human victims were offered up after the defeat of Cannæ. And Dionys: of Halicarnassus (in his first book of Roman Antiq.) informs us, that Jupiter and Apollo sent dreadful calamities into all the coasts of Italy for this reason, namely, because the tenth part of the natives was not offered up in sacrifice. And this custom continued at Rome many ages, for the Romans were not forbid human sacrifices 'till the Consulship of Cn. Corn. Lepidus, and Pub. Lic. Crassus in the 657th year of their city, 97 years before our Saviour, whence Pliny (lib. xxx. ch. i.) infers that the Romans us'd human sacrifices

¹ Ibid. lib. XX. chap. i.

Mos fuit in populis quos condidit advena Dido,
Poscere cæde Deos veniam, ac flagrantibus aris,
Infandum dictu parvos imponere natos!

Sil. Ital. lib. iv.

^k Al. ab Al. vol. II. pag. 750.

^l Pompon. Mel. lib. II. chap. i.

^m Pliny, lib. VIII. ch. xxii.

ⁿ Ὡδὴν τὰ χιῶνι θυμῶνα, says Sophocles, Electra Act II. pag. 77.

On n'affroit pas alors d'autres victimes à cette Déesse. Dac. translat. None but virgins were at that time acceptable victims to Diana.

^o See Pliny, lib. VIII. pag. 22

'till that time'. As the Druids were by no means singular in their sacrifices, so neither in their magick, their purifications, discipline, and places of worship, of all which traces are to be discovered in the ancient history of the most considerable nations, and therefore whilst we have been following the steps of Gentilism, and Idolatry in general, and attending it from its first beginning 'till it had spread its poison into all countries, I can't but think that we have been at the same time laying before the reader the original, and nature of the Druid superstition. The seeds of Idolatry are the same in kind and nature; and though they thrive more luxuriantly in some soils than in others, and contract some mixtures and peculiarities from the Climate they grow in, enough to distinguish the Idolaters into different sects, yet the plants are of the same tribe; and indeed, Druidism has all the strongest features to shew in evidence of its birth, that it is but a branch of the first general, and most ancient Idolatry: 'tis but a sect (though eminently distinguish'd by the learning and strictness of the priests) that differs in some ceremonials and ordinary particulars from other people, who either settled in the East, where mankind first inhabited, or pass'd from these first settlements into the most distant countries, carrying the same religious essentials throughout the whole Gentile world, for all which the reasons have been given before; namely, because these essentials were found to suit best with the licentious temper of mankind, and were secretly promoted in every nation by one and the same power of darkness, Satan well knowing that his iniquitous system, would most easily conduce, in this life to the utter corruption, and in the next to the certain perdition of its unhappy followers.

Of Druidism we now come to treat more particularly, and circumstantially.

CH A P. II.

Of the Name and Classes of the Druid Priesthood.

THE name Druid, is by many suppos'd to be deriv'd from the Greek word *Δρυς*, an oak; an opinion which has been adopted by some learned men: the veneration of this sect for the

¹ Some think the Gentiles borrow'd this dreadful rite from the history of Abraham and Isaac; but if this had not been a rite usual among the Heathens before, Abraham would not have been commanded to it, nor probably obey'd, without some more particular and cogent reasons given by God for such a shocking sacrifice; but there is not the least argument recorded in scripture to enforce, what an injunction entirely new and so unnatural, might well require to make it prevail over so righteous a man. The custom therefore seems more

ancient, and God seems to have commanded this action not only for the trial and justification of the patriarch, but that he might thereby have an opportunity of convincing him how much he abhor'd such sacrifices of the heathen by interposing in a miraculous manner, to prevent the innocent son from dying an immature and violent death, and the obedient father from imbruing his hands in the blood of his only son.

² Pliny, lib. xvi. Sheringham, &c.

Oak, the tree, leaves, and excrescencies of the Mistletoe exceeding every thing of that kind which we read of other nations. But Strabo is of opinion, that in the names of foreign nations, all which the Greeks call'd barbarous, we are not to seek for Greek etymologies¹: and, indeed, this derivation, though so obvious, is thought much too modern², the Druids having been famous from the most remote antiquity; long before Greece could boast of her wise men, or philosophers, who were really beholden to the Druids, and copied them in many particulars³: and therefore it is not likely that they should borrow their name from a nation which they so much surpass'd in antiquity.

As the Druids were Priests of Gaul and Britain, it is more probable that their name was taken from the Celtick language, upon which the language of the Gauls and Britans (originally the same) was grounded: in this language *Derw* signifies an Oak⁴, and *Deru* as the Armoricans write it⁵, *Derven* and *Derwen* as the Cornish and Welsh, has the same signification still, and therefore some have suppos'd them to have call'd their priests *Derwidden*, in Latin *querquetulani*⁶. Some derive *Druid* from the British *Tru*, and *Wis*, (viz. wife men⁷) to which subscribes *Baxter*, saying that the Druids were call'd in British *Deruidhon*, i. e. *per sapientes*⁸. The Turkish devotees call'd *Dervises* are suppos'd to derive their name from the same fountain. "Sacerdotum genus apud Turcas ab antiquissimis temporibus conservatum *Dervis*, & nomine, & re *Druides*." *Keyser*, 152. In Scotland they were call'd *Durcerglii*⁹. In Spain, *Turduli*, or *Turditani*¹⁰: where we must observe, that what is *Der* or *Dre* with the Celts, is with the German Celto-Scythes, *Deur*, vel *Door*, so that with them the Druids were call'd *Deurwitten*¹¹: the first syllable of all which, partakes of the root from whence the other names of this priesthood are so evidently deriv'd¹².

There are other opinions about this name. The primitive word *Drud* (in the plural *Drudion*) is thought to have several significations. First, it signifies a Revenger; 2dly, Cruel; 3dly, Valiant, or Hardy; 4thly, Dear, or Precious¹³. Some^{*} derive it from the Celtic word *Trewe*, that is, Faith; or from *Drut*, a Friend; others from the Hebrew *Derussim*, *Drussim*, or *Drissim*, that is,

¹ "Placet Strabonis concilium qui negat in appellationibus gentium barbarorum quærendas esse etymologias Græcas." *Hoffman* in *Druid*. pag. 111. *Frickius*, pag. 27.

² *Elias Sched.* De diis German's, pag. 258.

³ Antiquissimi enim hi (viz. *Druidæ*) apud Celtas, doctores, & ipsis Græciæ sapientibus excellentiores, qui postea longo temporis decursu secuti sunt *Druidarum* sectam. *Sched.* *ibid.*

⁴ *Frickius*, pag. 24.

⁵ *Sammes*, pag. 104.

⁶ *Sheringham*, pag. 105.

⁷ *J. Gorop. Becanus* not. on *Cæf. Comm.* edit. *Delph.* lib. 6.

⁸ *Glossar.* pag. 107.

⁹ *Hect. Boeth.* lib. ii. *Eli. Sched.* 256.

¹⁰ *Sched.* lib. ii. chap. ii.

¹¹ *Baxter*, *ibid.* 107.

¹² *Druwydd*, *Drudau*, *Drudion*, *Drudon*, and *Derwyddon* were equally names of the Druids. *Rowland*, pag. 247.

¹³ *Jones to Tate* in *Toland of the Druids*, pag. 187, 188.

^{*} *Bucherus* in *Frick*.

people of contemplation^z; and the learned Keyfler (pag. 37.) says that Draoi, (Deuteron. xviii. 11. Bibli. Hibern.) in the plural number Draoithe, signifies a Magician or Inchanter, from which, Cesar and others, made the word Druides.

However, it is most likely that the Druides were call'd so from their superstitious regard for the Oak-tree, and that they had not their name from the Greek word Δρυς, but from the Celtic Deru, in the first syllable of which the E must be pronounced very short, if at all, like the Hebrew Shevah.

Druid, then, (whence soever deriv'd) was the general name of the British Priesthood, and there were three degrees of Druids^a. The superiour class was call'd *The* Druids, by way of eminence¹. They had under, and next to them, the Bards; who, though inferiour in rank, are said to be prior in antiquity². They were remarkable for an extraordinary talent of memory³; and therefore, in all probability, particularly employ'd to teach their young disciples, who were to learn to remember, as the principal qualification in societies where no written rules were allowed. These were also the poets of the Britans and Gauls^m.

The Eubates, or Vates, were of the third and lowest class, their name, as someⁿ think, deriv'd from Thada which amongst the Irish commonly signifies Magick, and their Business was to foretell future events; and to be ready on all common occasions to satisfy the enquiries of the anxious and credulous^o.

These are the ancient divisions of the Druid Priesthood, and these, all the names which we meet with in ancient history; but when any family had been long priests to a particular Deity, as Apollo, Mercury, and the like, that family look'd upon itself as peculiarly consecrated to the service of that God, and the Druids took names to themselves, and children, deriv'd from the name of the God they serv'd^p. But that this was a modern custom, introduc'd after the Druids, mixing much with the Greeks and Romans, had departed from their ancient simplicity, is certain, and we are not now enquiring after the modern but the ancient Druids.

^z Hoffman, *ibid* ac *supra*.

^a Τρία φύλα των τιμωμένων. Strabo, lib. iv. on which Leland (*De Script. Britann.* pag. 6.) makes this remark, "Strabo videtur tria illustrium in literis virorum genera refensere." Frickius, p. 33. & Martin de la Relig. des Gaules, tom. I. pag. 173, &c.

¹ Ingeniis celsiores.

² Sammes.

³ Rowland, pag. 61.

^m "Cum dulcis lyrae modulis cantitarunt, laudationibus rebusque poeticis student." Ammian. Marcell. The Welsh subdivide this class into three parts: "First, the Privard, Prince of learned men, or first inventor: 2dly, the Posvardd,

"imitator or teacher of what was invented by the Privardd: 3dly, the Arwyddvardd, that is, an Ensign Bard, or Herald at Arms." Jones in Toland, *ibid*. 192. But this I believe is a division unknown to the ancient Druids.

ⁿ Keyfler *Antiq. Septentrion.* pag. 36.

^o Some reckon the Eubates the second rank; "The Bards were Singers, the Eubates Priests and Physiologers, and the Druids to their Physiology added Ethicks." Rowl. 65. But as their office was inferiour to that of the Bards, I have, with several others, plac'd them in an inferiour class.

^p Rel. des Gaul. pag. 388.

C H A P. III.

Of the Countries inhabited by the Druids, which were only Gaul and Britain.

THAT the Druids inhabited and in sacred matters presided over Britain, Ireland, and the British Isles, as well as all Gaul is not to be doubted. 'Tis also asserted by some moderns, that there were Druids in Spain¹; but this remains to be prov'd, and if there were really any, they pass'd from Gaul to Spain, by means of the vicinity of situation, and must have been modern and inconsiderable, by their being taken so little notice of in history; and not near so ancient, noble, powerful, and well disciplin'd, as in Gaul and Britain.

It is much debated, whether there were any Druids in Germany; Cesar is very express that the Germans had no Druids, but in this he is thought to be mistaken², and to be flatly contradicted by Tacitus, who in his account of the Germans shews a great deal of accuracy, and appears to have been rather better inform'd, as to his subject, than Cesar³. Tacitus is certainly very faithful and particular, but he does not appear to contradict Cesar, nor Cesar to have said any thing but what was truth: these two great authors may be reconcil'd, as it seems to me, with little trouble. Cesar's words are these, "Germanos neque Druydas habere qui rebus divinis præsint, neque sacrificiis studere;" that is, the Germans have no Druids, no superiour, noble order of priests, famous for discipline and learning, invested with an absolute authority in all sacred affairs: "neque sacrificiis studere," they did not mind their sacrifices much; they were not curious and learned in explaining the circumstances that occur'd during their sacrifices; they were not solicitous about, nor well vers'd in the art of predicting future events from the entrails of the victims, as the Druids, and other Gentile nations were: this is all Cesar says; he does not deny that they had priests, but he says they had no Druids; he does not deny that they had sacrifices, but he says they were unskilful and unlearned; they did not apply themselves to study their sacrifices, nor endeavour to reap that information concerning futurity, which their sacrifices might have afforded them; and this is very

¹ "Hispani quippe a Celtis traxerunt originem & una religionem eorum hauserunt." El. Sched. lib. ii. ch. ii. "Celtiberi dicti a commistione Celtarum & Iberorum." Ibid. ex Diod. Sic. lib. v.

² Leibnitius, Wachterus, Calvoerius, and other learned men among the Germans deny it. Chr. Aug. Fabrettus, Dithmarus, Eli. Schedius,

Frickius, pag. 44. and Keysser, 378. hold the affirmative, but are far from proving it.

³ "Contra cæterorum fidem tradit." viz. Cæsar. Sched. 254.

⁴ "Plura igitur ac certiora de religione Germanorum Tacito noto quam Cæsari." Lipsius in not. ad Tacit. de M. G. ch. viii.

true, the German nation continuing, even to the times of Tacitus, a plain, simple, uncultivated, and an unlearned nation, as appears all along in his account of them^u; nor is what Cæsar says here, contradicted or refuted by what Tacitus advances. For Tacitus does not say that the Germans had any Druids, any distinguish'd order of priests, form'd into societies^v; so strict as to their rites, and their ordinary assemblies; so exact in observing every thing relating to the Oak; so studious, learned, and contemplative, concerning the works of nature; so intent upon the education of children, all regularly subordinate to one Arch-Druid, and of such authority in times of peace and war, that in Britain they were the first order of the state. Neither does Tacitus mention the other inferior orders of Druids, viz. the Bards and the Vates, that I can recollect: whereas Strabo, Diod. Siculus, Lucan, Ammian. Marcel. &c. all mention them as belonging to the sect of the Druids. But the same Tacitus, describing the Battle of Anglesea in Britain, strait mentions the Druids, "Druidæ, inquit circum," &c. and if the Germans had Druids he would not have omitted them. Tacitus says indeed, that the Germans had priests, and so had all nations; but this will no more prove that the Germans had Druids, than that the Egyptians, Greeks, or all the world had this order among them, because they had also priests. The master of a family might divine by lots among the Germans in all private domestick affairs, and the priests were only consulted in publick exigencies, but no such thing was permitted among the Druids; and among the three several ways of divining mentioned by Tacitus, there is nothing mentioned of foretelling future events from any part of their sacrifices; which silence of Tacitus does really confirm what Cæsar observ'd, that they were not studious nor intent upon explaining their sacrifices.

Conradus Celtis (Descr. Nuremberg) advances it as an indisputable truth^z, that the Germans had no Druids, but from the time of Tiberius, when that sect pass'd over there from Gaul to celebrate their mysteries forbidden by that Emperor, with the greater security; here therefore Cæsar will stand unimpeach'd, and there is only one objection, which is certainly however of great weight, and is this, that Germany's receiving so considerable a change in it's civil and sacred polity, as must have come in with Druidism, could never escape so correct and penetrating an historian as Tacitus; if such an innovation had happen'd so few years before him, Tacitus must not have pass'd it over in silence; but he never mentions any Druid among the Ger-

^u Les hommes & les femmes (dit Tacite) sont également ignorans, des secrets des lettres. Castlen. Coutumes. de Gaulois, pag. 57. Ænée Sylve assure que du temps d'Adrian La civilité & les lettres vindrent en Germanie. Ibid.

^z Sodalitiis astricti, consortiisque. Ammian. Marc. lib. xv.

^v Tacit. de M. G.

^z Rel. des Gaules, pag. 212.

mans, from which we are to conclude, that there were indeed no such persons there, or too few to take notice of in history.

But the truth of it is, although the Germans had no Druids, although that order of priests was not establish'd among them, and consequently their religion wanted many superstitious ceremonies, and much of that erudition in idolatry, which the authority, learning, and invention of that priesthood had introduc'd in Britain and Gaul, yet the religion of the Germans was, in the fundamentals one and the same with that of the Gauls and Britans. Their principal Deity was Mercury, they sacrific'd human victims^a, they had open temples^b, and no Idols of human shape: they consecrated Groves^c, worshipp'd Oaks^d, were fond of the auspicial rites^e, computed by nights, not by days^f.

No one that observes this great conformity in such essential points can doubt but that the religion of the Germans was at the bottom the same^g as that of Britain and Gaul, although all the tenets and customs which were introduc'd by the Druids, and distinguish'd them from any other priesthood had not taken footing in the ancient Germany. If we find therefore the same kind of Monuments in Denmark, Sweden, Norway, and in Germany properly so call'd^h, as we find in Britain, and Gaul, we may attribute them all to a religion essentially the same, although it cannot be prov'd that the Druids were establish'd, nor the priesthood equally cultivated, and learned in all. The same religion (that of the ancient Celts) is to be trac'd as far as the Northern parts of Lithuaniaⁱ) and the Russians retaining for many ages after christianity the like idolatrous veneration for their groves, refus'd to admit the christians into them, though sociable enough in other particulars, thinking that their sacred places, and their divinities would be violated by the presence of those who were of so different a religion^k. In a word, there was no nation in the Northern and Western parts of Europe which had not (as the ground-work of their religion) the same kind of idolatry as the Druids profess'd in Gaul, and Britain^l; although the order, sect, and discipline of the Regular

^a "Deorum maxime Mercurium colunt." Tacit. *ibid.* chap. ix. (in the same words Cesar of the Britans and Gauls, lib. vi.) cui certis diebus humanis quoque hostiis litare fas habent."

^b Nec cohibere parietibus Deos, neque in ullam humani oris speciem affimilare ex magnitudine Coelestium arbitrentur. *Ibid.*

^c Lucos & nemora consecrant. Tacit. *ibid.*

^d — — — Lucosque vetusta Religione truces & Robora numinis instar Barbarici — Claudian de Sylva Hercinia. Lips. not. on Tacitus, *ibid.*

^e "Auspicia fortesque ut qui maxime observant." Tacit. *ibid.*

^f The Sclavonians (a people of Germany worshipp'd Oaks, inclos'd them with a court, and fenc'd them in to keep off all unhallow'd access.

Not. on Tacit. *variorum.* ch. ix.

^g See Tacit. *ibid.*

^h "Le meme fond de religion qui etoit en usage dans les Gaules ('etoit' aussi dans toute la Germanie meme chez presque tous les peuples septentrionaux." Rel. de Gaul. vol. II. 94.

ⁱ Anciently much larger. See Cluver, and Wells Compar. Geog.

^j Cromer, lib. xv. in Sched. pag. 346.

^k Helmoldus de Russis. in not. var. ad Tacit. de M. G. ch. ix.

^l Their Cromleches, Cirques, and erected stones are to be seen in Norway, Sweden, Denmark. — See Wormius's Mon. Danica. Olaus Magnus. *passim*: and in Rudbeckius's Tables XXXV. and XXXVI. are Squares, Circles, Triangles, and Ellipses of Stones-Erect.

Druids never extended itself beyond the bounds of Gaul and Britain, as the German authors contend.

Cesar, Strabo, Pliny, and Pomponius Mela mention them only in Gaul, and Britain, and the Germans have no reason to think that they are injur'd by Cesar, and depriv'd of their ancient and famous order of Priests unjustly, 'till they can produce positive proof in favour of themselves from the ancients, which, as far as I can learn, will be no easy matter.

It may be of service therefore here to make one general observation, viz. That whatever religious ceremonies and tenets we find recorded to have been among the Germans and northern nations, they are parts of the old Celtick religion, common to all the West of Europe, and consequently to the Druids, and therefore the superstition of Germany and the Northern countries may give great light into that of the Druids, and may justly be referr'd to, for that reason, as they frequently are in this work. But this argument will not bear being inverted; the inverse is not true, for what we find recorded of the Druids can by no means be asserted of the Germans, and Northern nations.

The Druids built much upon, and improv'd the Celtick plan, added science and contemplation, separated themselves into a distinct and noble order, held annual councils about sacred things, refin'd the plain homely rites of their forefathers, and carried the erudition of their mysteries to a height unknown to nations invariably retentive (as the Germans were) of their first simplicity, content to make war, and hunting, the principal aim of their lives; affording religion, arts, and speculation but a small, if any portion of their time and thoughts.

In short, what is said of the ancient Germans, &c. as to things divine, may be said also for the most part, or reasonably inferr'd (as of Celtic original) to be true of the Druids; but all that is said of the Druids can by no means be probably inferr'd of the Germans. If the reader keeps this distinction always in sight, it will prevent mistakes.

The little isle of Anglesea is thought to be the chief residence of the British Druids^m, and indeed Tacitus mentions them only here, because here the battle which he was to describe was fought; but they were a Holy Order common to all the nation of the Britans, and diffus'd every where, as appears not only from History, but from Monuments extant in every corner of the island, and particularly in Cornwall.

^m Humph. Lluyd's letter to Abr. Ortelius, Tac. vol. I. pag. 592. Rowl. Mona.

C H A P. IV.

Of the Antiquity of the Druids.

IN all our general enquiries after the Druids, we must carefully distinguish between the Priesthood, and the Religion which that Priesthood profess'd. That the Religion was a branch of the first Eastern Idolatry, which obtain'd soon after the flood is plainⁿ, and by it's overspreading all the countries, which that ancient and populous Nation (the Celtæ) inhabited, appears to have been brought with them from the East, at their first migration^o, and when the Celtæ had parcell'd themselves out into Germans^p, and Gauls, and were afterwards subdivided into Swedes, Danes, and Britans; the same Religion pass'd with these off-sets which the Celts planted, and this is the reason that the ancient Religion of these nations was really in essentials one and the same; but it will not thence follow that the Priesthood was also the same in all these countries, nor that Druidism is as ancient as their Idolatry; when we are therefore enquiring into the antiquity of Druidism, it is into the antiquity of that religious Sect, that order of Priests and Philosophers, and not into the antiquity of their Religion, which in the principal parts is certainly as old as the first Idolatry.

The want of this distinction has led the Germans into a mistake, arguing very inconclusively from the Religion's being the same with that of Gaul and Britain, (as doubtless it was) that therefore the Germans had Druids, which (as has been before observ'd) does no more follow than that if all Europe were of the Christian Religion, that therefore all Europe must have the Benedictine or Jesuit order in every nation, nor is it warranted by any ancient author that I have seen.

That there were Druids remarkable for their learning, and even antiquity before the time of Pythagoras, who liv'd near 600 years before our Saviour, is extreamly probable^q. A certain man call'd Alexander Polyhistor in Clemens Alexandrinus^r, says that Pythagoras

ⁿ See Ch. i. lib. ii.

^o Schedius thinks the Druwyds deriv'd from Tuisco, who was the leader of the Celts from the East, because the Religion came together with him, and that nation; confounding the Priesthood and Religion as usual, 257.

^p The Germans were call'd Κελτοι and Κελτιστοι down to Plutarch's time.

^q Pherecydes Pythagoræ præceptor primus publicavit Druidarum argumenta. Pro animæ immortalitate. Hoffman's Dict. in verb. pag. 111. "Cæterum cuilibet vel modicè perspicaci patebit "Druidas philosophatos plus mille annis antequam "Eruditio Pythagoræ innotuisset in Italia." Steph. Forcatulus de Gall. Imp. & Philos. p. 41. "Plus

"octingentis ante annis Philosophati sunt quam
"Græci elementa literarum Cadmo fuerint affe-
"cuti." Jo. Picardi. Celtopædia lib. ii. in Frickio
199. "Gallorum Philosophos etiam Philoso-
"phis Græcis priores existimant nonnulli Græci
"Scriptores, ut Aristoteles apud Diog. Laertium
"qui non a Græcis ad Gallos Philosophiam deve-
"nisse, sed a Gallia ad Græcos produsse scriptum
"reliquit." Not. Cæs. Comm. lib. vi. Edit. Delph.
8vo. pag. 119. Coutumes des Anciens Gaulois La
Ramee par Castlenau. 52. "Aristotele avoit ecrit en
"son Magicien (selon que Laert le raconte) que
"la Philosophie a pris son Origine de Semnotheis
"des Gaulois" anciens.

^r Strom. lib. i. pag. 357.

heard both the Druids and the Brachmans'. Now, we can scarce imagine that so curious a traveller as Pythagoras could be induc'd to traverse almost all the then known globe in order to converse with them, and examine the principles upon which they proceeded in the search of wisdom, by any thing less than because both the Brachmans and Druids made at that time a considerable figure in the discourses and writings of the learned. I would only observe upon this passage, that what is said here is very agreeable to the general character of that indefatigable Philosopher'. He first travell'd into Egypt to converse with their Priests, thence into the East to hear the Brachmans, the Priests of India, and it is not at all improbable that his insatiable curiosity would not let him rest till he had seen also the other extremity of the world to converse with the Druids, gathering every where what he thought divine, good, and wise, and communicating the doctrines he treasur'd up, where he found the people docile and willing to be wiser. "Abaris formerly travell'd thence (viz. from an island opposite to Gaul, and most likely Britain) into Greece, and renew'd the antient league of friendship with the Delians." Now this Abaris was a man famous in his time, of Northern extraction, Priest of Apollo, therefore by some conjectur'd to have been a Druid, and is reported to have been very intimate with Pythagoras, who made no scruple to communicate to him freely (what he conceal'd from others in Fables and Enigma's) the real sentiments of his heart, and the deepest mysteries. But whether Abaris was a Druid or not, or what parts, or whether any of the Druid system may be owing to his communications with Pythagoras; there are some tenets of the Druids which will make it very probable that Pythagoras did really converse with this Priesthood, and as he might have been indebted for some points of knowledge to them, so he communicated to them some of those doctrines which he had learn'd elsewhere. The metempsychosis, or transmigration of the soul (as will hereafter more particularly appear, when we come to treat of the Druid learning) it is very likely the Druids owed to Pythagoras. For that Pythagoras borrow'd this tenet from the Druids is not near so probable, tho' advanc'd by some learned men*, who are perhaps too fond of every occasion to exalt the Druids. The extream fondness of the Druids for white colours in their garments, and victims, favours also of the doctrines of Pythagoras. Some

* Cæf. Comm. Edit. Delph. 8vo. pag. 123. Γαλαίων και Βραχμανῶν ἀκηκοέναι. Brahamæi seu Brahamæi Arabici dicuntur quasi ab Abrahamo Patriarcha nomen & originem suam derivarent. Smith's Syntagma de Druid. Mor. pag. 49.

"Pythagoram peregre profectum omnibus mysteriis Græcis & Barbaricis fuisse initiatum." Diog. Laert. ibid. in Cæf. Comm.

"Diod. Sic. Lib. ii. chap. iii.

"Toland of the Druids from Porphyry. p. 161.

* An Druidæ Dogma, viz. Metempsychosin a Pythagora acceperint, an a Druidibus Pythagoras in dubio mihi est. Not. in Cæf. Comm. ut supr. pag. 123. Falsissimè omnium perhiberi Druidas Philosophiam suam debere Pythagoræ. Frick. p. 38. Pythagoras hanc ipsam Doctrinam (viz. Metempsychosin) a majoribus nostris hausisse videri potest, si Clem. Alex. Strom. lib. vi. & Euseb. Præp. Evang. lib. x. ch. ii. Sequamur. Keyser. p. 116.

other rites, as we proceed, will appear perhaps to have been borrow'd of Pythagoras, but that their whole system was of his framing, or indeed of Grecian original, (i. e. deriv'd from the Greeks,) is by no means likely, for if they had not been at that time a famous sect, Pythagoras had never gone into their country to converse with them; and before the time of this philosopher, they could not have borrow'd much from the Greeks, for the Greeks before Pythagoras, were in no capacity of communicating much learning or religion, having very little of either at that time in their own nation. The great resemblance betwixt the Druids, Persians, Gymnosophists, Brachmans, and Egyptians, is a strong argument in favour of their antiquity; for if it be true that the Druids had not their tenets in general (but only some particular ones) from Pythagoras, the principles of these distant nations must have been dispers'd with them from Babel, or how could there be such a conformity between Islanders in the West, and the most remote nations of the East, who do not appear to have had the least communication afterwards. The Germans suppose the Druids as old as the migration of the Celts from the East, mistaking continually the institution of the Priesthood, for the Religion of these Priests: However, certain it is they were very ancient in Gaul and Britain. Aristotle writes of them in his book of magick^z. All the Gauls said "that they were sprung from Dis (says Cæf. lib. vi.) which they had by tradition from the Druids;" now this referring to the ancient Druids in the time of Cæsar implies their great antiquity, it being sufficient, they thought, to say, that the Druids for a long series of ages had still deliver'd it as their opinion that Dis, or Pluto (as Cæsar is thought to mean,) was their father.

To fix the Æra of their antiquity would be a vain attempt, and therefore I shall only make this observation, that if the Druids were really Celtic Priests, they would have spread with the several divisions of that mighty nation, and their traces would consequently appear equally strong and lively in every country where the Celts settled, but as we have no warrant from history, at least as I think, to suppose this Priesthood settled anciently any where but in Gaul and Britain, they cannot be so ancient as they are supposed by the Germans^b, but must be suppos'd to have had their beginning after the Celts divided into Germans, Gauls, Cimbrians, Teutones, &c. and their subdivisions,

^y As some think, viz. Diod. Sicu. Ammian. Marc. Valerius Maxi. & ercentioribus Seldenus ille etiam, & alii.

^z "Aristoteles in libro de Magia de eisdem (viz. "Druids) scribit." Lel. de Scr. Brit. pag. 4. Cæsar opposes to the Antiquity of the Christian Religion, the more famous Antiquity of the Galactophagi, Getes, and Druids. Τὴς μὲν Ὀμηροῦ Γαλακτοφάγους καὶ τὰς Γαλαίων Δρυΐδας καὶ τὰς Γέτας, σοφιστὰς λέγει εἶναι καὶ ἀρχαῖα. Cæf. ap. Orig. lib. i. p. 14.

which though no argument against the antiquity of the Christian Religion, is a good argument that the antiquity of the Druids was allow'd to be very great in the days of Cæsar, as Frickius rightly judges, pag. 37.

^a Ch. v. pag. 18. book i.

^b "Arbitror institutos fuisse (viz. Druidas) a "Tuiscone" Sched. pag. 257. "Antiquissimi enim hi apud Celtas Doctores" ib.

each fragment of that vast structure making a powerful and numerous nation; but the Druid Priesthood taking place only among the Gauls and Britans.

C H A P. V.

Of the Original of the Druids.

WHETHER the Druids ow'd their original to any foreign nation, and in what country this Order had it's first rise and institution, we will now enquire.

Some think they deriv'd their rites from the Jews^c, founding their conjectures upon the resemblance of the Jewish and Druid ceremonies; but the little commerce which the Jews had, and were oblig'd to have with other nations; nay the contempt and hatred which they met with from the Gentiles for their singularity of worship, and the strictness of their law, must convince us that we are to look for the rise of Druidism elsewhere.

Several learned men^d have with more reason thought it deriv'd from the Greeks, induc'd thereto not only from the name of the order which they look'd upon as certainly of Greek derivation; but from the conformity of their opinions to those of the most celebrated Greek philosophers, and their worshipping the same Gods. In order to give what light we can to this affair, let us go on with the distinction before-mention'd^e, which will prevent much confusion, and allow that many of the Druid rites, opinions, and their deities also, are the same with those of the Greeks; but indeed it must be here remember'd that the same deities, Mercury, Sol, Jupiter, &c. were among the first false Gods^f, and being dispers'd as such into all nations with the first Idolaters, retain'd their usurp'd dignity all over Europe, most part of Asia, and the most known parts of Africa; so that no conclusive argument can be drawn from thence. Again, if the Druids are to be plac'd higher in antiquity, and were establish'd here, long before the Greeks made any figure in the learned world as is very probable; and before they sent forth colonies, or were civiliz'd enough to cultivate their own Religion; it is not at all probable that the Druids should have ow'd much of their regulations, doctrines, or establishment to the Greeks: it may be true that they borrow'd some tenets from Pythagoras, as Pythagoras himself did before, from the Egyptians and Eastern sages. It is also likely that they improv'd and extended their system, and adopted some foreign rites by means of the trade carry'd on between the Phenicians, as well as the Greeks, and Britans; but to a-

^c "Quæcunque vel ex Persis Magi, ex Babylo-
niis vel Assyriis Chaldei, vel ex Indis Gymno-
sophistæ, & e Gallis Druidæ, & qui Samothei
dicuntur, invenerunt, ea ipsi a Judæis (nam
primi omnium Philosophi fuerunt & Ægyptus

"Judæos Prophetas habuit) acceperunt." Sced.
lib. ii. ch. ii. a Johanne Metello.

^d Sheringham 104, 107. Sammes, &c.

^e See Ch. iii. and Ch. iv. pag. 72.

^f See Ch. i. lib. ii.

dopt or imbibe a few opinions is one thing, and to be indebted for the very being, formation, and fabrick of their whole order is entirely different. Besides, the Greek authors who mention the Druids, would not have conceal'd from us a circumstance, which would have contributed so much to the reputation of their influence and learning; if the Druids had been of Greek original, the Greeks would have been fond of recording it, ever ready as they prove themselves, to exalt their own antiquity, and pre-eminence over other nations.

'Tis very probable (as is said before^g) that the Greeks and Druids, and indeed all other nations had their superstition from one and the same polluted fountain (all partaking, more or less of the general taints of that false religion which obtain'd soon after the flood) and for this reason must have many things alike, as indeed all religions had; but it is no more just to infer from thence, that the Druids ow'd their religion to the Greeks, than that the Greeks ow'd their religion to the Jews, for their two religions had many the same tenets, and several like ceremonies^h. If the Druids owed but very little with respect to their tenets and religion to the Greeks, much less with regard to the establishment of their order, and regular Priesthood. The Greeks had no such Priests among them any where; and it would be very absurd to imagine, that they should set up an order in distant countries, which they had made no experiment of in their ownⁱ.

Now if the pretensions of the Greeks are so weakly founded, we may safely conclude, that no other foreign nation has any right to claim the honour of erecting and establishing this ancient order among the Gauls and Britans^k.

It being therefore pretty certain, that the Druids were a regular order of Priests, instituted and form'd at first in the countries of Britain, or Gaul, and peculiar to those two nations, an order gradually fashion'd, and shap'd, partly by their own invention, assisted by the general customs of all the Gentile world, and partly from the adopted precepts of some philosophers they convers'd with, increasing, age after age, till by it's luxuriancy it attracted the eyes and admiration of all the curious and the learned, the next enquiry must be, which of these two nations is intitled to the honour of giving birth to this Order.

C H A P. VI.

That Druidism had it's first rise in Britain.

AS it appears from reason and history, that there are no conclusive arguments to prove that Druidism was a foreign institution, nor a rule and discipline transplanted from the more polish'd

^g See chap. I. lib. ii.

^h As sacrifices, lustrations, festivals, one supreme God, and immortality of the soul.

ⁱ "Non a Græcis igitur (viz. Druidæ) sed Britannis." Hoffman. in Dru. pag. 111.

^k Some will have them to be derived from the Egyptians, because they are said by Dionysius the African to have celebrated the Orgies of Bacchus. Warb. Div. Legat. vol. I. pag. 136.

nations,

nations of the East, 'tis the less to be wonder'd at, that it should be first invented and establish'd in Britain, and thence translated into Gaul: for if it had been introduc'd by any foreign philosopher, it would most probably have been first taught in Gaul, and next in Britain: if it had been primarily fetch'd from Greece, it would have pass'd first from Greece to the Grecian Colony of Marseilles, thence spread into Gaul, and from Gaul to Britain; but as it was not a borrowed Order, as is apparent from the foregoing chapter, it is at least as likely in the nature of things, that it should have had it's rise in Britain, as in Gaul, and where things are in their own nature equally possible and probable, the superiour weight of testimonies, on which hand soever it lies, shall establish the one and reject the other. Now Cesar is a very express evidence in this matter. "*Disciplina, in Britannia reperta, atque in Galliam translata esse existimatur.*"

The French, indeed, are unwilling to own their forefathers indebted so much to this island, but have no arguments on their side, sufficient to set aside so great an authority as that of Cesar, who was too curious to want the best information that was to be had in so material a point, and of too noble a mind to record any thing upon light and trivial grounds. 'Tis true, we had our inhabitants from Gaul¹, as the nearest part of the continent to Britain, and with the inhabitants came the Celtic language, but the Druids had no being when this island was peopled, their discipline being invented afterwards²; and therefore Britain's having it's inhabitants from Gaul, will by no means prove that they had also the Druids from that country. I must here observe, that none of the ancient authors deny what Cesar advances, Strabo, and Pomponius Mela, in their observations on the Druids copying him as their best Guide³, Tacitus in no point contradicting him; and to silence all our wonders, how Britons should give an Order of priesthood to their nearest neighbours the Gauls, I must take notice that Pliny⁴ (who is more circumstantial in the rites of Druidism than any other) says that the Britons were so excessively devoted to all the mysteries of magic, that they might seem to have taught even the Persians themselves that art⁵. There is another circumstance worthy our notice in what Cesar says, which is, that the institution of the Druids was maintain'd with greater strictness, and purity, in Britain than in Gaul; and that when the Gauls were at a loss in any point relating to this discipline, their

¹ See book I. ch. iii.

² As is plain from the Germans, Danes, Swedes, Russians, who were branches of the Celts, and yet have no Druids. See ch. iii. lib. ii.

³ See Leland de Scr. Brit. pag. 3.

⁴ Lib. xxx. ch. i.

⁵ "*Britannia hodie eam (viz. Magiam) attente celebrat tantis ceremoniis, ut eam Persis dedisse videri possit.*" Plin. lib. xxx. chap. I.

"*Druidæ, ita suos appellant Magos.*" Ibid. lib. xvi. ch. 44. ad finem.

custom was to go over to Britain for their better information*. Does not this in a great measure intimate and confirm that the Gauls were taught this discipline by the Britans, and that when any difficulty occur'd, they had recourse to the first fountain of instruction? These testimonies are too many and particular, to give way to modern jealousies, and national envy, and therefore we have reason to conclude, that Druidism had it's first rise in Britain, till the contrary is better supported¹. And here, before we take our leave of these contested points, it can't but be observ'd how one truth supports another, and how both reason and history (notwithstanding the little cavils against him²) unite to confirm and establish every thing that this illustrious author gives us on these heads. Cesar says, the Germans had no Druids; the Germans³ are loath to own this, but cannot prove they had; and tho' their religion was really in the bottom the same with that of the Gauls and Britans, yet, with these last the Priesthood might be more regular, of greater dignity, of higher speculation, more intent on the mysteries of their superstition, class'd into societies, and these societies dignify'd with the particular name of Druid; and this is all Cesar says and intends, in which he is so far from being contradicted by Tacitus that from the general character which is given in that author of the Germans, and their priests, he is indeed supported and confirm'd.

Again, Cesar says, that the institution of these Druids was first invented in Britain. France would not willingly be indebted to her neighbours in a point of such consequence and antiquity; but this humour of hers will not deprive so great an author as Cesar of the weight, which he must always have with unprejudic'd readers, till she can produce testimonies of equal or superiour authority to refute him.

C H A P. VII.

The Dignity and Power of the Druids.

IF we have so much reason to follow Cesar in the account he gives us of the contested points abovemention'd, we can with no sort of justice desert him in things which are not at all controverted.

“ There were two sorts of nobles in Britain, the one sacred, the other civil or rather military; for most of their civil disputes were decided by the Druids. The first order of the British nobility was that of the Druids, the second of the Equites. The presence of the

* Et nunc qui diligentius eam rem cognoscere volunt, illo (viz. Britanniam) discendi causa proficiscuntur.

¹ The author of *La Rel. de Gaulois* (suppos'd Mr. Martine) ingenuously confesses that the Gauls

had their Religion from Britain. pag. 13. vol. I.

² Cesar.

³ See Lipsius in Tacit. de M. G. & Schedius. chap. iii. lib. ii.

“ Druids was necessary in all acts of devotion;” they were to take care of all publick and private sacrifices, and to explain decisively every thing relating to religion.

The government of youth was under their direction, and none but those who were educated by them were adjudg’d capable of publick employments. By them all publick as well as private controversies were decided, and if any notorious crimes were committed, as murder, or the like; any dispute concerning lands, or inheritance, by them it was determin’d; they conferr’d proper rewards upon the worthy, and appointed punishments for the guilty, and their judgment was decisive, for if any one was refractory, he was excluded from their sacrifices, which of all other was accounted the most grievous punishment, those who were so excluded, being from that time look’d upon as impious and detestable, every one shunning their company as contagious; nor could such claim any benefit of the law, or succeed to honours and dignities, which might otherwise fall to their share. Besides this, as the Druids had the sole privilege of explaining the appearances of the victim’s entrails, and manag’d all the secrets of augury and divination, they may be reckon’d the principal engines, and governours of the state; and indeed it was not lawful for the King himself to resolve, or enter upon any important action, without the concurrence of the Druids’. The same author informs us, that the Druids sat on golden thrones, liv’d in large palaces, and far’d sumptuously; and if we credit a modern author*, the ruins of the Druid palace in the country of the Carnutes (where the annual assembly for the Gaulish Druids was held) are still plainly to be seen, and considerable in themselves.

As these privileges could not but give them great power in times of peace, they had also proportionable weight in times of war: they were indeed by law excus’d from attending upon the army, and from all the difficulties and fatigues of war, nor were they burthen’d with any expence on that account; yet did they frequently attend the military expeditions, as at the battle of Anglesea, praying with great fervency to their God’s with hands lifted up to heaven; where Tacitus calls the Britans *Fanaticum agmen*, as lead on by their Druids. Their presence was extremely useful, in the field as well as in the time of peace, for in the day of battle, their office was to animate their troops by inculcating the immortality of the soul, and assuring them either of victory, or a passage into a state of happiness; nay, sometimes they prevented bloodshed, and made peace; for Diod. Sic. in-

* Καλλοι δὲ οὓς ὀνομαζοῦσι Δρυϊδας, καὶ τοῖς περὶ Μελίττην οἴας καὶ τὴν ἀλλήν Σοφίαν, ὡς ἀνέν, τοῖς βασιλευσὶν ὑδὲν ἐξήν, πρῶτον, ἐπὶ βεβαίως, ὡς το μὲν ἀληθὲς οὐκ οὐκ ἀρχαῖον, τὸ δὲ βασιλείας αὐτῶν ὑπερβολῆς καὶ διακονῶν γινώσκαι τῆς γνώμης, ἐν θρόνοις καθήμενους, καὶ οἰκίας μεγάλας οἰκίας, καὶ πολυτέλειαν ἐνυχομένους. Dion. Chrysostom de Recus.

Magistrat. in Senat. pag. 538. Edit. Paris.

“ In agro Carnotensi exstare adhuc, vestigia præclara Palatii Druidum. Bul. in Frick. 145. Ro- villard. Histor. Carnotens.

* Tacit. Ann. lib. xiv. ch. xxx.

forms us^x, that even upon the day of battle these Philosophers, stepping in between two armies ready to engage, have pacify'd them as effectually as if some wild beasts, had been tam'd by enchantments. When they had resolv'd upon a battle, they vow'd the booty to Mars^y, the superfluous living creatures which they took they sacrific'd, the rest they convey'd into one publick repository, which was a place of worship, and, when once there, no one dar'd be so impious, as to take any thing away. As to treaties they held it unlawful to enter into any thing of that kind with foreigners^z.

The Druids had not only these general priviledges and authority over their countrymen, but they had also a sort of government among themselves. There was one Druid who presided over all the rest, and with him the chief authority (in all matters relating to the Order) was lodg'd: when he died, if any one was more noble and famous than the rest, he succeeded; but if several had an equal claim, he was chosen by the suffrages of the Druids, and sometimes the election has been known to be decided by the force of arms^a. This is said by Cesar of the government of the Druids among the Gauls; and as there was this Arch-druid in Gaul to preside in all cases of difficulty, importance, and solemnity; so doubtless in Britain, (whence the Gauls had their plan) for the same reasons, there was lodg'd the same, or like authority in one, or more superiour Druids, it being altogether improbable that peace, discipline, and a regular administration of Justice could be preserv'd in any Order or society of men, where there was no such proper subordination.

According to some accounts^b the chief authority among the British Druids was lodg'd in twenty-five Flamens or superiour Priests, over which presided three Arch-flamens, all which Flamens continued in England till the time of King Lucius, A. D. 179, when Christianity came in^c. However that be, there was another kind of authority among the Druids, much better supported in history, which consisted in their annual assembly; and this seems to have been the supreme court, or last resort for justice. For the common conveniency of all the nation, the Gauls held this assembly in the country of the Carnutes; as Cesar observes, the middle spot of all Gaul, lying between the rivers Loire and Seine, where they approach nearest to one the other: here there was a place consecrated for that purpose, and at the appointed time, all those who had any controversies which could not be adjusted elsewhere, came and paid entire obedience to the decrees of this assembly: 'Tis not to be imagin'd that the British Druids were oblig'd to attend this assembly, in a place chosen for the more commodious

^x Lib. v.

^y Cesar ibid.

^z Gollut's Axioms of the Druids, Ax. 25.

^a Cesar ibid.

^b Ptolemæus Lucensis. See *Lel. de Ser. Brit.* p. 7.

^c See *Stillingf. Or. Sac. Antiquities of the British Churches*, from pag. 36 to 52.

resort of the Gauls, but without any regard to the conveniency of Britain, altho' it is not said that the British Druids had any court of Judicature of this kind; but, as the discipline of this Order was stricter in Britain than in Gaul, it is not to be suppos'd that they were without a convention, so necessary to preserve peace, and finally settle all disputes of a higher nature, or of more difficult interpretation, and therefore we may reasonably conclude, that for the same purposes which induc'd the Gaulish Druids to institute an assembly of this kind, the British Druids also had a court of sovereign appeal, or general annual meeting of the states in a proper place in their own nation.

C H A P. VIII.

Of the Druid Discipline, the Quality and Admission of their Disciples, the Privacy, Time, Priviledges, and Manner of their Instruction, their Correction.

THE great priviledges and authority of this Order made people fond of being admitted into it, and parents and guardians thought they could not do better for children of the highest birth^d than send them to the Druids to be instructed. Some think that the Druids not only kept schools for the education of youth, (which was their peculiar province) but liv'd in societies in a conventual manner^e; and indeed it is not easy to imagine, how they could preserve their Arcana, read lectures in every kind of Philosophy, and keep up their distinction from the vulgar, without some kind of collegiate assemblies. This instruction was instill'd into youth in the most private manner; some Cave, or retir'd and sacred Wood^f, or some rocky Karn, being the appointed place of Tuition; in which retirement the scholars were gradually introduc'd into the several parts of learning, and slowly, the education not being compleated in less than twenty years, for one who was to be initiated. No one was capable of publick employments who had not been educated under a Druid^g. They

^d "Nobilissimos gentis" Pompon. Mela lib. iii. chap. ii. See Galtruch P. H. lib. iii. ch. iv. Divitiacus, an intimate client of Pompon. Att. and Cicero, and friend to Jul. Cæsar, Prince of the Ædui, was a Druid, and had a principality in Britain as well as in Gaul. See Leland de Scr. Brit. pag. 3. Cicero to Attic.

^e "Academia amplissima existimatur fuisse in silva Carnotensi, eo loco ubi nunc Urbs a Druidibus nuncupata Gallicè Dreux, et in Pagis Sylvæ Vicinis (ut Rovillardus) Druidarum Domus dicuntur; & non procul ab Augustoduno, (ubi Imagines Druidarum de Montfaucon Erutæ sunt) altera Acad. in monte Gallicæ Montedru." Frick. 147. in Bulæo. "Druides ingeniiis celsiores (ut Autoritas Pythagoræ decrevit) sodalitiis astricti consortiisque, Quæstionibus

"occultarum rerum altarumque erecti sunt, & despectantes humana pronuntiarunt Animas immortales." Ammian. Marc. lib. xv. Rowl. 234.

^f "Il faut etre enseigné dedans les Bocages Sacrez" Gollut's Memoires, Ax. i. "Clam, in specu, aut abditis saltibus." Pompon. Mela. lib. iii. ch. ii. "Diu, vicens annis" ibid. "Nonnulli annos vicens in Disciplinâ permanent" Cæf. lib. vi. "Non in Urbibus & magnis Civitatibus sed in lucis & nemoribus veluti Anachoretas, a strepitu & turba populari remotas sedes habuisse." Bul. in Frick. Lucan. lib. i. "In ruinosis locis, aut sylvestribus", viz. in rocky Karns, where the Stones were scatter'd, as in heaps of ruin'd buildings.

^g Galtruch. Hist. Poet. ibid.

did not permit parents to intermeddle in the education of their children, it being one of their fix'd rules that children were to be brought up at a distance from, or out of the presence of their parents till they attain'd to fourteen years^b. They had this rule also among them, that young people (who I suppose were not to be initiated) were to be dismiss'd from school when they had the courage and resolution to fight for the publick liberty^c. Under the direction of the Druids the most singular part of instruction was that of learning a great number of verses by heart, for they did not think it lawful to commit what related to their particular discipline to writing^d. They us'd also allegory and fable (as the Orientals) to convey their doctrines into previously, adapted, and well prepar'd minds, without being at all understood by, or made obnoxious to the refusal, and profanation of the ludicrous and perverse. They seem to have pursued the method of teaching their mysteries memoriter for several reasons; because they would not have their mysteries become too familiar to the vulgar, in this, as in many other particulars resembling the Egyptians^e; nor be divulg'd and expos'd to the caprice of foreign countries; nor their scholars trust too much to the written letter, and neglect to cultivate their memory^f, and, it may be observ'd, that we find several instances in history of the same custom among the wisest Heathens. "Lycurgus and the Lawgivers of other cities thought it better to imprint their laws in the minds of their citizens, than to engrave them in Tablets, where they might lye neglected and unregarded; and Plutarch informs us that Numa's sacred books and writings were buried with him by his orders," (perhaps in compliance with the opinion of his friend Pythagoras,) "imitating herein the legislators of Greece, who inculcated the contents of their laws so long into the hearts and minds of their Priests, that their understanding became, as it were, living libraries of those sacred volumes, it being esteem'd a profanation of such mysteries to commit their secrets unto dead letters^g." Such was also the opinion of Pythagoras and Socrates, neither of whom left any thing behind them committed to writing^h.

When therefore the Disciples of Pythagoras perish'd in the flames during the Metapontine tumults, the discipline, and science of that Philosopher expir'd for the most part with themⁱ; for their memories

^b The Parents never suffer'd their sons to come near them in any publick place till they could bear arms. Cæsar. Gollut. M. Axi. 28.

^c Gollut. Ax. 21.

^d Cæf. ibid. This, Sheringham pag. 108 thinks to favour of the customs of the Hebrews, they having been as fond as any nation, of oral tradition.

^e "Ægyptii sacra sua pollui, si vulgarentur, credentes" Mont. Kempiana XLII.

^f Cæsar lib. vi.

^g Pott. Antiq. Græ. vol. i. pag. 142.

^h Di. Laert. indeed, in the Life of Plato, says that Pythagoras compos'd three Books, and Pliny (lib. xiv. ch. xvii.) quotes a book of Pythagoras, but all suppos'd spurious. vid. Syntagm. de Druid. pag. 160.

ⁱ Της δὲ συμφορᾶς ὥς καὶ ἀσχυρῆς τῆς ἀνδρᾶς (says Porphyrius) συνέλιπε καὶ ἡ ἐπιστήμη, ἀρρῆλος ἐν τοῖς γηθεῖσιν ἐν φυλαχθεῖσα ἀπὸ τοῖς μόνων τῶν δωσσυμένων παρὰ τοῖς ἐξ αὐτῶν διαμνημονευομένων. Syntag. de Dr. 159.

were the only repositories in which they had preserv'd those treasures of knowledge which their great founder had left them. All these therefore were irrecoverably lost, and nothing more was preserv'd than what some novitiate scholars who were never admitted into the mysteries, could remember and very badly explain. Socrates disputing with Phedrus in favour of teaching by word of mouth, rather than by written doctrines, says that written books resemble the works of a Painter where the portray'd animals appear, indeed, as if they had real life, but if you ask them any question, they can give you no answer. " You may think, adds he, that written discourses might speak to you, as if they heard, and understood what is said, but if, desiring to know the bottom and grounds of things, you enquire into, and endeavour to examine what they say, they signify but one and the same thing over and over again; and believe me as soon as ever a discourse is written down, it remains always the same; to the learned it is intelligible, perhaps, to the vulgar it is not, and never shall be so, and it is difficult to say what degree of understanding it will suit, and what it will not suit. When it is wrongfully and injuriously blam'd and ill treated, it stands immediately in need of its father's assistance, for it can neither revenge itself for the injuries it receives, nor clear itself of any misrepresentations. How much more excellent and efficacious is the other way of instruction? the knowledge, I mean, which is written and engrav'd in the mind of him that teacheth, who knows what and before whom, he is to speak, how and what he is to inculcate, and what he is to conceal. He sows not his corn in a hot bed, where it shall soon sprout, flourish for a few days, then languish and decay, but like a skilful husbandman, sows his field, and waits patiently for a few months in just expectation of a plentiful harvest¹." In short, Socrates allows only of writing, in order to enrich and assist the memory of the teacher, but by no means proper to instruct the scholar.

After the example of the antients, (the Chaldeans, Egyptians, and Assyrians) the Druids compris'd all the particulars of their religion, and morality in hymns, the number of which, as Mr. Martine² says, was so great that the verses which compos'd them amounted to 20000. In justification of this part of their discipline, it must be observ'd, that the subject matter of verses is easier learnt by means of the metre, and more easily retain'd, than what is express'd in prose.

Of the particular sorts of verses which the Bards us'd, there is an account in the ingenious Dr. John David Rhys's Rudiments, &c. of the British language³; and Mr. E. Lhwyd is there of opinion, " that the oldest kind of British verse is that call'd by Rhys's Grammar

¹ See Castlenau's Translat. of La Ramee. Coutumes de Gaulois.

² La Relig. de Gaul. iii. pag. 59.

³ See Archæol. Brit. pag. 250.

did not permit parents to intermeddle in the education of their children, it being one of their fix'd rules that children were to be brought up at a distance from, or out of the presence of their parents till they attain'd to fourteen years^b. They had this rule also among them, that young people (who I suppose were not to be initiated) were to be dismiss'd from school when they had the courage and resolution to fight for the publick liberty^c. Under the direction of the Druids the most singular part of instruction was that of learning a great number of verses by heart, for they did not think it lawful to commit what related to their particular discipline to writing^d. They us'd also allegory and fable (as the Orientals) to convey their doctrines into previously, adapted, and well prepar'd minds, without being at all understood by, or made obnoxious to the refusal, and profanation of the ludicrous and perverse. They seem to have pursued the method of teaching their mysteries memoriter for several reasons; because they would not have their mysteries become too familiar to the vulgar, in this, as in many other particulars resembling the Egyptians^e; nor be divulg'd and expos'd to the caprice of foreign countries; nor their scholars trust too much to the written letter, and neglect to cultivate their memory^f, and, it may be observ'd, that we find several instances in history of the same custom among the wisest Heathens. "Lycurgus and the Lawgivers of other cities thought it better to imprint their laws in the minds of their citizens, than to engrave them in Tablets, where they might lye neglected and unregarded; and Plutarch informs us that Numa's sacred books and writings were buried with him by his orders," (perhaps in compliance with the opinion of his friend Pythagoras,) "imitating herein the legislators of Greece, who inculcated the contents of their laws so long into the hearts and minds of their Priests, that their understanding became, as it were, living libraries of those sacred volumes, it being esteem'd a profanation of such mysteries to commit their secrets unto dead letters^g." Such was also the opinion of Pythagoras and Socrates, neither of whom left any thing behind them committed to writing^h.

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ⁱ Di. Laert. indeed, in the Life of Plato, says that Pythagoras compos'd three Books, and Pliny (lib. xiv. ch. xvii.) quotes a book of Pythagoras, but all suppos'd spurious. vid. Syntagm. de Druid. pag. 160.

^g Της δὲ συμφορᾶς ὥς καὶ ἀσχυρῆς τῆς ἀνδρᾶς (says Porphyrius) συνέλιπε καὶ ἡ ἐπιστήμη, ἀξίητος ἐν τοῖς γηθεῖσιν ἐπὶ φυλαχθεῖσα ἀχρὶ τοῖς μόνον τῶν δασυνέων παρὰ τοῖς ἔξω διαμνημονευομένων. Syntag. de Dr. 159.

were

were the only repositories in which they had preserv'd those treasures of knowledge which their great founder had left them. All these therefore were irrecoverably lost, and nothing more was preserv'd than what some novitiate scholars who were never admitted into the mysteries, could remember and very badly explain. Socrates disputing with Phedrus in favour of teaching by word of mouth, rather than by written doctrines, says that written books resemble the works of a Painter where the portray'd animals appear, indeed, as if they had real life, but if you ask them any question, they can give you no answer. "You may think, adds he, that written discourses might speak to you, as if they heard, and understood what is said, but if, desiring to know the bottom and grounds of things, you enquire into, and endeavour to examine what they say, they signify but one and the same thing over and over again; and believe me as soon as ever a discourse is written down, it remains always the same; to the learned it is intelligible, perhaps, to the vulgar it is not, and never shall be so, and it is difficult to say what degree of understanding it will suit, and what it will not suit. When it is wrongfully and injuriously blam'd and ill treated, it stands immediately in need of its father's assistance, for it can neither revenge itself for the injuries it receives, nor clear itself of any misrepresentations. How much more excellent and efficacious is the other way of instruction? the knowledge, I mean, which is written and engrav'd in the mind of him that teacheth, who knows what and before whom, he is to speak, how and what he is to inculcate, and what he is to conceal. He sows not his corn in a hot bed, where it shall soon sprout, flourish for a few days, then languish and decay, but like a skilful husbandman, sows his field, and waits patiently for a few months in just expectation of a plentiful harvest." In short, Socrates allows only of writing, in order to enrich and assist the memory of the teacher, but by no means proper to instruct the scholar.

After the example of the antients, (the Chaldeans, Egyptians, and Assyrians) the Druids compris'd all the particulars of their religion, and morality in hymns, the number of which, as Mr. Martine^r says, was so great that the verses which compos'd them amounted to 20000. In justification of this part of their discipline, it must be observ'd, that the subject matter of verses is easier learnt by means of the metre, and more easily retain'd, than what is express'd in prose.

Of the particular sorts of verses which the Bards us'd, there is an account in the ingenious Dr. John David Rhys's *Rudiments, &c.* of the British language^r; and Mr. E. Lhwyd is there of opinion, "that the oldest kind of British verse is that call'd by Rhys's Grammar

^r See Castlenau's *Translat. of La Ramee. Coutumes de Gaulois.*

^r *La Relig. de Gaul.* iii. pag. 59.

^r See *Archæol. Brit.* pag. 250.

" Englyn

“ Englyn Milur”, and “ that ’twas in this sort of metre the Druids taught their Disciples, of which there are some traditional remains to this day in Wales’, Cornwall, and Scotland”, and a farther testimony the verses themselves bear to this truth, in that they generally contain some divine or moral doctrine”.

As the Bards (an inferiour class of Druids) were remarkable for an extraordinary talent of memory”; this teaching memoriter, and by verse, was likely their office, whilst the superiours of the Order were employ’d in higher speculations, or the more secret and solemn parts of duty.

The Druids were exceedingly strict in their discipline, nice and punctual to the last degree in every thing that related to worship, their ordinances*, and civil duties; and it was one of their maxims, that all fathers of families were to be esteem’d as Kings in their own houses, and have power of life and death over wives, children, and servants; and in order to give weight and attention to their general publick assemblies, and oblige others to the greater punctuality of appearance there, they practis’d, as it is said, that cruel custom (which Pliny reports of the Cigonii) of cutting in pieces him who came last.

The Druids were great lovers of silence, insomuch that if any one during their assemblies or sacrifices, was found prating, they cut off, after the third admonition, a large piece of his robe; and if, after that, he offended a fourth time, they punish’d him most rigorously^z.

C H A P. IX.

Of the Druidesses, and whether the Germans had any Female Druides.

THE female Druids were sometimes regulars, consecrated to particular Gods and Temples, bound to observe particular ceremonies, and peculiar forms of discipline as well as the men; they had three sorts of Druidesses, (says la Rel. des Gaul. vol. i. pag. 206) the first class were Virgins during life; the second, tho’ marry’d, saw their husbands but once in the year for to have children, and were oblig’d to attend the Temples continually; the third sort never separated from their husbands, but govern’d their families, brought up children, and labour’d as much as became their sex and circumstances.

* A. D. 1743. At Bala in Merionethshire an annual meeting and festival of the Bards is celebrated. There assemble together 60 or 70 Harpers, the greatest part of whom compose extempore verses, or couplets, in the Welsh tongue, and set them to their Harps. In all this company of musical Poets scarce six of them can read or write, and yet some of them have such a poetick genius

that their compositions have both spirit and invention.

^u Lhuyd. Ibid. 251.

^w Galtruchius’s Hist. Poetique, lib. iii. chap. iv.

^x Gollut’s Axioms of the Druids. Ax. 38, & 39.

^y Rowland pag. 61.

^z Guenebald pag. 29.

The third sort of these, have nothing different from the common duties of other women, but the first and second sort of female Druids may both be discover'd in the accounts we have from Strabo and Pomponius Mela of the Island Sena, and by attending to this distinction, these two Geographers may perhaps be reconcil'd. This small Island was either on the British or Gaulish coast, and consequently the inhabitants of the Druid persuasion. Strabo says^a that men^b never landed here, but that the women passing over in ships, and having convers'd with their husbands, return'd again to the island, and to their charge, which was to worship Bacchus, (the God to whom they were consecrated) with rites and sacrifices: that every year it was their custom to unroof their Temple, and to renew the covering, the same day, before sun-set, by the united labours of all the women; of whom, if any one dropt or lost the burthen she was carrying to compleat this sacred work, she was torn in pieces by the rest, (a thing not uncommon during the Orgies^c) and the several limbs of this unhappy companion they carry'd round their Temple, with rejoicings proper to the solemnities of Bacchus^d, untill their fury abated. Of this cruel rite, Strabo says, there always happened some instance whenever the annual solemnity of uncovering their temple was celebrated. This island is generally suppos'd to be the same as the Sena of which Pompon. Mela^e gives the following account. "Sena, "situated in the British sea over-against the land of the Osismii (in "Gaul) is famous for the oracle of a Gaulish Deity, whose Priestesses "devoted to perpetual virginity, are said to be nine in number. They "are call'd Gallicenæ^f, supposed to be of great genius, and rare endowments; capable of raising storms by their incantations, of transforming themselves into what animals they please; of curing ailments, reckon'd by others beyond the reach of medicine; quick at discerning, and able to foretell what is to come, but easy of address only to sailors, and those who come to this island on purpose, to consult them." Here are two sorts of the Druidesses, both consecrated, one class consorting only with their husbands once in the year, the other consisting of perpetual Virgins, and possibly these two Orders might subsist together on the same isle; so far therefore these ancient authors do not contradict each other; but, as to the situation of this famous island, neither the antients nor moderns are easy to be reconcil'd; neither shall I carry the reader aside into such great, and not material uncertainties.

The learned Keyser, pag. 378. labours to prove that the Germans had these female Druids as well as the Gauls and Britans. I must

^a Lib. iv. pag. 303.

^b ἄνδρες viz. Husbands.

^c See the Story of Pentheus, Orpheus, and the madness of the Bacchanals, Montf. tom. i. part ii.

^d Μῆλ' Εὐαγοῦ.

^e Lib. iii. chap. viii.

^f Al. Galligenæ quasi a Gallis ortæ, ut Grajugenæ a Graiis genitæ.

beg the reader's patience whilst I examine what he advances, because I think it contradicts what antient history assures us of, I mean, that the Germans had no Druids. It cannot be deny'd but that the Germans had their *Sacræ Fatidicæ*, as most nations had; but that the antient Germans ever call'd these Druids, is by no means plain; neither does it at all follow from the Germans having their fortune-tellers, that they had the discipline, and order of the Druids among them, any more than that the Egyptians had their Druids, because they had the rites of divining at least as plentyfully as the Germans. The *Fatidicæ* of the Gauls were of Druid parentage, or at least admitted into the Order, and therefore properly call'd Druids, but the *Fatidicæ* of the Germans never had that title. Keyser goes on, after producing many instances of inscriptions to the *Deæ-Matres* in Germany, (which, however, cannot certainly be ascrib'd to the antient Germans, for they might as likely, if not more so, have been erected by the Romans dispers'd over the several cities of Germany) and tells us pag. 446. *Ipfas has mulieres "Druides adhuc ante annos 300, et quod "excurrit apud Bituricenses fuisse indicat Guil. Parisiensis;"* but the Bituricenses were indeed a people of antient Gaul, and that the Gauls had their Druid women no one ever deny'd. "*Quas matres Deas "appellant inscriptiones, eas mulieres Druides, hoc est, Sacerdotes " & Divinas nominant Scriptores."* *ibid.* It is true, antient authors do call the *Fatidicæ* of the Gauls, Druids, but no other, and the instances there produc'd from pag. 447, by the learned author, prove no more; for Dioclesian was among the Tungri in Gaul^a, when he was inform'd by a female Druid that he should become Emperour. The female Druid who foretold the fatal end of Alexander Severus's expedition, spoke to him in the Gaulish tongue, whence it is to be inferr'd that she was of Gaulish birth^b. When Aurelian was solicitous to know whether the purple should continue in his family, he is said, "*Gallicanas consuluisse Dryades*." The following inscription, *Silvano Sacr. Et Nymphis loci, ARETE DRUIS, Antistita Somno monita D. Gruter P. LVIII. 11: 9.* was found at Metz on the Moselle in Gaul. The Cimbri a branch of the Northern Germans living in, and near the Cimbrica Chersonese, call'd their *Fatidicæ* *Alyrunæ*, or *Aliorumnæ Hellirunæ*, *Alrunæ*, *Alirunæ*, i. e. Holy Priestesses; (as Keyser 461. explains those terms^c.) Now it cannot be imagin'd, that there would have been such particular names (all from one original) for the German *Fatidicæ*, and such an universal silence as to the name of Druid, unless the Druid *Fatidicæ* of the Britans and Gauls, had some peculiarities, and such distinguishing marks as could not be justly ascrib'd to the *Fatidicæ* of their neigh-

^a Vopisc. in Numeriano chap. xiv.

^b *Æl. Lampridius vit. Al. Sev. cap. lx.*

^c Vopisc. in Aurel. cap. xlv.

^d *Hali significat Sanctus; & Runa vates.*

bours: what can we therefore conclude, but that the Germans were sensible that although their Fatidicæ were of the same profession as those of their neighbours, yet that they could not with any propriety call them Druids, because the Druids had not only the Gift of divination and prophecy, but were a particular Sect, Fraternity, Priesthood, and noble Order of the States in which they liv'd; look'd upon by other nations as a spiritual tyranny, and which they were as unwilling to admit into their countries, as the Druids were tenacious of their influence and dignity in their own?

Among the other Fatidicæ, the name Thrudur furnishes a third argument that the Germans had Druidesses. "Thrudur etiam in "Dearum numerum relata perhibetur ab Edda, sacerdos five Druiis, "ut ex nomine colligo antea Duri, five Thori¹. But what little stress is to be laid on the fabulous Edda, all the world knows; and deriving Druiis from Thrudur, or Thrudur from Druiis^m; Druden's signifying a Witch in Franconia and Helvetia, and Drutner a Magician among the modern Germans, these are foundations too slight and airy to ground history upon. Words will be transplanted, and from short, accidental intercourse, pass from one country to another, and there take root; but we dispute not about a word or two, but about things; the question is, whether the Discipline, Order, or Sect of the Druids was establish'd among the Germans, and whether their Priests have been generally, or could properly be call'd Druids.

There is but one argument more upon which Keyser lays any stress, and this also shall be mention'd. Velleda is by him reckon'd among the Druids, pag. 473; but Tacitus says she was born in the country of the Bructeri, now Westphalia, a part of Germany betwixt the rivers Luppia and Amisia, and she is no where said to be a Druidessⁿ.

C H A P. X.

Of the Druid Learning, Letters, Language, Doctrines, and Tenets.

BY the account we have of the Druids in ancient authors, they must have been very studious and learned for the ages they flourished in, and the countries they inhabited, at such a distance from all the assistances of the Egyptian and Grecian Literature. That they lov'd and encourag'd Learning, appears from their inculcating it as a most certain truth, that whoever was skill'd in divine things (as they term'd

¹ Keyser, pag. 490.

^m Edda Islandica, Eddam frivolis & ridiculis figmentis scatere fatetur, Keyserus, pag. 20. Fric. kius, p. 70. It was compil'd by Snorro Sturla,

a lawyer, (Nomophylax) of Island in the year 1215. Ibid.

ⁿ Vid. Tacit. Hist. Lib. iv. ch. lxi. & lxxv. & de M. G. ch. viii. & Hist. lib. v. ch. xx.

every part of their Superstition and Philosophy) was most agreeable to their Gods, and most proper to attend their sacrifices^o.

Although the Druids held it unlawful to commit the Mysteries of their Order and Discipline to writing, yet in all other affairs, either of publick or private concern, they us'd writings, and the Greek letters^p. It seems however very reasonable to believe, that though they us'd the Greek letter, or character, for ordinary business, yet that they us'd not the Greek language, but the Celtic or British; just as we use the Roman letter, and yet write in the English, French, or Spanish tongue. For this there are several arguments; Cesar, we find, convers'd with the Gauls, and Divitiacus, (one of the most learned of the Druid Order) by an interpreter^q; which, had Divitiacus understood the Greek language, Cesar, who knew Greek as well as his mother-tongue, needed not to have done^r. Cesar writ in the Greek tongue to Qu. Cicero, then besieged among the Nervii, lest the letters being intercepted, his designs might be known and defeated. In short, if the Druids had us'd a foreign language to deliver their mysterious laws in, they might as well have wrote them, for they would have been as much secrets to the vulgar, if written in Greek, as if intrusted only to the memory of their Novitiates^s.

The learned Selden thinks that the knowledge of the Greek tongue can scarce be allowed to the Druids; and, at a distance from Marseilles, 'tis indeed very probable that this piece of learning was rarely to be found: Jos. Scaliger thinks the word Græcis^t, an interpolation, and indeed the sense will very well bear this word's being thrown out, notwithstanding what some authors^u alledge to the contrary. Leland^v seems therefore to be mistaken when he says, *Druides quibus & Græca lingua tantum non familiaris.* Lucian (in *Hercule Gallico*) says, indeed, that a certain Philosopher of the Gauls (undoubtedly a Druid) explain'd certain pictures to him in the Greek tongue; and not unlikely, it being not possible for the Druid to explain them to a Grecian in the British tongue. This therefore proves only that the Druids understood Greek, not that it was their common tongue. What Greek the Druids had, came to them, likely, from the Greek colony of Marseilles, which was a sort of academy to the Gauls^w, as well as a Mart to the Britans.

^o Gollut. *ibid.* Axiom. 33.

^p "Non defunt tamen qui priscos Druidarum characteras & elegantes, & Græcis similes fuisse credant. Xenophonte siquidem & Archilocho testibus literarum figuræ quas in Greciam e Phœnicia Cadmus intulit Galaticis quam Punicis sive Phœniciis similiores extitere." Bucher. *Fr.* pag. 188.

^q "Asiatici hi Galatæ Gallorum Europeorum, quibus orti erant, characteras æque ac linguam retinere potuerint, quam pæne Treuerorum

fuisse testatur Hieronimus." Præf. in Ep. ad Galat. *ibid.*

^r "Quotidianis intepretibus remotis per C. Valerium Procillum, cum eo (viz. Divitiaco) colloquitur." Cæs. lib. i. Janfon's Edit. p. 12.

^s Cæs. lib. i.

^t *Ibid.* lib. v.

^u Cæs. lib. vi. de Bell. Gall.

^v Syntagm. de Druid. pag. 66.

^w Sheringham, pag. 390.

^x Strabo, lib. iii.

Upon the whole, if we consider what Justin says, *Hist. lib. xliii.* of the universal influence which the learned colony of Greeks at Marseilles had upon all Gaul, “*Non Græcia in Galliam emigrasse, sed Gallia in Græciam translata esse videretur;*” and that as Strabo (*Geog. lib. iii. pag. 125.*) says, Marseilles was a school to the Gauls, and made them fond of every thing that was Grecian; that Cæsar says, writings in Greek letters were found in the camp of the Helvetii, that in all other affairs than what related to their own Order, they us’d Greek characters: from these testimonies it cannot be doubted but that the Druids understood the Greek tongue, and the most learned of them did occasionally use it; but that it was their common, usual language, either in things profane or sacred, is altogether improbable; for, that the Gauls and Britans had a national language, is true beyond question: that the Druids had great concerns with the other Orders, noble and plebeian, is as certain; council, judicial decisions, predictions, devotional exercises of sacrifice, supplication, and the like, all came from, and through the Druids, and to whom were they directed? Whom did they concern, but their countrymen of Gaul and Britain? Could they therefore be in a language, which, whatever the few learned might do, most certainly the general body of the people was totally unacquainted with?

The Irish Druids had a form of Letters very singular, the alphabet whereof they call’d Beth, Luis, Nion (from the three first letters of it, B, L, N,) in which every letter to the number of twenty-six, was call’d by the name of some tree in the wood¹.

They had a great fondness for verses, as appears by that part of their discipline, which consisted in making their tyroes to learn by heart vast numbers for many years together. In verse they celebrated the praises of their departed heroes, and seem to have appropriated one third of their whole Order^m (the Bards) more particularly to this studyⁿ. They had also a kind of rhetorick among them, of which the Druids themselves were the teachers, and were therefore call’d *Magistri Sapientiæ*^o.

¹ Rowland, pag. 108.

^m “*Studia liberalium doctrinarum inchoata per Bardos Euvates & Druidas.*” *Amm. Marc. lib. xv.*

ⁿ “*Fuere ex hoc hominum genere celebres*

“*aliquot in ipsa etiam Britannici imperii declinatione, videlicet Telieffinus, Mevinus, Merlinus.*” *Leland de Scr. Brit. pag. 5.*

^o “*Habent tamen & facundiam suam, magistrosque Sapientiæ Druidas.*” *Pomp. Mel. lib. iii. ch. ii.*

C H A P. XI.

Of their Physical Knowledge.

THAT they apply'd themselves to Astronomy, Geography, and Physicks, Cæsar and Mela assure us^y. They reason much (say they) and instruct their youth in many particulars relating to the Planets and their motion. Caius Sulpicius Tribune of soldiers in the Macedonian war, a Gaul by nation, foretold an eclipse of the moon, to the Roman army, upon which Livy adds, that thenceforth "Gallos Romanis militibus sapientiâ prope divinâ vifos".

The extent and limits of the universe was another subject of their contemplation; they endeavour'd to understand the form, and disposition of the several regions of the earth, and the nature of material substances.

The Euvates, (the third Order of the Druids) seem to have had the study of Nature committed to them^z, as the Bards had Poetry, or the studying and teaching Verses for their share: but these appointments, however, seem to be of such sort, as that the Druids, or supreme part of the Order, were not excluded from these noble studies, but were at liberty to employ themselves in every art and science, and also to extend their searches into the most sublime speculations; accordingly, to Physiology, or the studies of Nature, the Druids added Ethicks, a future state, the immortality of the soul, and the will and power of the Gods; and from these profound mysteries, the inferior classes of the Order seem to have been prohibited.

They taught also that the world had a beginning, and that it would one time have an end, and that by fire^b. Their computation of time was by nights, not days^c, the reason of which, as Cæsar thinks, was because it had been the constant tradition of the Druids, that they were sprung from Dis, God of the Infernal Shades, or Night. But this does not seem to be the reason, for it was a tradition generally received among the ancients, that night was before day or light, and Orpheus calls night the mother of all things. The Hebrews reckon'd by the natural day of twenty-four hours, and the night, in this reckoning, was plac'd before the day^d: Hesiod also makes the

^y Cæsar, lib. vi. Multa de sideribus, &c. et Pomp. Mela. lib. iii. ch. ii.

^z Liv. xlv. lib. xlv. chap. xxxvii.

^a "The Euvates were Priests and Physiologists." Rowl. 65.

"Vates autem sacrificiorum naturaliumque causarum curæ dediti. Lel. de Scr. Brit. (de Strabone, lib. iv.) pag. 6.

"Batties vero scrutantes secreta & sublimia naturæ pandere conabantur." Ibid. ex Amm. Marc.

^b "Conditum mundum credebant & aliquando igni peritum.

"Αφθαλεις λεγουσι τας ψυχας, και τον κοσμον, επικρα-
"ησιν τε ποτε πυρ και υδωρ." Strabo, lib. iv. Plato and Cicero held the same opinion.

^c "Nec dierum numerum ut nos sed noctium computant." Tac. de M. G. Cæf. lib. vi.

^d "Æthiopes diem ordiuntur ab in eunte nocte." Jos. Scaliger, lib. vii. de Emend. Temp. pag. 677. Syntagm. pag. 164.

day and æther to proceed from night; so that their being sprung from Dis, was not, perhaps the true reason of their computing time by nights^c, but was rather a remainder of the ancient tradition, that night or darkness was before the world was created, and therefore to be plac'd, in order and reckoning, before the day^f.

The beginning of their year^e was July, the moon six days old; and an age or generation with them was reckon'd to amount to thirty years.

C H A P. XII.

Of their Botany, and Anatomy.

THE Druids seem to have been very studious of the virtue of Plants and Herbs, and either from some real or imaginary discoveries in this branch of knowledge, were led on to that extravagance as to attribute divine power and efficacy to several vegetables. They were excessively fond of the Vervaine, they us'd it in casting lots, and foretelling events. Anointing with this they thought the readiest way to obtain all that the heart could desire, to keep off fevers, to procure friendships, to heal all distempers. That it was to be gathered at the rise of the Dog-star, without being look'd upon either by sun or moon; in order to which the earth was to be propitiated by a libation of honey, and the honey-comb. The iron instrument dedicated to this rite was to describe a circle round it, (viz. the plant) and then dig it up; in doing which the left hand was to be us'd, and to wave it aloft after it was separated from the ground. The leaves, stalk, and roots, were to be separately dry'd in the shade, and if their couches were sprinkled with an infusion of it in water, the feasts were thought in a fair way of being much the merrier for such a sprinkling. Against the bite of serpents they use it infus'd in wine^h. They deify'd the Mistletoe, and were not to approach either that, or the Selago, or the Samolus, but in the most devout and reverential manner. When the end of the year approach'd, they march'd with great solemnity to gather the Mistletoe of the oak, in order to present it to Jupiter, inviting all the world to assist at this

^c Alia proinde & longe prægnantior hujus consuetudinis causa fuit quam illa Cæsaris ingenio prodita, quæ a fabulosa Ditis, scil. Plutonis, noctis ac tenebrarum Domini progenie repititur (qua in re nobiscum consentit doctis. H. U. a. Lingen. Frickius, 78.) viz. antiquum tempora numerandi morem a noctibus retinere, illum cujus ipse Deus auctor erat. Gen. i. 5. Ut pluribus ostendunt Cluverius, Schedius, &c. Ibid.

^f In our common reckonings of time, this custom still obtains in England; for, the space of seven days, we still call a se'nnight, the space of

fourteen days we call a fortnight, or fourteen-night; and so did the Britans, and the Welsh even to this time. "Hunc morem Cambro-Britanni hodie retinent, qui pro septimana dicunt "With-nos, i. e. octo noctes; pro duabus Pymthec-nos, i. e. quindecim noctes, utroque termino incluso." Syntagm. de Druid. p. 163.

^e Pliny, lib. xvi. ch. xlv. Gollut's Mem. Axi. 4, 5, 6.

^h Infaniunt, says Pliny.

ⁱ Plin. Nat. Hist. lib. xxv. ch. ix.

ceremony

ceremony with these words, "The new-year is at hand", gather "the Mistletoe."

"The Druids indeed account nothing more sacred than the "Oak Mistletoe, which is however rarely to be found, but when "found is approach'd with great reverence, and principally when the "moon is six days old¹, at which time they begin their months and "years, and ages, every 30th year. Then, calling it universal re- "medy in their native language, they prepare the sacrifices and reli- "gious feasts after their own custom, under the tree, and lead forth "two white bulls, never yet yok'd, nor their horns till then bound "with ropes; the Priest cloath'd in white ascends the tree, and with "a golden hook cutts off the Mistletoe which is receiv'd in a white "garment, spread for that purpose."

This Mistletoe was of a golden colour, an adventitious plant of the Climbing kind, and therefore the golden bough is compar'd to it by Virgil. *Æn.* vi. v. 205.

Quale, folet fylvis brumali frigore Viscum
Fronde virere nova, quod non sua feminat Arbos,
Et croceo fætu teretes circundare truncos:
Talis erat species auri frondentis opaca
Ilice^m. -----

This story of the golden bough shews that the Druids were not singular in attributing great magical powers to such scarce and beautiful plants, ritually gather'd, and offer'd to the Gods.

Hoc tibi pulchra suum ferri Proserpina munus
Instituit; ergo alte vestiga oculis & rite repertum
Carpe manu. *ib.* v. 142.

I must here also observe, that the Druids in several religious particulars had a delicacy superiour to most of the antients, for in gathering this Mistletoe they us'd only a golden hook, when among other nations a hook of brass was thought nice enough for like purposes. *Falcibus et messæ ad Lunam quæruntur ahenis*ⁿ, and Medea in Sophocles is describ'd gathering her magick herbs with a brazen hook, *Χαλχεισιν ἡμὰ δρεπανοῖς τομας*, and afterwards putting their juice into brazen pots^o. The Sabine Priests also shav'd themselves with *ex ære cultris*.

Having gather'd the Mistletoe they next offer the victims, praying that their deity would prosper those to whom he had given so preci-

^{*} In Aquitania quotannis Prid. Kal. Jan. pueri atque adolescentes vicos villasque obeunt carmine stipem petentes sibi que atque aliis pro voto in exordio novi anni acclamantes, Allguy, L'an neuf. Keyser 305. so that the footsteps of this custom still remain in some parts of France.

¹ Pliny lib. xvi. chap. xlv.

^m N. B. The Verse attributed to Ovid *Ad Viscum Druides Druidæ clamare solebant*, is spurious and not in Ovid. Keyser pag. 306.

ⁿ Scil. *Herbæ. Æn.* iv. ver. 513.

^o Macrobi. *Saturn.* lib. v. chap. xix.

ous a boon. Of the Mistletoe thus gather'd they made a potion, which (as they thought) prevented sterility, and was an antidote to all poison.

With great care also and superstition did the Druids gather the Selago^p. Nothing of iron (as too base a metal) was to touch or cut it, nor was the bare hand thought worthy of that honour, but a peculiar and sacred vesture, or fagus apply'd by means of the right hand, but taken off (viz. from some sacred person) privately, and with the left hand only. The gatherer is to be cloath'd in white^q, his feet naked, and wash'd in pure water^r. He is first to offer a sacrifice of bread and wine, before he proceed to gather the Selago which is carry'd from the place of it's nativity, in a clean, new napkin. This was preserv'd as a charm by the Druids against all misfortunes, and the fumigation of it was thought exceedingly good against all the defects of the eyes.

The Druids also experienc'd, great virtue in, at least ascrib'd it to the Samolus, and gather'd it in a ritual, religious manner^s: he that was to perform the office of gathering it, was to do it fasting, with the left hand, and whilst he was engag'd in this duty, was oblig'd not to look behind him on any account, nor lay down the herbs any where, but in the cisterns, and channels, where the swine and bullocks usually drink, and there they were to be bruised for them, and mix'd with the water to keep off diseases from them. When Medea gather'd her magical herbs, she turn'd her head back from them lest the pestilential smell might be fatal to her^t, but here the Druids were oblig'd not to turn their face from the herbs, to shew, perhaps, the harmless nature, and sanative virtue of the plant they gather'd.

As the Druids were great admirers of the virtue of vegetables, and therefore studious of Botany in order to guard and restore health, they were sagacious enough to discover that physical remedies of which they were not ignorant^u, (Pliny calling them physicians, "*Sustulit Druidas Gallorum, et hoc genus Vatum Medicorumque,*") could not effectually be apply'd without a thorough inspection into the several parts of the human body. Accordingly, they encourag'd the science of Anatomy to such an excess, and so much beyond all reason and humanity, that one of their doctors call'd Herophilus, is said to have read lectures on the bodies of more than 700 living men, to shew therein the secrets and wonders of the human fabrick^x.

^p A kind of hedge hyssop, resembling the Savin, Plin. lib. xxiv. chap. xi.

^q Viz. a Druid whose garment was white.

^r *Pureque lotis nudis pedibus.* Plin. ibid. lib. xxiv. chap. xi. in Marg. Not. ib. pura subaud. aqua, the purest of water.

^s Samolus or Marshwort. Pliny lib. xxiv. ch. xi.

^t Macrob. Sat. v. ch. xix.

^u Pliny lib. xxx. chap. i.

^v Viz. Tiberius Cæs.

^x Galtruch. Poet. Hist. lib. iii. chap. iv.

C H A P. XIII.

Moral and Religious Doctrines.

THE Druids were remarkable for justice, moral and religious doctrines, and skill in their country laws, for which reason all disputes were referr'd to their arbitration, and their decision whether relating to private and domestick, or publick and civil affairs, was final; and the most heavy punishments inflicted on those who should be so obstinate as not to abide by their determination: to do no evil, was one of their general maxims, as to be valiant in battle was another, but the first and chief was, to worship the Gods². The better to inflame their countrymen with a noble ardour to fight their enemies, and to contemn death, they attended the battles; some inculcated the immortality of the soul, others it's passage from one body into another, others the certainty of a future life, as doctrines the most comfortable and enlivening upon all such dangerous occasions. Nor was it only in war that these doctrines operated upon their disciples, but at all times, and so confident and assur'd of a future life were the Druids, that they very often put off settling their accounts till they met in the other world, and some willingly threw themselves into the funeral pile of their friends in order to live with them after death³, others threw letters into the funeral pile, to be read by the deceas'd in the other world. That they therefore held the immortality of the soul and a future life, I take to be past all doubt, but from whom they deriv'd, or in what particular sense they understood and taught these doctrines, I do by no means presume to affirm; because we want more circumstantial and particular lights from history as to these points; but we may now enquire whether they held the transmigration, for this is positively affirm'd by the antients, and yet seems irreconcilable with the other tenets ascrib'd to them, and is therefore call'd in question by some of the moderns.

C. H A P. XIV.

Of the Immortality and Transmigration of the Soul, and how far adopted by the Druids.

CESAR plainly tells us that the Druids not only held the immortality of the soul, but it's migration after death from one

¹ Δικαιοτάτοι δὲ νομίζονται, καὶ διὰ τοῦτο πεινέονται τὰς τε ἰδιωτικὰς κρίσεις, καὶ τὰς κοινὰς. Τὰς τε φονικὰς δίκας μά-
λιστα τελοῦσι (viz. Druidis) ἐπιβραβεῖο δικάζουσιν. Strabo.
lib. iv. pag. 146. "Sotion in libro Successionum
"confirmat Druidas Divini Humanique Juris pe-
"nitissimos fuisse." Lel. de Scr. Brit. pag. 5. Eli.
Sched. pag. 292. The Manks men ascribe to the

Druids those excellent Laws, by which the Isle of Man has always been govern'd. See Carte's Hist. of England, pag. 46.

² Σεβέν Θεός, καὶ μὴδὲν κακόν δρας, καὶ ἀνδρείαν ἀσπύειν. Diog. Laert. de Druid.

³ Cæsar Pom. Mela. ut supra. Diod. Sic. lib. v. chap. ii.

human

human body into another^b. Diod. Sic. Bib. lib. v. tells us, that the opinion of Pythagoras prevail'd among them; which was, that the souls of men, after a determinate number of years, liv'd again, the soul entering into another body^c. According to Valerius Maximus (lib. ii. ch. vi.) it was the ancient custom of the Gauls to lend money upon condition that it should be repaid them^d in the next life, thoroughly persuaded, as they were, that the souls of men were immortal; in this, simple enough, (says our author, *ibid.*) and yet they thought the same as the celebrated Pythagoras^e. Ammian. Marc. lib. xv. informs us that the Druids, men of exalted genius, rang'd in regular societies, by the advice of Pythagoras rais'd their minds to the most sublime enquiries, and "despising human and wordly affairs strongly press'd upon their disciples the immortality of the soul^f." Lucan says, that according to the Druid opinion, the "ghosts of the dead descended not to Erebus, or the empire of Pluto," (there to remain in a state of separation from all body, as the Greeks and Romans thought) but that the same soul actuated another body in another world^g. Pomp. Mela. lib. iii. ch. ii. may seem to differ from Lucan; but, indeed, is only relating the sentiments of a portion of the Druid philosophers; he declares, that the Druids maintain'd the souls to be eternal (i. e. without beginning and without end) that there was another life after this, wherein the soul existed amongst other departed ghosts, and that they did for this reason burn and inter with the dead, what suited their rank and inclinations when they were alive^h.

So far the ancients; from whose writings it appears, that the Druids all held the immortality, and some the transmigration also: but many of theⁱ moderns will not allow the latter opinion to be justly imputed to the Druids. Their reasons are these; first the transmigration is a tenet erroneous in itself, and groundless; not asserted by Ammianus or Mela of the Druids; and inconsistent with their other avowed opinions; and therefore what Cesar and the rest after him say, is to be look'd upon as the effect of envy, and as a most injurious aspersions. Now, that the transmigration never had any existence, but in the fancy of it's whimsical patrons, is readily allow'd; but this can be no reason why the Druids should not adopt it; for in those dark ages many absurdities, as great as this, were

^b "Non interire animas sed ab aliis post mortem transire ad alios." Lib. vi.

^c "Ἐπισχυει γὰρ παρ' αὐτοῖς ὁ Πυθαγόρας λόγος, ὅτι τὰς ψυχὰς τῶν ἀνθρώπων εἶναι, συνθεσθῆκε καὶ δι' ἑτῶν ὀρίσμενων πάλιν βίον, εἰς ἕτερον σῶμα τῆς ψυχῆς ἐισδυομένης."

^d Apud inferos.

^e "Dicerem stultos nisi idem Braccati sensissent quod palliatus Pythagoras credidit."

^f "Despectantes humana pronuntiarunt animas immortales."

^g Regit idem spiritus artus.—Orbe alio.—

^h "Ils tiennent (dis il, viz. Strabon.) que les Ames ne font point sujettes a corruption." Castelnau, pag. 65.

"Æternas esse animas vitamque alteram ad manes, itaque cum mortuis cremant ac desodiunt apta viventibus olim."

ⁱ Cluver. Germ. Ant. pag. 219. Frickius. pag. 71, &c. Rel. de Gaul. vol. ii. p. 223.

admitted

admitted into their system, evidences of which will occur to the reader from what goes before, sufficient to excuse my not entering into particulars in this place. 'Tis true, neither P. Mela, nor Amm. Marcel. do record the transmigration, as held by the Druids, but as they do not contradict Cesar and the rest, who positively assert it, nothing can be concluded in favour of the moderns, from the mere silence of those authors: neither can it be suppos'd but that Cesar's situation in life and knowledge plac'd him far above envying the Druids; for though they were possess'd of all the esteem which antiquity could give, instructed in many laudible doctrines, and brought up to the noblest contemplations, yet in the opinion of the Greeks, and Romans, they were far from rivalling them, or moving the least Degree of envy. Mons. Martin^k has labour'd this point with great zeal for his countrymens reputation, in several pages, and cannot allow the transmigration to have been held by the Druids, because it is inconsistent with their other tenets: his arguments may be collected into this narrow space; he thinks they could not be so absurd, as to throw letters, accounts, and money bills into the funeral fires, if the dead, after death, became different persons, and even different creatures from what they were before; neither would slaves or clients voluntarily die to serve their masters in another life^l, or the wife accompany the fate of her husband, if the souls of those masters or husbands were suppos'd to pass into the bodies of other men or beasts.

But in answer to this, it must be observ'd, that two kinds of transmigration were held by the Druids, one of this life as Pythagoras held, and one of another, as Lucan; and though according to the Druids, the soul after death assumed another body, yet many held, that the existence of the person was in another world, *Orbe alio*, says Lucan; and that this new union did not constitute a different person, but the same as was before, in like manner as a man that has chang'd his cloaths, or lodgings continues still the same man; and therefore they imagin'd that in this new body (even *Apud inferos*) the man had all the same wants, and the same passion for horses, armour, food, cloaths; the same rights and claim to money, slaves, and every other property, which he had in the present life. This, I think, is very plain from their inserting such things in the grave, urn, or funeral pile, as the person deceas'd us'd, or delighted in when alive, that they might be of the same use, and preserve the same relation and connexion with the dead in another life, which they had been accustomed to in this^m. Neither is this opinion, which is ascrib'd to the Druids by Cesar, so absurd as represented, for it does

^k Rel. de Gaul. vol. ii. pag. 223, &c.

^l "Animalia, servi clientes justis funeribus
"confectis una cremabantur." Cesar. lib. vi.

chap. xix.

^m "Omnia quæ vivis cordi fuisse arbitrantur
"in ignem inferunt." Cæs. lib. vi.

not appear from the ancients that they, (viz. the Druids) held the migration of souls into brutes, (which would indeed extinguish all human relations) but only into bodies of the human shape, and the same proper sex as before".

This dispute may be soon ended if we rightly distinguish between these two principles, consider their independency on each other, and the difference betwixt them; that one is essential, and the other indifferent; and therefore, though all might hold the former, that is, the immortality, yet that many might embrace, and as many perhaps reject the transmigration, as a point indifferent, and in no sense fundamental.

The immortality of the soul is the ancient principle, and traces of it may be discovered in all ages and nations; this was the chief doctrine of Pythagoras, and not only the opinion of Pythagoras, but, as Plato informs us, of all the great men and poets who had any thing divine in them, as he expresses it. But upon this great truth, on which the spirit of all religion depends, learned men grafted their own fancies, disfiguring truth with fables. Some declar'd the departed souls to leave all matter behind them at death, and never to have any communication with matter; some attributed them a thin, ethereal body. Some held that they mix'd immediately with the Gods, from whom they were descended, and of whom they were but detach'd particles; and others pass'd them over the river Styx, and either into the Elyzium Fields if good and virtuous, or into a region of grief and torment, if they had been the souls of wicked men. This last was the opinion of the Greeks, borrow'd from, or at least built upon an Egyptian plan. But Pythagoras brought with him from the East (where it still continues among the successors of the ancient Brachmans^p) a different doctrine, and added it to his favourite principle, the immortality of the soul: it was this, that after death, the soul having left one earthly habitation, entered into another; from one body decay'd and turn'd to clay, betook itself to another fresh and lively, and fit to perform all the offices of animal life. According to him, the souls of the good pass'd into wise, valiant, and virtuous men, and the souls of those who were otherwise pass'd into the basest of the species, or were compell'd to animate brutes. This was his literal doctrine, but whether

^a "Ab alijs (says Cesar) post mortem transire ad alios (scilicet homines). Joan Brantius (and others, in Frick. pag. 70.) hoc discriminis esse statuit, quod Pythagoras hominum animas etiam ad pecudes transire vellet, & rursum e pecudibus ad homines revocari Druides vero tantum ad alios homines transmigrare." To the same purpose Keyser, pag. 117. "In eo tamen a Pythagorica abibat (scil. Druidum Metempsychosis) quod non in pecorum aliorumque animan-

tium corpora, sed in sola humana iterum concedere autumabant.

^o "Μαλιστα μὲν τοῖς γυνώριμα παρὰ πᾶσιν ἔγενετο πρῶτον μὲν ὡς ἀθανάτων εἶναι φησι τὴν ψυχὴν." Porphy. Vit. Pythag. pag. 188. "Δὲ ψυχῆς διαμονὴ καὶ αἰδολὴς ἐν τοῖς μαλιστα τῶν Πυθαγορικῶν δογματικῶν, γυνώριμον ἐστὶ πᾶσιν καὶ διαδοχὴν." Porphy. apud Stobæum. Syn- tagma Druid. pag. 148.

^p The Banians, and Chinese.

literally to be understood, and such changes really believed to happen, or whether (as is altogether as probable) it was only an allegorical refinement, intending nothing more than that the souls of good men went into a state of happiness, and those of the impious into misery, is what cannot now be determined with any certainty, the Pythagorean disciples being bound to secrecy, as their first and perpetual rule and duty; for which reason it remains very uncertain, as Porphyrius confesses, what Pythagoras did communicate to his scholars⁹. But in what sense this transmigration of Pythagoras is to be understood, evident it is, that the immortality of the soul is entirely independent of it, and distinct from it; and therefore Aristotle held the immortality, but rejected the weak and airy superstructure of the transmigration¹: and indeed the immortality was generally held, but philosophers wanting the light of revelation, and not being able to prove the truth, either to themselves or others, frequently hesitated, fear'd, doubted, and at last remain'd undetermin'd; but the transmigration was now and then admitted, and as often rejected, being a matter of indifference; nay, those who admitted it did not admit it in the same sense: in the same sect it was held by some, and disallowed by others; and this is the reason, as I apprehend, that the stoicks are said by some to have held this doctrine, and by others to have rejected it. And probably it was the same thing among the Druids. Some adopted this fancy of the Metempsychosis from Pythagoras; others receiv'd it not (at least in his sense) but rambled into other fables and inventions, more resembling the Grecian superstition. No people were more ardent in asserting the immortality than the Druids; in this they all agreed, but in the fabulous transitions they were divided, as the Greeks also were. Their firmness in the great point does them honour, for in this tenet they were more steady, than the best of the Greeks and Romans, whose fluctuating betwixt hope and despair, is too notorious to be deny'd²; whereas the intrepidity of the Druid system is at all times, and in every particular the same, and all owing to this great principle: this was the universal spring of action, it animated the soldier to expose his life in war, the slave to die with his master, the wife to follow her husband, the old and decrepid to precipitate themselves from rocks, or walk themselves up to their own funeral piles; it reconcil'd the devoted victim to become a sacrifice, the creditor to postpone his debt till the next world, and the man of business became thereby contented to throw letters for his correspondents into the funeral

⁹ "Α μὲν οὖν ἔλεγε τοῖς συνουσι ὅτι εἰς ἔχει φέρεται βί-
 οαιώς καὶ γὰρ ὅτι ἡ τύχησα ἢ παρ' αὐτοῖς σιωπῇ." Porph.
 Vit. Pythag. Syntagm. Druid. pag. 148.
¹ Lib. I. de Anima. cap. iii. Syntagm. pag.
 155.

² Gregorius, pag. 69. Epiphanius Epist. &
 & Paulum Syntagm. pag. 155.

³ Sacritius, ibid.

⁴ Hieron. Epist. ad Heliodorum.

fires to be thence remitted into the next world: all these particulars were the natural result of such a principle as the immortality. The immortality was therefore a spring^v, and engine necessary to actuate so warlike, and so superstitious a people; but the transmigration had no such tendency, it was meer theory, a speculative point, and might either be admitted, or not, without injuring the publick, or enfeebling the manners of the people: all therefore, in general, held the immortality, and those who were content with the plain truth, rested there, whilst those who had a mind to pry further into the state of souls departed, and to reason out of their depth, (which is no little pleasure to speculative men) either fell into the opinion of Pythagoras, or into other fables full as absurd: that some held the transmigration is plain from the united voice of the ancients beforementioned, and that more modern ages were not free from the same groundless fancies, we have an instance from the Edda Islandica^x. However this does not appear to have been any general, fundamental principle among the Druids; for indeed by the traces of the ancient doctrines which still remain (faint as they are, yet perceptible) among the northern nations, it is evident that instead of the transmigration of the soul into another body to live again upon earth; some^y held two states of the departed souls entirely inconsistent with that opinion; one state was before the general conflagration of the world, (which they call'd the *Crepusculum Deorum*;) the other state was in a new and more pleasant world, lately emerg'd from the sea, and risen out of the flames of the first; in this second state the good were to enjoy all felicity, the bad to suffer continual punishment^z. In short, the immortality, was the universal doctrine of all the Druid sect, and shines every where, notwithstanding the fabulous veil thrown upon it; but some were bold enough to pursue the soul into it's future state, whither they had but a dim light to guide them; and therefore 'tis no wonder they should fall into mistakes concerning the manner of it's existing, acting, desiring and loathing; some adopting the transmigration, and supposing the new life in this world, as Pythagoras did, and others adopting the transmigration, and supposing the new life in another world; and of those Lucan speaks, *Regit idem Spiritus artus--Orbe alio*--some thinking that the souls remain'd meer shades or ghosts, whilst others imagin'd that the dead wanted cloaths, armour, horses, servants, and the like appurtenances of the present life, of whom Pom. Mela as before. Now that some should be more fancyful than others, and that the Theorists should differ from one the other, and even hold inconsistencies in such speculative points, is not all surprising;

^v Inde ruendi—In ferrum mens prona viris animæque capaces—Mortis & ignavum est reditura pacere vitæ. Lucan.

^x Keysser pag. 117.

^y Keysser pag. 118.

^z Ibid. pag. 122.

in all such matters people will think freely, and consequently differently, sometimes contradictorily, and yet this will not at all affect the reputation any people may have deservedly obtain'd by means of their establish'd and fundamental doctrines; so, that what was said of the antient Thracians^a, is the worst thing that can be said of the Druids on this head, and is no more than this, that they held some tenets concerning the state of departed souls, not very consistent and uniform. We may conclude then, that all held the immortality, and a future state, and that some held the transmigration; of whom there were also two divisions, some thought with Pythagoras, and others somewhat differently. Of the first of these speaks Cesar, Diod. Sic. & Val. Max. of the latter Lucan and Mela.

C H A P. XV.

Of the Druid Doctrines.

IN teaching their Doctrines the Druids us'd the antient Oriental manner of Allegory and Mythology, and most assuredly for this reason: least their great and sublime truths by descending into the familiar reach of every inattentive and unprepar'd novice, might want the veneration they deserv'd, and become cheap and contemptible; but least any one should think that such a manner of inculcating truth was too refin'd for the Druids, or doubts whether it was their custom to deal in such emblematick representations, I shall here produce some instances both from history, and monuments, to prove it. Lucian found an odd picture of Hercules Ogmius in Gaul, and has transmitted to us the description of it in the following manner. Hercules was there exhibited, and known by his usual ornaments, but instead of the gigantick body, and fierce countenance given him by others, the Druids painted him, to Lucian's great surprize, aged, bald, decrepid: but to his tongue were fasten'd chains of gold and amber, which drew along a multitude of persons whose ears appear'd to be fix'd to the other end of those chains. "I find Lucian, says one of Druid Philosophers to him, (as he stood admiring the strangeness of the sight) you are full of wonder, at what you see; we Gauls do not agree with the Greeks in making Mercury the God of eloquence; according to our system this honour is due only to Hercules, because he so far surpasses Mercury in power; we paint him advanc'd in age, because that eloquence exerts not all her most animated powers but

^a Mela lib. ii. chap. ii. "Alii redituras putant
" animas obeuntiam, alii, etsi non redeant non
" extingui tamen sed ad beatiora trantire."

^b Και φασι τας μιν Γυμνοσοφιστας και Δρυιδας Αιγισματι-

δως φιλοσοφησαι Diog. Laert. l. c. segm. 6. Anti-
quum Gentium vetustissimarum morem in traden-
da Philosophia atque Theologia servabant Druidæ.
Frick. de Druid. pag. 52.

in the mouths of the aged : the link, and constant attachment there is betwixt the tongue of the eloquent, and the ears of the audience justifies the rest of the representation : by understanding the history of Hercules in this sense, we neither dishonour him, nor depart from truth ; for we hold it indisputably true, that he succeeded in all his noble enterprizes, captivated every heart, and subdued every brutal passion, not by the strength of his arms (for that was impossible) but by the powers of wisdom, and the sweetness of his persuasion." These were the sentiments of the Druid, in which there is so much true science, that it might do honour to any school of Athens, or Rome. The author of the *Rel. de Gaules*, has indeed labour'd to prove in seven long pages, that it is not Hercules but Mercury in this Picture, and that Lucian mistook one for the other ; but his arguments are too weak to set aside the plain testimony of so discerning an author as Lucian, and of all those other authors (as he confesses himself p. 307.) who have writ of Ogmius since Lucian. The tenour of the whole fable, and the spirit of the picture confirms every thing that Lucian says : the truth contain'd in the representation is more new, pointed, and striking, than if it had been apply'd to Mercury : the turn given to the strength of Hercules is the leading beauty of the whole, and what could not but make so forcible an impression upon the delicate wit of Lucian, that it was impossible he should forget or mistake it.

There is another noble evidence (as it appears to me) of their symbolical learning in a bas-relief, not many years since discover'd over the door of the temple of Montmorillon in Poictou^c ; the plate of it is in Montfaucon's supplement, tom. ii. pag. 221. and in the *Religion de Gaules*^d, but in neither of them satisfactorily explain'd ; I think therefore it will explain itself, and being set in the following light will approve itself a most instructive monument of antiquity, as well as a plain instance of the delicacy of the Druid learning.

The whole is a lively representation of the several stages of life at which the Druid Disciples were gradually admitted into the mysteries and truths of the Druid system. The figures are eight in number ; six men, and two of the other sex : some have taken them all for deities, the two women do indeed seem to be images of TRUTH, but the men resemble in no particular any sort of divinities hitherto discover'd, and by the stripes of their garment, and some other circumstances which will occur in the explanation, they must be Druids : they all stand in rings, or circles round their feet, of which figure the Druids were extremely fond^e ; in the six men a great disparity of age is perceivable ; they are divided into two classes, each consisting of three personages, three on the right are all aged and bearded, the

^c See Plate IV. pag. 53.

^d Vol. i. pag. 144. in Frickius pag. 49.

^e See lib. iii. chap. vii.

other groupe of men are all young and beardless; there is a manifest gradation of age in both groups; that man next the right-hand woman is very aged and venerable; the next, in front to the eye, is not so old, and the third of this party is somewhat younger still, but barbate, and seemingly of a middle age. In the juvenile triumvirate, there are three stages of youth, each of which has its proper garb. The first, (No. 1.) and nearest to the aged groupe, has a plain Priest's vestment, bound by a surcingle, and distinguish'd only by the colour, and shape, (being without any ornaments) from the laity. The next (No. 2.) fronts the eye, and has a sash reaching from the right shoulder cross the body to the bottom of the garment. The third figure (No. 3.) looking towards the left-hand woman, has a broad stream or facing, (like a scarf cross'd with horizontal stripes) reaching round his neck, and to the bottom of his cloathing, and the garment so edg'd, is loose, and without a surcingle: it is observable that this last figure, which seems the oldest, most manly, and of most distinction among the youths, looks towards the left-hand woman (No. 7.); and that the oldest in the senile cluster, looks towards the woman on the right-hand, (No. 8.) Such are the figures habits, and stations, and by them, I think, are plainly pointed out to us, the six different classes through which the Druids were to pass, before they arriv'd at the summit of their dignity among their brethren, and of their authority in all sacred things. That woman (No. 7.) to whom the youths turn, is cloathed from head to foot^f. Her hair is plaited in two ringlets which grace each side of her neck; she has shoes on her feet, and gloves on her hands, to shew that knowledge and truth are veil'd from youthful eyes, that mysteries are cloath'd, and wrapt up in allegory, symbol, and significant rites: at first the young disciples are not permitted to look towards the real truth, but as they grow elder are proportionably brought nearer and nearer unto, and taught the divine secrets, tho' still enshrin'd in figure and mythology; but when age has ripen'd the judgment, and disciplin'd the passions, the Philosopher is advanc'd into the assembly of the Seniles. This (No. 4.) is the first of the aged cluster of Druids, who, tho' so far advanc'd, preserves his proper distance, has no ensign of dignity, no distinction, but that of place, and with a reverential awe keeps his face averted from the Goddess (No. 8.): in the next stage of life the Druid (No. 5.) fronts us; he has a large sash depending from his right-shoulder cross the body, and the hinder part, meets the forepart at the waste. He is one degree more than the last mention'd turn'd towards the female statue on the right-hand: the last figure (No. 6.)

^f *Ænigmatibus faciem velarent veritati, ac si vetuisset Pudor nudam ostendere populo.* Fr. de Druid. 52.

is very aged; he turns his face towards the Goddess, (No. 8.) which is naked, to shew, that truth unveils all her mysteries to those who by passing thro' the several stages of their discipline, were enlighten'd, and prepar'd to receive truth in her most undisguis'd, simple, and natural appearances. Truth therefore, is here uncover'd, her hair waves naturally down her shoulders, nothing favours of constraint or art; two serpents (creatures, among all nations the emblems of wisdom) twined round her legs and body, are embrac'd by both her hands to shew the harmony, connexion, and inseparable union betwixt Wisdom and Truth: the heads of both these serpents are apply'd to the breast of the Goddess, to shew that wisdom draws all her support from truth; they are clasp'd fast, and directed to the seat of nourishment, to shew that Truth readily yields her choicest treasures, her most amiable beauties to the searches of the wise and studious. The Druids are divided into two groupes, as was observ'd before, and each group stands on a semicircular plan, two being in profile, and one in front: Truth is at each end of the bas-relieve, signifying, that she is to be equally the aim and pursuit of young and old; one groupe therefore is moving round towards the one symbol, and the other towards the other symbol; the young men turn towards the object of their studies, bending their course from right to left; on the other hand the old men proceed from left to right, still approaching to a more direct and intimate view of truth and nature.

Cernunnos, a deity of the Gauls, lately discover'd at Paris*, is another evidence, how much the Druids were addicted to symbolical representations; this God is found describ'd in stone, in the following singular manner. He is old; bearded; of a piercing eye; ears erect, like those of a hare, listning, under which proceed from each temple a stag's horn branched; and on each horn hangs a ring, or small circle, seemingly of gold or some other metal, and on the upper margin of the stone is written CERNVNNOS. 'Tis likely that the Druids by uniting the most conspicuous parts of such different animals in one image intended to exhibit the several perfections, as the power, wisdom, omniscience, and eternity of the supreme being. To these rings possibly chains of gold might have been fix'd, and then it may properly signify, that Power, (of which the horn is an usual emblem) when it will listen to the voice of reason, will yield itself to be drawn along, and directed by it. But although the learned may not agree in the meaning of a composition seemingly so odd and unnatural; yet it must be allow'd by all, that the figure is truly hieroglyphical, and was made so in order to communicate some important piece of know-

* (Viz. A. D. 1711.) See Montfaucon tom. ii. p. 426. whence the Bust below.

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other groupe of men are all young and beardless; there is a manifest gradation of age in both groups; that man next the right-hand woman is very aged and venerable; the next, in front to the eye, is not so old, and the third of this party is somewhat younger still, but barbate, and seemingly of a middle age. In the juvenile triumvirate, there are three stages of youth, each of which has it's proper garb. The first, (No. 1.) and nearest to the aged groupe, has a plain Priest's vestment, bound by a furbingle, and distinguish'd only by the colour, and shape, (being without any ornaments) from the laity. The next (No. 2.) fronts the eye, and has a sash reaching from the right shoulder cross the body to the bottom of the garment. The third figure (No. 3.) looking towards the left-hand woman, has a broad stream or facing, (like a scarf cross'd with horizontal stripes) reaching round his neck, and to the bottom of his cloathing, and the garment so edg'd, is loose, and without a furbingle: it is observable that this last figure, which seems the oldest, most manly, and of most distinction among the youths, looks towards the left-hand woman (No. 7.); and that the oldest in the senile cluster, looks towards the woman on the right-hand, (No. 8.) Such are the figures habits, and stations, and by them, I think, are plainly pointed out to us, the six different classes through which the Druids were to pass, before they arriv'd at the summit of their dignity among their brethren, and of their authority in all sacred things. That woman (No. 7.) to whom the youths turn, is cloathed from head to foot^f. Her hair is plaited in two ringlets which grace each side of her neck; she has shoes on her feet, and gloves on her hands, to shew that knowledge and truth are veil'd from youthful eyes, that mysteries are cloath'd, and wrapt up in allegory, symbol, and significant rites: at first the young disciples are not permitted to look towards the real truth, but as they grow elder are proportionably brought nearer and nearer unto, and taught the divine secrets, tho' still enshrin'd in figure and mythology; but when age has ripen'd the judgment, and disciplin'd the passions, the Philosopher is advanc'd into the assembly of the Seniles. This (No. 4.) is the first of the aged cluster of Druids, who, tho' so far advanc'd, preserves his proper distance, has no ensign of dignity, no distinction, but that of place, and with a reverential awe keeps his face averted from the Goddess (No. 8.): in the next stage of life the Druid (No. 5.) fronts us; he has a large sash depending from his right-shoulder cross the body, and the hinder part, meets the forepart at the waste. He is one degree more than the last mention'd turn'd towards the female statue on the right-hand: the last figure (No. 6.)

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* (Viz. A. D. 1711.) See Montfaucon tom. ii. p. 426. whence the Bust below.

ledge,

ledge, though we know not what. Thus much may suffice to prove that the Druids convey'd their tenets by symbols; painted and engrav'd their learning; and, this doubtless, they were the more inclin'd to do, forasmuch as they were prohibited by a fundamental law, from communicating their erudition by any kind of writing.

Pl. 104.



from Montfaucon

CHAP. XVI.

Of the Druid Deities and Idols.

ORIGEN on Ezek. iv^b. says that the Druids taught the Britans to believe that there was but one God; but the meaning of this place in Origen is much disputed; however, some^c will have it that they acknowledg'd but one God; but Abp. Usher^d thinks otherwise; and indeed Cesar is so express, as well as Pliny, as to their superiour and inferiour Gods, that their Polytheism and Idolatry cannot well be disputed. Mercury was their chief deity, as Cesar informs us, and many images of him they had among them: they esteem'd him the inventor of arts, the tutelary God of all travellers and highways, and the sovereign Lord in all matters of gain and merchandize. So far they agreed with the Greeks who call'd him *Εννολιος*, or *Vialis*, and *Κερδωος* for the same reasons.

After Mercury they worshipped Apollo^e, whom they call'd *Balenus*, and sometimes *Belis*; by him they meant the Sun, as other nations did. Then Mars, whom they call'd *Hefus*^f, and *Teutates*, then Jupiter, call'd also *Taranys*, i. e. the thunderer; and next *Minerva*. Their opinion of these Gods was the same as that of other nations; that is, that Apollo cur'd diseases, that *Minerva* taught all works of ingenuity and handycraft; that Jupiter reign'd in heaven, and that Mars presided in war. That the Druids under the names of the sun, the moon, and fire, worshipp'd the Holy Trinity, was the groundless fancy of Cluver, and some other Germans^g, more zealous for the honour of the Druids, than for the interest of truth; but to their great commendation, it must be allow'd that they acknowledg'd a providence^h.

^b See Camden LXXXIII.

^c Obad. Walk. Camb. cxvii. Frickius p. 60.

^d Prim. lib. i. chap. i.

^e Cesar ibid.

^f *Æs vel Æsus hoc est Deus talis est dictus*

Keysser 139.

^g Frick. pag. 60.

^h *Λίσσι δὲ (viz. Celtæ) καὶ οὖτοι Θεοὶ, καὶ προνοεῖν ἡμῶν, καὶ προσημαίνειν τὰ μέλλοντα.* Tacitus and Pliny also say the same thing. Frick. 63.

Besides

Besides their celestial Gods, they had their idols, and symbolical representations of their divinities. A cube was the symbol of Mercury, who, as the messenger of the Gods was esteem'd the index or emblem of *Truth* always like to itself, however you turn it; and so it is with a cube. The Oak, tallest and fairest of the wood, was the symbol of Jupiter^p.

The manner in which the principal tree in the grove was consecrated, and ordain'd to be the symbol of Jupiter was as follows^q. The Druids with the general consent of the whole Order, and all the neighbourhood, pitch'd upon the most beautiful tree, cut off all it's side branches, and then joyn'd two of them to the highest part of the trunk, so that they extended themselves on either side like the arms of a man, making in the whole the shape of a cross; "Simulachraque
" mæsta Deorum---Arte carent, cæsisque extant immania Truncis^r." Above the insertions of these branches, and below, they inscrib'd in the bark of the tree the word Thau, by which they meant God^s. On the right arm was inscrib'd Hesus, on the left Belenus, and on the middle of the trunk Tharamis^t.

Under this tree they perform'd their most sacred rites, and without the very leaves of the Oak first strew'd on the altar, no sacrifices could be regularly offer'd; and to this more than usual veneration for the Oak, was doubtless in a great measure owing that subordinate degree of adoration, which they paid to the Oak-mistletoe, thinking it sent from Jupiter, as a kind of inferiour deity^u. The Druids are also said to have erected in one of their most retir'd places of worship, a statue to Isis^v. Of what form this statue was, is not said, but, if among the antient Druids, it could not be of the human shape, for it was contrary to the principles of the Celtic Religion to represent any of their Gods by the human figure, justly conceiving, according to antient tradition, that the Divine Power was to be worshipp'd, but not seen^x.

Whether the Druids admitted the serpent into the number of their deities, is rather uncertain, than improbable. The Babylonians, Egyptians, Romans, Jews, and the Persians also, to whose customs the Druid Ritual is near a-kin, most certainly paid their adorations to this creature; and if it should be allow'd that the Druids (as the

^p Καλλοι σκευασι μεν Δια, αβαλμα δε Διος καλικοι υψηλη Δεος. Maxim. Tyr. Serm. 38. Cambd. xix. The Jews were strongly infected with the same idolatrous veneration for the Oak in the time of Isaiah. (chap. i. ver. 29.) "They shall be asham'd of the Oaks which ye have desir'd, and ye shall be confounded for the gardens that ye have chosen."

^q Cromer lib. xv. Sched. pag. 346.

^r Lucan lib. iii.

^s Gr. Θεός, Gall. Dieu.

^t F. pro Tarany. To this antient way of inscribing names on sacred symbols, St. John may seem to allude, Rev. iii. 12. "Him that over-

" cometh I will make a Pillar in the Temple of
" my God, and I will write upon him the Name
" of my God, and I will write upon him my
" new Name;" and, ibid. xiii. 1. "I saw a Beast
" rise up out of the sea having seven Heads, and
" upon his Heads the Names of Blasphemy, and
" upon her Forehead was a Name written —
" Mystery—Babylon the Great." ib. xvii. 3.

^u Alex. ab Alex. vol. ii. pag. 744.

^v Eli Sched. p. 237. sed unde non constat.

^x Secretum illud quod sola reverentia vident.
Tacit. de M. G. Non vulgatis Sacrata figuris.
Numina sic metuunt. Lucan lib. iii.

Guenebald inscription suggests) had groves consecrated to Mithras, a God whose common symbol, was a serpent; or secondly, that they made their temples in a serpentine form, as the learned Dr. Stukeley in his Abury supposes; it will then be past all doubt, that the Druids worshipp'd serpents; but there are great difficulties attending both these suppositions: as to the first, the inscription given us by Guenebald, is strongly suspected to be forg'd; as is also another inscription, in which Mithras is mention'd, viz. Deo-Inviato---MITHR---Secundinus---Dat*; and, as to the second, notwithstanding what is advanc'd in favour of Dracontia, or serpentine Temples, it is not altogether clear that the Druids constructed their Temples on a serpentine plan. However, from the great value which the Druids plac'd upon the Anguinum, to which they attributed such wonderful efficacy; it may be conjectur'd, that they must have had some veneration for the Serpent, who had confessedly such a regard for, and attributed such miracles to it's supposititious production. It may also be observ'd, in favour of the learned Doctor above-mention'd, that there is a mound thrown up on one side of Karnbrê hill^a, (a place remarkable for Druid monuments of every kind) in a serpentine form, and in the center of it's voluta there are two tall stones-erect standing by each other; by which work one would imagine, that if the Druids intended it not as a symbol of something divine, (which is not unlikely) yet that a work of so uncommon an appearance must have been some way or other subservient to their superstition: this, I say, one may conjecture; but indeed, whether they worshipp'd serpents, or Mithras, or had serpentine Temples, these are points much too doubtful, and monuments too few, imperfect, and indecisive, alledg'd in order to support them, for us to affirm or conclude any thing positive concerning them.

Among the Gods of the antient Gauls, and therefore of the Druids, some reckon the Bull: by this God made of brass, the Cimbri, Teutones, and Ambrones, swore to observe the articles of capitulation granted to the Romans, who defended the Adige against them: after their defeat, Catulus ordered this Bull to be carry'd to his own house, there to remain as the most glorious monument of his victory^b: this God is rank'd with Jupiter Esus, and Vulcan^c, being call'd Tarvos Trigaranus, from three Cranes perching, one on his head, one on the middle of his back, and the third on his hinder parts^d.

Gildas says that the Druids worshipp'd mountains, and rivers. Nor unlikely; but that they worshipp'd rocks, stones, and fountains, and imagin'd them inhabited and actuated by divine intelligences of a lower

^a See Sepul. of Chyndonax Reville, Guenebald.

^b Rel. de Gaul. vol. i. pag. 418.

^c See Map of Karnbray. Plate V.

^d Plutar. in Mario. Rel. de Gaul. vol. i. p. 72.

^e In the square Stone, No. 2. found in Paris Cathedral in the Year 1711. where it has the fourth front of that Stone allotted it.

^f See Montfaucon tom. ii. pag. 424.

rank is still more evident, and may be plainly inferr'd, not only from their stone monuments, (as we shall see more particularly in the following sheets) but from the prohibitions of several Gallick councils. These inferiour deities the Cornish call Spriggian, or Spirits; they answer to the Genii, and Fairies of the ancients; and of these the vulgar in Cornwall still discourse as of real beings, attribute to them large powers to rule the weather, and to discover hidden treasures, and pay them a kind of veneration.

C H A P. XVII.

Of the Druid Places of Worship.

IT was essential to the Druid worship, that it should be perform'd in a grove; there the Druids liv'd, especially during their ministration in sacred things. --- *Nemora alta remotis --- Incolitis Lucis* --- Lucan. lib. i. de Druid. That we find their places of worship where no groves are at present, is owing to the alterations of time, and no contradiction to the indispensable necessity of groves to the Druid worship. Even Stonehenge itself, where there are no traces to shew that ever a tree grew, stood formerly in a grove according to tradition. Now would any grove serve the turn, but it was to be a grove of Oaks, of the tallest size, and most venerable antiquity, if to be procur'd. This custom was owing to the same motive that all antient idolatrous nations had for chusing such gloomy places to perform their religious rites in; namely, that the shades and solitude might give an air of mystery and devotion to their religious service, incline the worshippers to believe the deity was really there, and raise a fullen superstitious dread of their imaginary divinities.

*Stat vetus, et multos incidua sylva per annos,
Credibile est illi Numen adesse loco.* Ovid Am. lib. iii. El. i.

“ If you find, says Seneca, (Ep. lxi.) a grove thick set with anti-
“ ent Oaks, that have shot away up to a vast height, the tallness of
“ the wood, the retirement of the place, and the pleasantness of the
“ shade, immediately makes you think it the habitation of some God.”
And, indeed, without this solemn scene of shade and silence, the mind could not be dispos'd to embrace so readily all the fabulous relations of their false Gods, much less to comply with all the absurd and de-

* “ Cultores Idolorum, Veneratores Lapidum, accensores facularum, et excolentes sacra Fontium vel Arborum, admonemus ut agnoscant quod ipsi se spontaneæ morti subijciunt qui Diabolo sacrificare videntur.” Concil. Turon. A. D. 567. Baluz. tom. vi. pag. 1234.
† El. Sched. in Dedicat. & pag. 345.
‡ Cæsar lib. vi. “ Confidunt in Luco consecra-

“ to” says Casaubon; not in Loco as in the vulgar Edition. Hoffman de Druid.

“ Si fides accolis habenda, qui tractum sylvestrem in tota illa planitie usque ad Ambresburiam fuisse perhibent.” Keyser pag. 57.
“ Nec enim sacra fuit ædes sine Luco ut auctor est Callimachus teste Guenebaldo.” Frick. p. 134. ex Petr. Lescalop.

testable rites of their idolatrous worship. Horace, full of that transport, which dignifies, and becomes the poet, (but is insufferable madness in the Priest) having invoc'd Calliope, and intreated her to descend from heaven, fancies her alighted in some sacred grove.

Auditis? an me ludit amabilis

Insania? Audire, & videor pios

Errare per lucos amænæ

Quos & aquæ subeunt, & Auræ. Lib. iii. Od. iv.

Groves being reckon'd so necessary to the Druid worship, have made some think that the woods were their only Temples, and that they had no particular places consecrated to the more solemn rites of Religion, which, as it appears to me to be a great mistake; I shall here examine, and endeavour to refute the arguments by which they would support it.

Keyser¹ thinks the Druids had no temples, founding his opinion upon these words of Tacitus, (Ann. xiv. ch. xxx.) where he gives an account of the conquest of Anglesea: "Præsidium posthac impositum victis, excisique Luci sævis superstitionibus sacri. Now if there were any Temples, says Keyser, why were the groves only to be fell'd, when it was the intention of Suetonius Paulinus, entirely to eradicate all places of that barbarous Religion?" If this learned author means that the Druids had no walled, or cover'd Temples, he is right in the general supposition; but if he denies their having Temples of any sort, he is very deficient in his proof; for, though the groves here mention'd were sacred, there might be one part more sacred than another, and there might be one or more Temples inclos'd in this grove, (as we shall see hereafter, that there really were in the grove at Karnbrê in Cornwall) for any thing that Tacitus says to the contrary; neither does Tacitus say that Suetonius Paul. cut down the groves in order to destroy all remembrance of the barbarous religion of the Druids; it is more likely that he thought the groves so many impediments of victory, and destroy'd them because they might no longer harbour the rebellious Britans, and their auxiliaries, "Monam Insulam ut vires rebellibus ministrantem aggressus" viz. Suet. Paulinus (in Tacit.) Monam Insulam incolis validam & receptaculum Perfugarum aggredi parat. Ibid. Ann. lib. xiv. but supposing that Suet. Paul. destroy'd their groves out of a just abhorrence of the barbarities there committed; yet he might not think it worth his while to throw down their Temples, which consisting only of stones erected in a circular manner, were much below the indignation of a victorious Roman. This observation of Keyser therefore is very inconclusive. On the other hand there are very strong testimonies, as well from history as

¹ Antiqu. Septent. pag. 63.

² Keyser ibid,

monuments,

monuments, that the Druids had Temples as well as groves. On occasion of the massacre of the Romans by Boadicea, there were great rejoicings in the British Temples, but chiefly in the wood consecrated to Andate---Dion in Nerone. Rel. des Gaules, vol. i. pag. 14. Therefore 'tis plain that Temples and woods were two distinct things. Suetonius says of Cesar, "In Gallia Fana Templaque Deum donis re-ferta expilavit;" and Keyfler owns, that Tacitus attributes Temples to the Germans, (ibid. pag. 80.) "Hertham Deam secreta Religionis ablutam Templo fuisse redditam." lib. de M. G. Tacit. & Annal. lib. i. "Tanfanæ Templum memorat (scil. Tacitus) a Romanis solo æquatum." To say that "the first Temple means nothing more than a grove, as appears from all that is said of Hertha by Tacitus," is too much to be granted him; for in the second instance the Temple of Tanfana is particularly nam'd; here therefore recourse must be had to a different reason, and 'tis alledg'd that "the Germans borrow'd the manner of erecting this Temple from the neighbouring Romans." But the truth is, that all nations professing some, tho' the false Religion, had sacrifices, and also idols of some kind or other. For sacrifices they must have had altars, as well as places for their idols; and where these altars were, there generally were the idols, and that place was accounted more holy than the rest, and was separated and distinguish'd, either simply, and most antiently by mounds, or stones, or more neatly and magnificently by walls and roofs, according to the principles and customs of the nation they belong'd to; and in both cases those places so separated, and distinguish'd, may with equal justice be called Temples; and from Snorro Sturleson¹, it plainly appears, that the antient northern nations (who were a branch of the Celts, and much less cultivated than where the Druids were establish'd) had Temples or fanes. "*Ignis fieri in media Templi area debebat. Vetus tum obtinuerat consuetudo circa Victimarum macerationes ut ad Fanum ipsum Incolæ convenirent omnes,*" ibid. p. 330. "*Stabant autem (viz. Majores sui, ut p. 349.) cum computationes sacræ peragerentur circa ignem in medio Templi accensum.*" ibid. 355.

So far were the antients from having no Temples, that they held one Temple more sacred than another. "*Spolia Corporis, caputque Ducis præcisum Boii ovantes Templo quod Sanctissimum est apud eos intulere—poculumque idem Sacerdoti esset, ac Templi Antistitibus.*" Fridlevus Olai filii fortunam exploraturus nuncupatis solenniter votis Deorum ædes precabundus accedit, ubi introspecto Sacello, ternas sedes, totidem Nymphis occupari cognoscit." This proves Temples among the northern nations sufficiently, and that caves might be their Temples,

¹ Keyfler pag. 327.

² Liv. lib. xxiii. chap. xxiv. N. B. The Boii

were a People of Gallia Celtica.

³ Sax. Grammat. lib. iii. Keyfler p. 396.

(as they were in the Mithraic mysteries) will only prove the manner in which they constructed their Temples, and can never prove that they had none.

Mr. Martin^o endeavours to prove that at Thoulouse the Gauls had no other Temple than a sacred lake; but Strabo (as quoted there) says only "that the Gauls consecrated their gold in lakes, (by dipping it, perhaps, in lakes before dedicated to some particular deity, and inclosing, or being inclos'd in, some parts of their sacred woods) and immediately subjoyns, "that there was a Temple at Thoulouse very "famous, and immensely rich in treasures." Now 'tis possible that this Temple might be surrounded by a lake which made it very difficult to get at the treasure; and if this lake was consecrated, made it still more heinous to pillage it than otherwise it would have been; for they reckon'd these lakes the safest asylum, and repository for their treasure^p; but that these lakes were their Temples, is quite new, and not tenable; and that they cast their treasures into such lakes there to remain for ever as a dedication, is altogether improbable; nor does Justin (whom he quotes) give the least countenance to such a supposition, but only says, that the Gauls returning to Thoulouse, were advised by their own country Priests, that they should never be freed from the pestilential distemper then raging amongst them, till they should throw the gold and silver, got by war and sacrilege, into the lake of Thoulouse. It does not appear but any other lake would have done as well; for it is not said consecrated, that they should dedicate this gold as to a deity, but mergerent, that they should drown it, that is, rid themselves for ever of such an accursed booty^q, in order to propitiate the offended deities: that there was no other Temple at Thoulouse but this lake, is not credible: 'tis true, the Gauls are said to have kill'd, burnt in wicker images, and shot to death with arrows their human victims, all in their temples; and it must be own'd that these cruelties could not be properly or safely exercis'd in such cover'd Temples as the Greeks and Romans had; but does it therefore follow that they (the Gauls) had no Temples at all? far from it. Again; many persons resorted to a lake (at the foot of the Gevaudan mountain) consecrated to the moon, under the name of Helanus, and thither cast in, some, the human habits, linen, cloth, and entire fleeces; others cast in cheese, wax, bread, and other things, every one according to his ability, then sacrific'd animals, and feasted for three days, pag. ib. 128. I am persuaded that there is no one, who will not easily perceive that these offerings were made to the Manes of departed friends, suppos'd after death to stand in need both of food and rayment^r, which was the reason that their countrymen

^o Rel. des Gaules vol. i. pag. 114.

^p Μαλιστα δ' αὐτοῖς αἱ Λιμνᾶι τῆς Ἀσουλίας παρειχόν.
Strab. ibid.

^q Justin lib. xxxii. chap. iii.

^r Rel. de G. vol. i. pag. 115, 121.

* See CHAP. XIV.

OF THE DRUID PLACES OF WORSHIP. 111

sent them yearly a fresh supply, and in a solemn manner attended by sacrifice and feasting. This instance therefore, may prove lakes consecrated, and holy, but cannot prove them either to have been divinities, or Temples, as this author contends. 'Tis too plain from all the ancients, that the Gauls, and even the Celts had Temples, as appears by what has been observ'd above from Dion Cassius, Livy, Tacitus, and some modern authors also; to which may be added, what Strabo says of Sena, that the Priestesses there had a cover'd Temple, the old covering of which was annually and solemnly taken away, and a new covering immediately laid on it'.

The learned Dr. Stukeley distinguishes the Druid Temples into three classes (Abury pag. 9.): first, the Rounds or Circles simply call'd Temples. Secondly, those circles which have the form of a snake annex'd, (as that of Abury) which he calls serpentine Temples, or Dracontia. Thirdly, those circles which have the form of wings annex'd, by him stil'd Alate, or winged Temples; these are all the different kinds which he knows, ib. pag. 8. Those of the first sort are very numerous in this island, and it's dependancies, and will be particularly enquir'd into (in book iii.); of the other sorts I have not met with any; I have indeed seen the famous monument which this author mentions, pag. ib. 97. as one of the Alate Temples. 'Tis vulgarly call'd the Hurlers, in Cornwall, but it consists only of three circles of stones-erect, whose centers are in a strait line, and consequently must belong to the first class.

In placing their Temples Dr. Stukeley in his Abury, conjectures "that the Druids us'd a compass, or Magnetick needle, and finds the works at Stonehenge plac'd at the variation of between six and seven degrees to the East of the North: he finds also the variation at Abury to be about ten degrees the same way;" and from these different variations proceeds to determine the different ages in which these two celebrated works were erected; a method of calculation very ingenious, and deserving the highest praise, provided that this variation of the needle made a constant uniform progress, increasing by equal spaces in equal portions of time. But least we should attribute more knowledge to the Druids than is their due, this may be well doubted of. It must be allow'd that the antients knew the attractive power of the Magnet; but whether they us'd, or knew the Polar virtue, may be very well question'd, since no traces appear of any such knowledge among them, or indeed among the moderns till about 500 years since'. The variation of the Magnetick needle from the pole is still a later discovery not 300 years old; and altho' the antients by observing the course of

* See pag. 85.

† The Chinese boast of this knowledge 1100 years before Christ; but the Learned justly reject

the vain Pretences of this people claiming every Invention, and the remotest Antiquity upon every occasion.

the heavenly bodies, might project with great exactness a meridian line, (which when cross'd at right angles would consequently direct them to the four cardinal points of the heavens) and might regard those principal points in placing their buildings; yet, when we find those buildings not plac'd exactly with respect to these points, I apprehend that we should attribute this to a mistake, and want of accuracy in astronomical projections, which, like many Artists of the moderns (in placing their churches) they did not always carefully attend to, tho' they had all possible means of such exactness within their reach; this I should think a plain and obvious reason for their buildings deviating from the cardinal points, rather than having recourse to a variation which they were utterly unacquainted withal; in the last place, out of regard to truth, I must observe, that there is no fixing of dates from such an inconstant and fluctuating index, as the declination of the Needle, which is not only different in different places, but varies also at different times in one and the same place.

Let us hasten to more satisfactory enquiries, and to consider those circumstances relating to their places of worship which are not liable to such disputes.

It was a general custom to chuse such woods as were on the tops of hills, and mountains, as more becoming the dignity and sublime offices of their devotions, as well as of nearer neighbourhood (as they imagin'd) to the habitation of their Gods. So the idolatry of the Canaanites, the devotions and sacrifices of Balaam among the Moabites were perform'd in their high places.

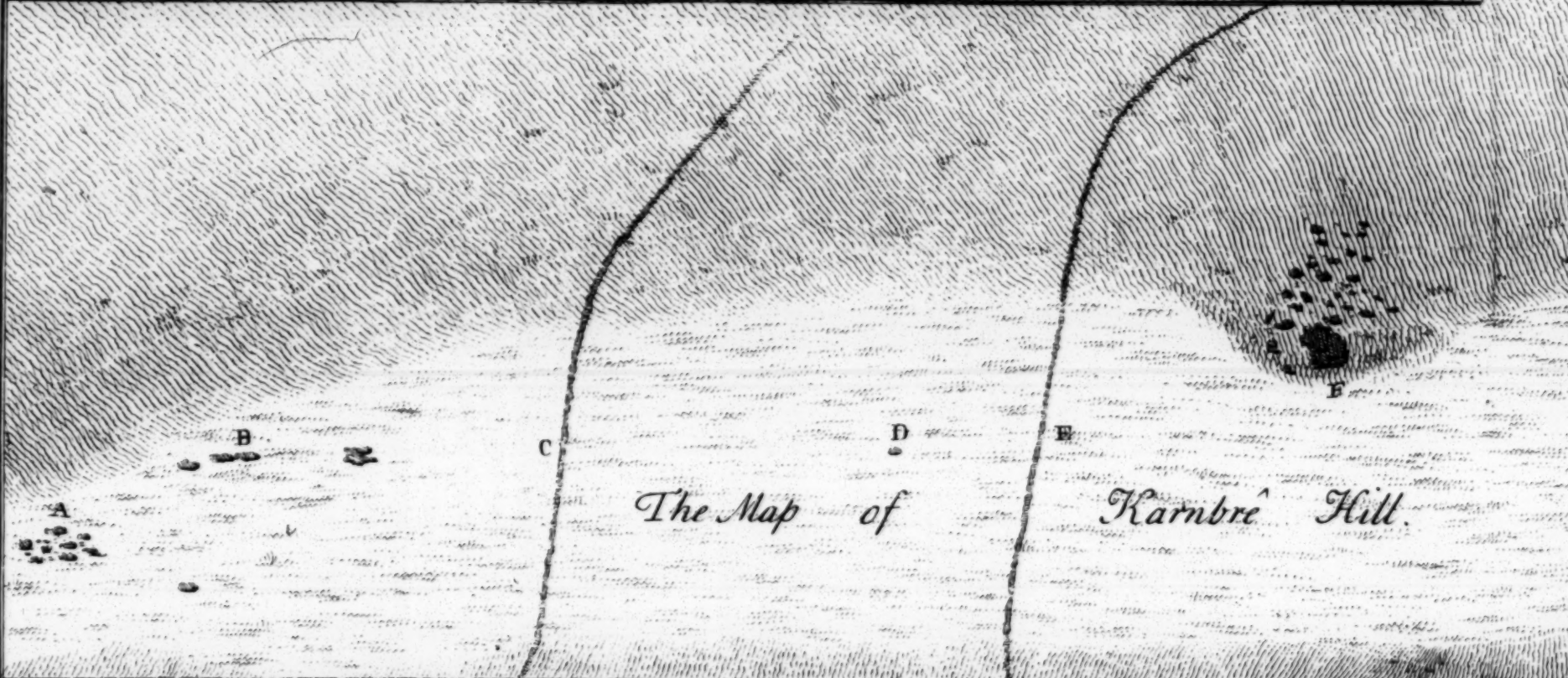
The wood was inclos'd, sometimes with a fence of pallisades^u, and sometimes the hill was surrounded at bottom by a mound or vallum to keep off the profane, and prevent all abrupt, and rude intrusion upon their mysteries. This mound was also of civil, as well as sacred use, for in these groves were the common publick repositories or treasuries of spoils taken in war. "In many of their cities, (says Cesar lib. vi.) one may see great heaps of such booty laid up in their places of worship; and it seldom happens that any one is so impious as to conceal the booty he has made, or to take it away when it has been once brought into the treasury, that crime being punish'd with the utmost severity." The trees of this grove were all consecrated by sprinkling them with the blood of human victims. "*Omnis et humanis lustrata cruoribus Arbos.*" Lucan ibid. Besides the holy Oaks of this grove, (which were esteem'd by the Druids as much as those oracular ones of Dodona by the Greeks) within the same bounds were inclos'd every thing requir'd for performing the several offices of

^u Prohibetur accessus Lucorum & Fontium quos autumant pollui Christianorum accessu. idem scribit Sclavos Quercus coluisse quas ambiverit Atrium

& sepes accuratior ex lignis constructa. Not. in Tacit. de M. G.

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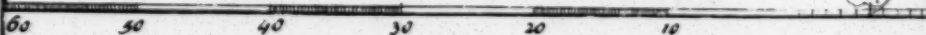
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North West View of the Castle
see pa. 319.



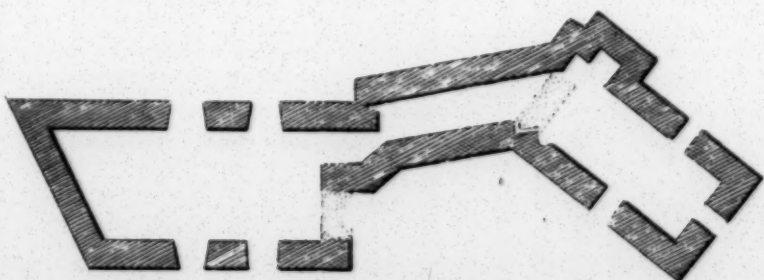
SCALE OF CHAINS FOR THE MAP.



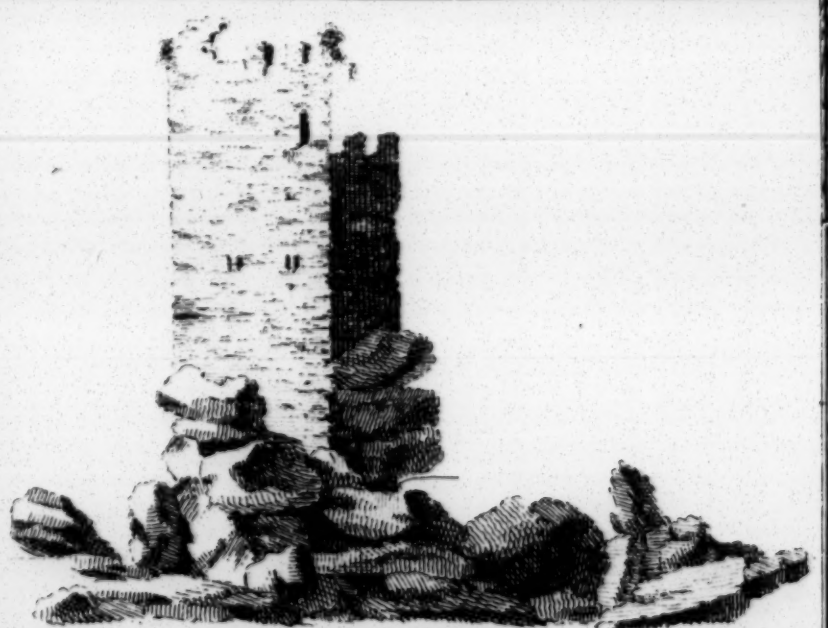
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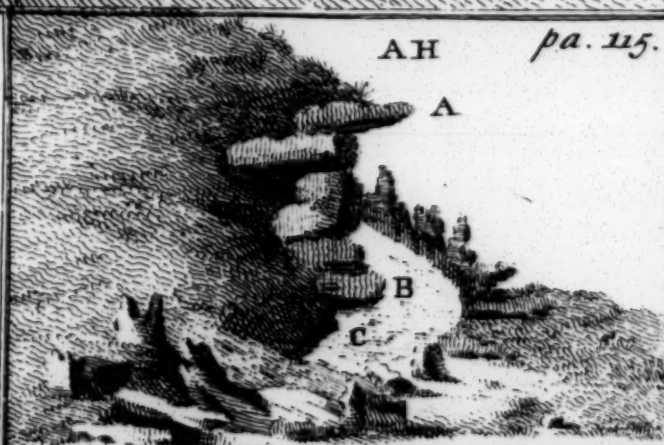
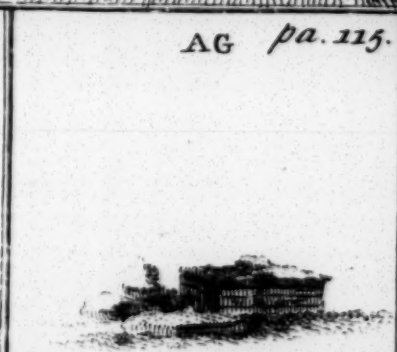
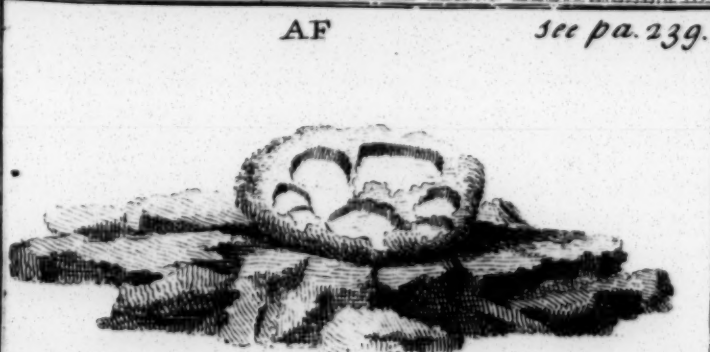
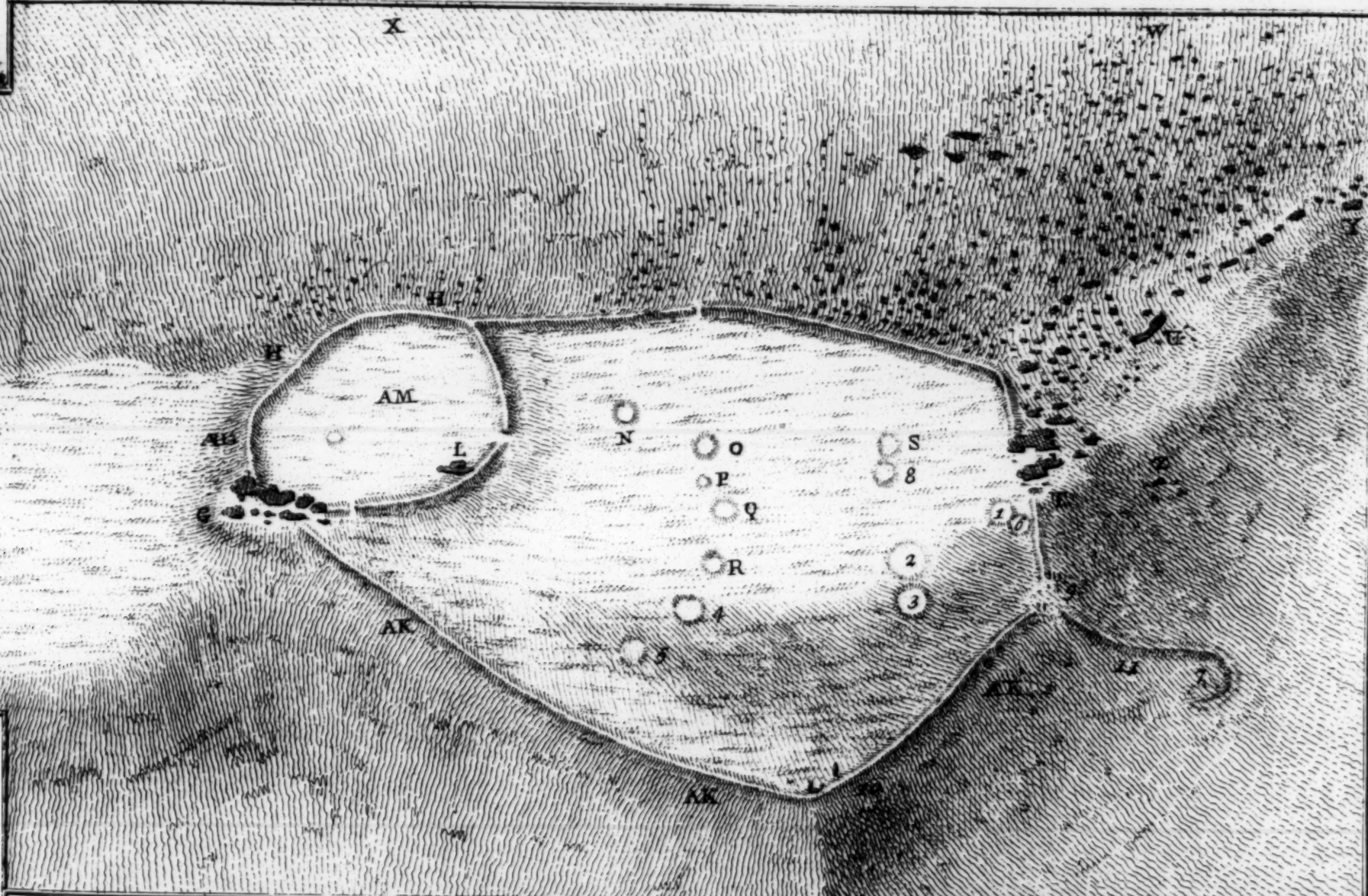
Plan of the Castle.



North East end of the Castle.

To John Prideaux Basset of Trehidy in Cornwall, Esq.
This plate, engrav'd at his expence, is most gratefully dedicated by W.^m Borlase.





The Rock-bason Quoit on its Ledge

An ancient Sepulchre.

A Druid seat of Judgment.

The Map and Buildings of Karnbre in Cornwall.

their Religion; circles mark'd out, and allotted for particular persons, or classes to officiate in; symbols or memorials of their deities"; wells were sometimes inclos'd within the sacred limits. Caves for instruction of youth; altars for great and small sacrifices; seats or tribunals of Justice; Cairnes (or Karns) for their holy fires; and on a large hill (which has all these sacred monuments) I find a great number of hollow basons or troughs sunk in the surface of large rocks, which must therefore be look'd upon, as having been some way or other, subservient to the purposes of the same superstition.

To give the better idea of a place of Druid Worship, it may not be amiss to particularize the several devotional monuments (in the order they offer'd themselves) upon Karnbrê-hill*, which has all the evidences that can be desir'd of having been appropriated to the use of the British Religion.

The top of this hill is thick set with karns, or groupes of rocks, and the spaces between and below, were in the memory of the last generation fill'd with a grove of Oaks; now there are no trees, but the places where those trees were chark'd, (or burnt into charcoal) are still to be seen.

----- " Consecrated hills

- " Once girt with spreading Oaks, mysterious rows
- " Of rude enormous Obelisks that rise
- " Orb within Orb stupenduous monuments
- " Of artless Architecture, such as now
- " Oftimes amaze the wand'ring traveller
- " By the pale Moon discern'd on Sarum's plain '!"

On a Karn^z on the western end (A)^a there are artificial basons cut in the uppermost rocks. On the second groupe (B) there are five of the same kind, two of which have plain and distinct lips or mouths to them to discharge whatever was intended to be contain'd in these vessels; their figure circular, sometimes oblong, and seemingly without any aim at a regular figure: they were all of different dimensions, from three to one foot diameter; from one foot to six inches deep.

After seeing several other basons on the tops of the rocks, as we advanc'd towards the East, we found a most curious orbicular flat stone, (such as in Cornwall are call'd Quoits from their figure which has pretty much of the Discus form) which was wantonly thrown down from the top of a monstrous rock, (F) at the foot of which it now lyes. On the surface of this Quoit was an exact circular bason,

^w " Neque illud etiam prætereundum, majores nostros semper in usu habuisse, ut Aris & Locis sacris eas regiones seligerent quæ Puteum aut fontem vivum exhiberent abluendis victimis & auspiciis inde capiendis. Puteus ille septentrionalibus populis Blotkelda vel Blotabrum dictus

" erat a voce Blot sacrificium cruentum notante." Keyser 47.

^z Illogan Parish, Cornwall.

^y Mr. West's Instit. of the Garter.

^z Karn is Cornish for a Ledge or heap of Rocks.

^a See the Map of Karnbrê, Plate V.

three foot diameter, one foot deep, and round the edges many little and shallow basons communicating with the great one. Of these basons a particular account will be given in the following book; I will only remark here, that the great difficulty of ascent to the vast rock from whence this Quoit, was thrown down, will prevent us from reckoning the rock among the Druid Altars; I rather imagine that it might serve for one of the Gorseddau, or places of elevation from whence they us'd to pronounce their decrees. In some places indeed, these Gorseddau were made of earth, but it was plainly unnecessary to raise hillocks of earth, where so many stately rocks might contribute full as well, to give proper dignity to the seat of judgment; and where rocks were so plenty, it is not to be doubted but decrees and oracles were pronounc'd from the tops of them^b.

Having attain'd the summit of the hill, we cross'd some stone-heaps at A L. These heaps are the ruins of a stone wall which enclos'd an area of about an acre of ground. This enclosure (A M) is call'd the old Castle, and appears to have been a fortification, but taken out of the holy ground, as by the map annex'd will soon be discern'd from the shape of the whole plan, and by reason that there is a mound on the south (A K) without any ditch on the outside, and sinking far below the ridge of the hill, which are two properties that no man who fortifies will give to his work. The fence here was not therefore originally designed for a military work; and the many remaining evidences of this hill's being dedicated to the service of Religion, makes it plain, that the design of this low defenceless mound was to separate the sacred groves from common use, to prohibit not only cattle, but all persons profane, and before examination, and on all other but holy days, and on holy purposes, from entering on this consecrated ground. There is a mound of this kind round the stone circles at Abury^c. The same caution was observ'd (tho' for much better reasons) at Mount Sinai. "Thou shalt set bounds unto the people round about, saying, Take heed unto yourselves that ye go not up into the Mount, or touch the border of it; whosoever toucheth the Mount shall surely be put to death. Set bounds unto the Mount, and sanctify it." Exod. xix. 12. The same custom the Druids certainly us'd; as Lucan speaking of their place of Worship, lib. iii. p. 400. *Non illum cultu populi propiore frequentant---Sed cessere Diis.*

There are many basons on the rocks here at (G), but the most remarkable I have yet met with any where at (L), on a large Quoit,

^b The Delphian Oracle gave forth it's answers from a Rock; thus in Sophocles, Oedipus Tyrannus pag. 136. Τῆς Ὀφίου αὐτοσπειρίας Δελφῶς ἐν τῇ πέτρᾳ. Of these seats of Judgment the Reader will find two of different construction, one as we advance in this Map of Karnbrê, (Z) the Elevation of it A H (of which fort I have met with several, especially in the Scilly Islands), and the other at Karn

Boscawen in Buriën, both which will be particularly describ'd.

^c "The Druids by throwing outwards the Earth dug out of the huge circular Ditch, environing the Town, (viz. of Abury) demonstrated to all comers at first sight, that this was a Place of Religion, not a Camp or Castle of Defence." Dr. Stukeley Abury pag. 28.

which

which, with the ledge on which it lies, and it's basons, may be seen in the map at (A F), but will hereafter be more at large describ'd. At (I) is the first circle we met with, and the others are trac'd at (N O P Q R S), and figures 1, 2, 3, 4, 5, 6, 8; from 7 to 12 paces (generally) in diameter, the dimensions to be measur'd by the scale of chains annex'd to the map; they are edg'd, some with a mound of earth, others with stones, forming a kind of wall, the entrance to the East; but the long stones which formerly dignify'd these circles seem to have been taken away to build the walls of the old Castle. Passing from these rounds to the South-east, we found ten tall stones together set on end, (9) none more than four foot distant from each other, some contiguous. South-east from this groupe of ten stones, there runs a ridge (mark'd 11.) of earth, in a serpentine figure, which in the Voluta of it's scroll, (No. 7.) has two very high and large stones set on end; the distance between them twelve feet. Farther on to the right, we perceiv'd many more stones set up on end on the top of the mound (A K), and leading the eye to a passage or entrance, betwixt two stones taller by several feet than the others. (mark'd No. 10.) Turning to the left we found a sepulchre, whose sides were rais'd with stones roughly hewn, and cover'd with a large flat stone; the drawing of which is mark'd (A G) in the elevations. Hence keeping due East, we found at (Z) a natural Karn, which has a flat canopy stone, over-hanging, as A in the icon A H. It has also a stone like a bench at B; at C there is an area of grass, which has it's outer edge fenc'd with a row of pillars, fronting what, I think, we may safely call this seat of Judgment. I have seen several of these seats, or benches of justice, particularly in the isles of Scilly, but none so distinct, and so manifestly pointing out the use they were intended for as this. The Castle (A C) on this hill is much the most modern thing to be seen there, and will be describ'd in another place; but I must observe, that what they call the parlour here (mark'd in the plan of the Castle (A D) No. 2.) is floor'd with one rock, and in the surface of that rock a very regular elliptical bason, of the same kind as those mention'd before, ten inches by 14, which could hardly be so exactly delineated, without stationing the two focus's of the ellipsis mathematically; a strong evidence that this bason was made by the Druids, who understood Geometry^d, and may be said to be the only capable men among the antient Britans of dealing in such regular figures.

In the western side of this hill there is a cave, the bottom of which is now full of water, and there are large stones lying cross it's entrance; there are also on this side several long stones which are now prostrate, but seem to have been formerly plac'd on end: here also the flat stone

^d See Dr. Stukeley's Stonehenge.

of one Cromlêh, with one of it's supporters, is still to be seen, and 'tis probable there were many Cromlêh's here; but great devastations have been lately made in the monuments of this remarkable hill by stone-cutters; and Cromlêh's consisting of broad thin stones easily clove for masonry, were some of the first that tempted the ignorant to destroy them; and this, by the way, is one reason, why in England we have so few Cromlêh's remaining, and none at all near great towns, they having been all cut up for building.

In this hill of Karnbrê, then, we find rock-basons, circles, stones-erect, remains of Cromlêh's, Karns, a grove of Oaks, a cave, and an enclosure, not of military, but religious kind: and these are evidences sufficient of it's having been a place of Druid worship; of which it may be some confirmation, that the town about half a mile cross the brook, which runs at the bottom of this hill, was antiently call'd Red-drew*, or more rightly Ryd-drew, i. e. the Druids ford, or crossing of the brook: and what I have observ'd on these points, may give some notion of the manner in which such places were mark'd out, and inclos'd, and with what works they were furnish'd within. It was indeed contrary to the principles of the Celtic Religion, as we have observ'd before, to have any inclos'd Temples; but instead of such, they had the most sacred parts of their groves mark'd out into circles, either by low mounds, or by rude stones of the obelisk form, pitch'd on end; and of these we find a surprising number near or contiguous to each other, as in this hill of Karnbrê; but still more remarkably so in the lands of Botallek in St. Just Penwith, as will appear when we come to treat particularly of these holy circles. I will only observe, that there being circles, so many of one sort, and some monuments of every sacred, oracular, and judicial kind in this one place, is agreeable to the custom of the Druids, as we find by their remains in other parts of Britain†. As the Druids had no inclos'd Temples thinking them inconsistent with the majesty of their Gods, so neither had they any carv'd images to represent them, and for the same reason; but, instead thereof, rude stones were erected in their places of worship, at some mystick, significant distance, and in some emblematick number, situation, and plan, sometimes in right lines, sometimes in squares, sometimes in triangles, sometimes in both: now single, and 50 paces distant or more from the circles; or, eminently taller than the rest, in the circular line, and making a part of it, like

* As I find by a Grant of the Fairs, there to the Baffers of Tehidy in the time of Hen. VII

† "The Druids call'd their Groves Llwyn, and in these Groves were their Mounts and Hillocks, which they call'd Gorseddau, from their sitting aloft upon them when they pronounc'd their Decrees. Here were also their erected Pillars and Idols, or their Heaps and

"Carnedde, or their Altars or Cromleche, or in some large and more eminent Grove, many of these all together within one Grove, and Enclofement, and in one Place there are the Remainers of all these, except the Cromleche's, in the Verge of one great Grove, as is probable, tho' the Wood inclosing them have been gone these many Ages." Rowl. Mon. p. 69.

portals, not only to shape the entrance, but also to hallow those that enter'd, it appearing by many monuments, as we shall find in the sequel, that the Druids attributed great virtue to these passages betwixt rocks. Sometimes these stones-erect were plac'd in the center of the circles, the intent of which will be hereafter enquir'd into. These are the reasons that we find so many stones-erect in Karnbrê-hill.

In their sacred groves were also their Altars, of which, doubtless, they had several sorts, suitable to the nature and kind of offering. That Altar which was for offering human victims must have been very different from what they us'd on less solemn occasions: there are many flat large rocks on Karnbrê-hill, (especially at G, and A N) which probably might have been appropriated to this horrid rite. Schedius (pag. 356.) says, that these Altars were made of turf, and very likely, especially where no rocks were; for, at such times, it was necessary that the officiating Druid should stand upon a plain, roomly area; for these victims were oftentimes many in number, and beasts as well as men, and offer'd up as a burnt offering on a large pile of wood. Of such holocaust Altars, we have some, I think, remaining still in the higher parts of the parish of Gullval, (Cornwall) built somewhat like a Barrow, but plain and even on the surface, rais'd about three feet and half from the ground, and about 20 feet diameter.

The Altars for their libations, and other smaller offerings, such as their Viscus^g, devoted spoils, pecuniary oblations, and the like, needed not to be so large. For these last purposes the Cromlêh might well serve, especially for all offerings made at the tombs of the dead; for that the Cromlêh was, in it's original destination, a sepulchral monument will appear beyond doubt.

In their sacred groves the Germans kept also the images of wild beasts, which in time of war were carried before their troops, thinking perhaps that by having been set up in such sacred places they might contract some divine power and influence, available to victory^h. The Gauls had the same custom, and their sacred Bull which they brought with their army against the Romans, was taken from themⁱ. After Christianity came in, the dregs of Druidism had been settling for so many ages, that the vessel was not soon to be clean'd, and made wholesome. The idolatrous places to which the Druids more particularly resorted to perform their ordinary superstitions, were rocks, stones-erect, (of which some were call'd after the name of one particular God, and some of another, ritually deify'd, and worshipp'd^k) fountains, trees, and cross-roads. These are call'd the "Designata Loca Gentilium^l," the

^g "Non semper homines offerebant sed etiam alias res dedicabant, præsertim Viscum. Sched. 410.

^h "Insigne Superstitionis, Formas aprorum gestant." Tacit. de M. G. Histor. iv. 22.

ⁱ See of Tarvos Trigaranus, pag. 106.

^k See lib. iii. of the Tolmen. chap. iii.

^l Baluz tom. I. pag. 518. Concil. Turon. A. D. 567.

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antient accustom'd places, where the remains of Druifdism were exercis'd for many ages by the ignorant and superstitious, after Christianity was become the national Religion of Gaul: they continued to perform their worship either in "*Ruinosis Locis aut Sylvestribus*," that is, either in rocky places or groves^m. Here they made their vows, paid their devoted offerings, pray'd for their own safety and success, imprecating destruction to their enemiesⁿ. Here they brought their incense, their tapers, candles, first-fruits and morsels of flesh^o. Here they us'd their *Sortes* and incantations^p; all this they did with great reverence, lighting their candle or torch with great estimation of that light which they took thence^q, as if some deity had been really there. These rites were perform'd oftentimes where two ways cross, (ad Bivia) and I must observe, that part of this superstition is still remaining; for the common people in Cornwall will not be persuaded even at this day, but that there is something more than ordinary at such places; and their stories of apparitions gain greater credit, if the Spirit, Demon, or Hobgoblin is said to have appear'd where four Lanes meet; there they think apparitions are most frequent, and at such places it is common for these people travelling in the dark to be most afraid. Here the Druids had stones-erect, or rude idols, which by the Council of Nantz were to be pull'd down and thrown into some place, where they might never be found by those who were such fools as to worship them.

Before we take our leave of their places of worship, it may not be amiss to observe, that it will perhaps seem surprizing to some readers, that many places of devotion, and Altars of the same kind, should be found so near one the other; Karns on adjoining hills, and sometimes rocks in different parts of the same Karns, or ledges of rocks, mark'd with the same traces of the use they were design'd for: but it must be remember'd, that the ancients were of opinion, that all places were not at all times equally auspicious, and that the Gods might permit, encourage, or grant in one place, or on one rock, altar, or circle, what they deny'd in another: an opinion, first suggested for the furtherance and promoting of error, and continued for the private gain of these superstitious jugglers; for if the appearances of the victim were not favourable in one place, if their divinations, and enchantments were mistaken, and their predictions fail'd, the fault was not laid to the want of art in the Priest, or of truth in the science, or of power in the idol, but to the innocent place; and the places were

^m Concil. Nantenens. Labbe. tom. ix. p. 474.

ⁿ Ibidem Lombard's Laws of Canute.

^o Labbe. tom. i. pag. 956.

^p Lombard. ibid.

^q "Venisti ad aliquem locum, id est, ad Fontes, vel ad Lapides, vel ad Arbores, vel ad Bivia,

"et ibi aut Candelam, aut Faculam pro veneratione Loci, incendisti." Burchard Coll. Canon. Keyser 17.

"Velut ibi quoddam Numen sit, quod bonum aut malum possit inferre." Baluz. lib. ii. p. 210.

^r Apud Labbeum ut supra.

chang'd, till appearances became more supple and applicable to the purposes intended. So Balaam view'd the Israelites from every situation, from the top of rocks, from the hills¹, from the high places of Baal, from the top of Pisgah, and when these places did not satisfy, "Come I pray thee, says Balaak, I will bring thee unto another place, peradventure it will please God that thou may'st curse me them from thence."

C H A P. XVIII.

Of the Druid Worship.

HAVING taken notice of every thing remarkable in their places of Worship, we come now to the Worship itself.

The principal times of ordinary devotion were either at mid-day, or mid-night.---*Medio cum Phæbus in axe est,---Aut cælum nox atra tenet.* (Luc. lib. iii.) But their more than ordinary assemblies seem to have been held at their new, and full Moons². Not only men, but women were admitted, and it is said that the Britans brought their wives and daughters-in-law into their Temples naked, and painted with the juice of herbs, there to supplicate, and appease the Gods with human victims³. Tacitus gives us another reason; "the women, says he⁴, were admitted into their assemblies and councils concerning peace and war, as well as personal disputes, because it was the opinion of the Celts, that there was in that sex something more than ordinarily holy, and clear-sighted in discovering what was to come⁵." There may be another reason assign'd for the Druids insisting upon the presence of women at their sacrifices, which was, to harden their minds by such frequent instances of barbarity as their most sacred rites consisted of, and so familiarize them, even to those of the softer sex, that every one of the other sex, boys as well as men, might be asham'd to hesitate and refuse their attendance, when such rites were in hand; but whatever was the reason, this custom was very antient⁶. The vulgar were to keep at proper distance⁷. Whoever among the Germans enter'd the place of Worship, wore, (out of reverence to the sacred grove) a kind of fetter or shackle about the leg,

¹ Numb. xxiii. 9.

² "Cocunt certis diebus aut cum inchoatur

"Luna, aut impletur, nam agendis rebus hoc auspiciatissimum initium credunt." Tac. de M. G. 10.

³ Alex. ab Alex. pag. 753.

⁴ De M. G. 8.

⁵ It is said (Rel. de Gaul. vol. i. chap. xxiv. pag. 198.) that the Gauls carry'd their complaisance to a great extremity, and conferr'd the supreme Judicature upon their Wives, before their first Expedition into Italy; that the Women enjoy'd this

Honour when Annibal pass'd the Alps (Plut. de clar. Mulieribus Polyæn. Stratag. lib. vii.) and that the Druids by degrees supplanted them, and got the Power into their own Hands; Rel. de Gaul. pag. 198. but it is by no Means probable that such unlimited Power would be granted to Wives, as should set them above their Princes and their Priests.

⁶ Alex. ab Alex. ibid.

⁷ Lucan lib. iii. ver. 402.

to testify, says Tacitus, their humility, and the deities power; but whether the Druids had this custom does not appear; however, the Priests themselves did not approach upon such solemn occasions, without a conscious trembling at the bloody rites which were then to be perform'd.

----- *Pavet ipse Sacerdos*

Accessus, dominumque timet deperdere Luci. Luc. lib. iii.

Before the sacred rites began, it was a general custom among the ancients to use ablutions, sprinklings, or lustrations, in order to purify, as they imagin'd, and prepare the Priests, the assembly, the victim, and the sacrificial instruments for what was to ensue.

In the Irish MSS. according to Mr. Toland^b, (for he produces no proof) "The rites and formularies of the Druids, their Divinity and Philosophy are very specially, tho' sometimes very figuratively express'd." But none of these are particularly nam'd. I find that "the Priests first pray'd; then the victim was offer'd, being first ritually devoted, the mola salsa, wine, and frankincense attending; then follow'd the libation^c;" and the victim being dead, prayers succeeded, the blood of the victim was pour'd out, and what was to be burnt was plac'd on the Fire-altar^d. Sacrifice was never to be perform'd without a Druid^e. The Druid was cloath'd in white, of which colour they, with many of the antients, had a great opinion^f. On their head they had a Diadem or Tiara, which, (if the seal found in Anglesea lately, be as ancient as the Druids) may be seen Pl. III. Fig. II. and III. They wore a badge of honour on their garments, next in dignity to that of sovereign Princes; "for the Druids had the privilege of wearing six colours in their Breacans, (or Robes) the King and Queen seven, the Nobles five^g." Their shoes were of a singular shape, made of wood, of a pentagonal form^h. The Insigne, or general distinction of their Order was the figure of the Anguinum, or serpent's eggⁱ. They wore also on their garments a Crescent, because it was at the Neomenia that they gather'd their darling Mistletoe. Selden, (and from him Sammes and Rowland, and others^k), gives us the Icon of a statue found in Wichtelbergue in Germany, by some,

^b Of the Druids pag. 46.

^c Alex. ab Alex. chap. xvii. 4.

^d Pliny lib. xvi. chap. xlv.

^e Cæsar.---Strabo. lib. iv. Sched. 335.

^f They gather'd the Mistletoe, and other sacred herbs on a white Garment. On the same colour'd Garment they spread their Lots for Divining. Their Horses for Divining were white. Pythagoras advis'd, that Sacrificers should address the Gods, not in rich and gaudy Habits, but only in white and clean Robes. Fragm. of Diod. Sicul. The Egyptian Priests were always cloath'd in white Linnen. So were the Persian Magi and Kings. Hyde pag. 20. The Jews had their white

Ephod, and the Gauls us'd to carry in Procession round their Lands, their Idols cover'd with white Linnen. Rel. des Gaul. pag. 104. Sulp. Sever. chap. ix. vit. S.ⁱ. M.ⁱ.

^g Tol. Hist. pag. 22. Rowl. Mon. pag. 107. In the Portal of Montmorillon Pl. IV. pag. 53. Fig. 3. the Stripes of the Purple in their white Robes may be distinguish'd. See Rel. de Gaul. Vol. i. pag. 142.

^h Aventin. Ann. Boi. lib. i. but sometimes their Feet are naked.

ⁱ See of Divination chap. xxi. lib. ii.

^k See Nat. Display'd, Engl. vol. i. pag. 211.

thought

thought to be a Druid; but Selden himself does not think it to be so*, and indeed, his having a book in his left hand, confirms him not to be a Druid; for the Druids taught all without book. Other images there are¹, said to be Druid; but those which bid fairest for being so, are those plac'd in the beginning of this book pag. 53. of which a particular account is given before².

The younger Druids are without beards, the old had very long ones, and sometimes a wreath of oaken leaves round their temples, their garments reach'd down to their heels, and generally their eyes were fix'd upon the ground. The Druideſſes are deſcrib'd by Strabo, (who calls them *Fatidicæ*,) to have had white hair, white gowns, linen cloaks join'd together by clasps; to have been girt with a girdle of braſs work, and their feet naked³.

In their hand they carry'd the magick rod⁴, and the Conjuror's wand is ſtill call'd in the Irish tongue, *Slatnan Druidheacht*⁵. The Magician's rod was reckon'd Oracular⁶, and they could not regularly proceed to predict future events without it; and in the Altar (which I ſhall take particular notice of hereafter) found at Paris A. D. 1711. I think the Magick Wand is to be found in the hands of the Druids.

Their victims were of ſeveral kinds. Sometimes beaſts; as at the gathering of the Miſletoe, two white bulls⁷; but eſpecially beaſts taken from their enemies in war; however, their more ſolemn ſacrifices conſiſted of human victims, and it cannot be diſſembled, that the Druids were extreamly lavish of human blood. Not only criminals, captives, and ſtrangers, were ſlain at their ſacrifices, but their very Diſciples were to be put to death without mercy, if they were willfully tardy in coming to their aſſemblies. No people could, I think, have wrought themſelves up to ſuch a total contempt of human life, and the body of man, who had not at the ſame time the moſt elevated notions of the ſoul, and the moſt certain perſuaſion of futurity; but this, inſtead of being their excuſe, will only ſhew us how the greateſt Truths may be made the occaſion of the moſt horrid Sins, where proper notions of the Deity do not obtain, and where Truth, and Reaſon, and Philoſophy are permitted to be built upon by the Father of error. The Druids held ſeveral opinions which contributed to confirm them in this dreadful cuſtom. For the redemption of the life of Man, they held, that nothing but the life of Man could be accepted by the Gods⁸; and the conſequence of this was, that thoſe who implor'd ſafety from the dangers of war, or the moſt deſperate diſtempers, either immediately ſacrific'd ſome human creature,

* Sammes pag. 101.

¹ Frick. Tab. i.

² Toland ibid. pag. 20.

³ See of the Druid Learning, ch. xv. p. 101.

⁴ Hoſea iv. 12.

⁵ Strab. Keyſler pag. 375.

⁶ Plin. xvi. 44.

⁷ Frick. in Bulæo, pag. 143.

⁸ Cæſ. lib. 6.

or made a vow to do so, soon after. Their human sacrifices generally consisted of such criminals as were convicted of theft, or any capital crime; and some of these have been sacrific'd after an imprisonment of five years¹; but when such malefactors were not at hand, the innocent supply'd their place. They held, that Man was the most precious, and therefore the most grateful victim which they could offer to their Gods; and the more dear and beloved was the person, the more acceptable they thought their offering would be accounted. Hence, not only beautiful captives and strangers², but children, and Princes, were, upon great occasions, offer'd upon their Altars. In order to satisfy the scrupulous of the innocency of such barbarous sacrifices, and to reconcile the devoted victim to his fate, the Druids held, that the souls of those who serv'd as victims to their Gods in this life, were deify'd, or translated into heaven to be happy there; and the remains of those who dyed in sacrifice, were accounted most holy, and honour'd before any other dead bodies³. Variety of deaths they had for those miserable victims, as if they had been afraid that they should fall into a loathing, and dislike of such sacrifices, if they confin'd themselves to one particular manner of dispatching them. Some they shot to death with arrows; others they crucify'd in their Temples; some were impaled in honour to their Gods, and then with many others, who had suffer'd in a different manner, were offer'd up as a burnt-sacrifice. Others were bled to death, and their blood being receiv'd in basons serv'd to sprinkle their Altars⁴. Some were stabb'd to the heart, that by the direction in which (after the fatal stroke) the body fell, either to the right or left, forward, or backward, by the convulsion of the limbs, and by the flow of blood, the Druids (such erudition there is in butchery!) might foretell what was to come⁵. One Druid sacrifice was still more monstrous. They made a huge image of straw, the limbs of it were join'd together, and shap'd by wicker-work: this sheath, or case, they fill'd with human victims; and Strabo adds, "with wood for fuel, and several kinds of wild beasts," as if by a variety of expiring groans and howlings, they design'd to terrify their Gods into a compliance with their solicitations; to this image they set fire, consuming that, and the inclos'd, at one holocaust. In what shape this image of straw was made Cesar does not say, but probably it was in that of a bull; for they us'd to sacrifice bulls⁶, and carry'd to war with them the image of a bull, and the bull is one of the largest, and most capacious of the brute kind, and therefore the fittest for such a dreadful office. Whilst they were performing these horrid rites, the drums and trum-

¹ Diod. Sic.² Horace Lib. iii. Ode iv.³ Rel. de Gaules, vol. ii. pag. 226.⁴ Strabo lib. iv. Diod. Sic. Tacit. Annals 14.⁵ Diod. Sic. Bibl. lib. v. Cesar lib. vi. Strab.⁶ Plin. xvi. 44.

pets sounded without intermission, that the cries of the miserable victims might not be heard, or distinguish'd by their friends, it being accounted very ominous, if the lamentations of either children or parents were distinctly to be heard, whilst the victim was burning^a. The victim being offer'd, they pray'd most solemnly to the Gods with uplifted hands, and great zeal; and when the entrails had been properly examin'd by the Diviners, Pliny thinks that the Druids eat part of the human victim^b; what remain'd was consum'd by the last fire upon the Altar; intemperance in drinking generally clos'd the sacrificing; and the Altar was always consecrated a-fresh, by strewing Oak-leaves on it, before any sacrifice could be offer'd upon it again^c.

C H A P. XIX.

Of the superstitious Rounds and Turnings of the Body, which the Druids and other Gentiles perform'd during the Time of Worship, and of Lustration.

MANY nations had the custom of going a certain round whilst they were worshipping their Gods, and they thought it of great importance to fix the manner in which the person should perform this round; some contending strenuously, that they ought to proceed from left to right, others insisting that this sacred turn was most prevalent with the Gods when it proceeded from right to left. This custom, as absurd as it may seem, is extreamly ancient in foreign countries, as well as this island. It was the custom of the Romans, during the time that they were performing their more publick devotions, to turn the body quite round from left to right^d, describing, now a small, and at other times a larger circle; a custom founded on a precept of Numa^e. In the rites of purifying among the Greeks, going round the persons who were to be hallowed, was expressly necessary; and therefore, as Abp. Potter observes^f, most of the terms which relate to any sort of purification, begin with the Preposition Περι, (signifying around,) as Περιβαίνειν, Περιματτεσθαι, Περιθεῖν, Περι-αυρίζειν, “to sprinkle about, to wipe all round, to perfume, or expiate “with sulphur, to lustrate, or ritually purify, all around;” the vessel also

^a Cæl. Rhodig. Sched. 401. Plutar. Διονυσίου.

^b Plin. lib. xxx. chap. i.

^c It is said to have been a part of their worship to carry in Procession the images of their Deities, or Dæmons, from one part of the Country to another, veil'd over in a white garment; (Sulpit. Sever. vit Martini. Frick. p. 125.) but their having portable images, was not the pure and ancient, but the mix'd Druidism of the more modern ages.

^d Ph. “Quo me vortam nescio,” Pa. “Si

“Deos salutas dextroorsum censeo.” Plaut. Act. i. Sc. i. “Luc. Vitellius primus C. Cæsarem adorari “ut Deum instituit, cum reversus ex Syria non “aliter adire ausus esset quam capite velato circum- “vertensque se, deinde procumbens.” Sueton. in Vit. chap. ii. pag. 696. Edit. Var.

^e “Circumagas te, dum Deos adoras, sed eas “cum adoraveris.” Plutar. in Numâ. “Atque aliquis modo tunc visâ jam vertitur Arâ.” Ov. Fast. lib. iii.

^f Vol. I. pag. 221. Greek Antiqu.

containing the holy water, was called Περιβαλινειον; to which let me add, that Sorcerers and Exorcists, are stil'd in scripture Περιερχομενοι, (Acts xix. 13.) and the magical Arts are call'd Περιεργα, (Acts xix. 19.) all from their walking round, to perform the rites of enchantment and Purification; for which purpose the Greeks were absurd enough now and then to draw a sea onyon, and sometimes a dog's whelp round the person to be purify'd^s. The Trojans at the burial of Misenus, were purify'd by Corynæus's going three times round them with the holy water.

*Idem ter socios purâ circumtulit unda
Spargens rore levi.*

Æn. vi. ver. 229.

And Servius on that place observes, that the word *Lustratio* came to signify purifying, because the person who perform'd the rite, was to carry round the person or company a torch, a victim, or (as was the custom in some places) a certain quantity of sulphur, by which means he could not avoid seeing the whole company. In the Temple of Diana, the person who sacrific'd, was to go nine times round the Altar, sprinkling the blood of a hind, or doe, and wine^b. When Medea was performing her incantations, in order to renew the life of Æson, Ovid gives us this picture of her.

----- *Passis Medea capillis
Bacchantum ritu flagrantem circuit aras,
Multifidasque faces in fossa sanguinis atra
Tingit, & infectas geminis accendit in aris;
Terque senem flammâ, ter aqua, ter sulphure lustrat.*

Ov. Met. lib. vii. ch. ii. ver. 258, &c.

The Romans turn'd, as is before observ'd, from the left to the right, Sun-ways; but Pliny says^c, that the Gauls thought it more conformable to the Religion of the ancients, to turn round the body in *adorando*, from the right to the left; so that it may be justly inferr'd, that it was the custom of the Druids to turn round the body during their prayers, and walk round their assemblies, their holy Karns, and their religious fires; and whether they turn'd to the right or left, or both these different ways, at different times, and upon different occasions, as is most likely, we will now examine. The practice of going this mysterious round in worship, was very ancient among the Britans, as the multitude of the round monuments, still extant, testify; and according to Toland^d, "was us'd 3000 years ago, and God knows "how long before;" but the circumambulation, which at present

^s Ibid. Potter pag. 223.

^b Pont. Vir. pag. 2.

^c "In adorando dextram ad osculum referimus,
totumque corpus circumagimus, quod in lævum

"fecisse Galli religiosius credunt." Plin. lib. xxviii. chap. ii.

^d History of the Druids, pag. 108.

remains,

remains, and is certainly a relic of the Druid custom, proceeds in a contrary direction to what Pliny records of the Gaulish Druids. Whether the custom has been inverted by the coming in of Christianity, (as many customs of these Gentiles have thereby been alter'd in some particulars, and retain'd in others), or whether the British Druids in this point held a different opinion from their brethren of Gaul; certain it is, that the turning round, at present in use in those places, (I mean the isles of Scotland) where the Druid customs are not yet wholly extinguish'd, is Sun-ways, that is, from East, by South to the West. "In the Scottish isles the vulgar never come to the antient sacrificing, and fire-hallowing Karns, but they walk three times round them, from East to West, according to the course of the Sun. This sanctify'd tour, or Round by the South, is call'd Deiseal, from Deas, or Dels¹, the right hand, and Soil, or Sul, the Sun, the right hand being ever next the Heap, or Cairn. The contrary turn from right to left by the North, when the body faces the East, was (also us'd by the Druids, and) call'd Tuaphol, i. e. Sinistrorsum; the Protestants, as well as the Papists, are addicted to the Deisole²." Of the Tuaphol there are little remains, and we shall by and by see the reason; but the Deisole is frequently practis'd. "When the inhabitants of the Lewis (one of the largest of the western isles) go a fowling to the Flannan Islands, to prevent the transgression of the least nicety, every novice is always join'd with another, who can instruct him in all the punctilioes observ'd here: when they are got up into the Island, all of them uncover their heads, and make a turn Sun-ways round, thanking God for their safety. All the crew pray three times, in three different places, before they begin fowling, the reason of their going to these uninhabited Islets, being to procure a quantity of fowls, eggs, down, feathers and quills; their first prayer is made as they approach towards the Chapel of St. Flannan; the second is going round it; the third at, or in the ruin'd Chapel. This is their morning service, and the Vespers are perform'd with the same number of prayers*." The same author (pag. 20. ib.) tells us, that one of the natives of Rona³, willing to express the high esteem he had for the person of Mr. Morison, to whom that Island then belong'd, would needs make a turn round about him Sun-ways, and at the same time bless him, and wish him all happiness; and when Mr. Morison refus'd that ceremony, the other inhabitants said, it was a thing due to his character, as their Chief and Patron, and they could not, nor would not fail to perform it. In these Islands three times they perform these rounds Sun-ways, about their benefactors, then bless them, and wish 'em good

¹ Deffil in Martin of the Isles, pag. 117, 140.

² Tol. pag. 108.

* Mart. ibid. 17.

³ A small western Island.

success. (ib. pag. 118.) In the Isle of Ila the author had this compliment of three turns, made round him by an old woman, to whom he had given alms, after which she recommended him to the protection of God, and Mac-Charmig, the tutelary Saint of this Island. This custom makes part also of the festival solemnities; for, in the Island of Sena the Druidesses celebrating (as Strabo says, lib. iv. p. 303.) the rites of Bacchus, went round their Temple with rejoicings suitable to the solemnities of that God, till their fury abated.* In the Island of Barray, the inhabitants still observe the anniversary of St. Barr on the 27th of September, by a procession on horseback, which is concluded by three turns round St. Barr's Church there; and indeed this custom so generally mix'd with all their rites, that there was scarce any thing, sacred, civil, or domestick, undertaken without the performance of the Dessil: they also perform'd Lustrations by fire, carrying lighted torches, candles, and fire, in a superstitious manner, at certain times, in order to drive away evil spirits. In the Island of Lewis, (a western Isle) it was an ancient custom to make a fiery circle about the houses, corn, and cattle, belonging to each particular family; A man carry'd fire in his right hand, and went round. The same Lustration, by carrying of fire, is performed round about women after child-bearing, and round about children before they are Christned; as an effectual means to preserve both the mother and infant from the power of evil spirits.

The same custom obtains in water as well as fire, for in the Isle of Skie, after drinking the water of a famous well there; (call'd Loch-fiant well, ib. 140.) they make three Sun-turns round the well, as if some Deity resided in it, to whom they were to pay proper respect before they left it. Weak and simple as these turns may seem, they have been us'd by the most ancient, and the most polite nations, and in the same number, as now practis'd by these uncultivated Islanders. The Islanders turn three times round their Karns; round the persons they intend to bless three times; three turns they make round St. Barr's Church, and three turns round the well, so that the number *Three* was a necessary part of the ceremony.

It has been before observ'd, that Corineus went three times round the assembly at Misenus's funeral, to purify them; three times was the effigies of the coy lover to be drawn round the Altar to inspire him with love.---*Terque hæc altaria circum--Effigiem duco.*---In the festival call'd the Ambarvalia, the victim was to be lead round the fields three times. *Terque novas circum felix eat hostia fruges.* In the sacrifices of Bacchus the Priestesses were to go round the Altar with dishevell'd

* See before ch. ix. lib. ii. p. 82.

^a Mart. Ib. pag. 99.

^c See Mart. pag. 117. And the Laws of the Councils against their lighted Tapers, chap. xx.

^b Ibid. pag. 117.

^d Virg. Eclog. 8. ver. 74.

^e Geor. 1. ver. 345. *ibid.*

hair; three times did Medea in imitation of the Bacchæ, go round the aged Æson with fire, three times with water, and three times with sulphur, *Paffis Medea, &c* *. and when she was about to invoke all the powers of the Night, her Goddesses Hecate, the Moon, the Stars, and all the inferiour Deities resident in the elements of nature, three times she turn'd herself about. The description of her, the stillness of the night, the propriety of all the addresses, and parts of her prayer, are all extreamly poetical.

*Ter se convertit, ter sumptis flumine crinem
Irroravit aquis, ternis ululatibus ora
Solvit, et in durâ submisso poplite terrâ,
Nox, ait, &c* !

But to return. By these odd customs (evident remainders as they are of the Druid superstition, all turning Sun-ways); it looks as if the Druids turn'd the body Sun-ways in their Worship, and not from right to left as Pliny intimates. But indeed, the turning from right to left, contrary to the course of the Sun, (call'd Tuaphol) might have been a very ancient custom among the Gauls, as Pliny observes, and reckon'd rather more ominous, although not us'd, as Pliny seems to think, in adoring their Gods †; and it's very probable that the Druids of Britan us'd the Tuaphol as well as the Deisöl, tho' upon very different occasions. I am apt to think that they turn'd Sun-ways, in order to bless and worship the Gods ‡, as the Islanders do in the North; and that they turn'd the contrary way when they intended to curse or destroy their enemies. The Druids had a rite of cursing, (as well as of blessing) as other antient Idolaters had †; and as every thing among them was to be done in a solemn ritual manner, they turn'd this religious mystick round towards the left, in order to pour out their imprecations the more efficaciously. “*Druidæque, circum, preces diras
sublatis ad cælum manibus, fundentes novitate aspectus perculere milites,*” says Tacitus ‡, of the battle of Anglesea. Here we have the Druids cursing their enemies, not *intercurfantes*, as the women Druids, but *circum*, viz. *euntes, se vertentes*. The way they turn'd, indeed, whether to the right or to the left, is not here express'd; but as the custom of blessing was apparently Sun-ways, and still remains so; the rite of cursing must in all probability have been contrary to it; and may be decided to have been so, I think, by a passage in Gretteri Historia †. “The Inchantress, taking a knife, cut the Runick characters
“ call'd the Fatales Runæ, on a stick or piece of wood, and smear'd

* See before, pag. 124.

† Ovid Met. lib. vii. from ver. 182 to 190.

‡ Mr. Toland thinks that the present usage among the Islanders does not at all contradict what Pliny says; but this is certainly his mistake, for

the usage is one way, and what Pliny asserts is the quite contrary turn. † See Note (b) p. sequ.

‡ Numb. xxii. ver. 6.

† Annal. lib. xiv. chap. xxix.

* Barthol. lib. iii. chap. ii. pag. 661.

“ it with some of her own blood ’; then finging her Incantations, “ retrograde ’, she went round the enchanted wand, contrary to the “ course of the Sun, and utter’d all her cursings; then throwing the “ stick with observation, ritually into the sea, she pray’d—That it “ might be wafted to the Island Drangoa, and carry every kind of “ evil to Gretterus.” This was the way therefore, they turn’d, when they curs’d; but when they blest’d, and prais’d their Gods, imploring their assistance for themselves, or friends; then they turn’d a different way, even as the Sun proceeds, as the Islanders do at present; and as Athenæus observes^b, (the Druids) anciently did, Τὰς θεὰς προσκυνῶσι ἐπὶ τὰ δεξιά στροφόμενοι.

Sufficient has been said concerning the manner of these religious Turns, and strange it may seem to readers unacquainted with the rites of the Ancients, (in which every thing was to be mysterious and typical) to what such a groundless unedifying custom as this, could owe it’s rise. That there was something symbolical in this turning of the body, is very likely; for it is reckon’d among the symbols us’d by the Pythagoreans, *πρὸς κύνει περιφερόμενος*, “ Turn round whilst you “ Worship”; But what the Ancients intended by this circular turn, is very uncertain. Some think it was in conformity to the round figure of the Earth^a; others to the circular motion of the heavenly bodies^c; and perhaps one of their reasons might be, (for I take it for granted, that they had several mystical meanings, in one and the same rite) that in whatever region of the heavens their Deity was then seated, they might, by turning the body quite round, make proper obeisance to him, and their prayers be favourably heard: it may be conjectured also, that they intended to teach their Disciples, by this ceremony, that their Deity was not confin’d to any one spot of the heavens, and therefore that they needed not to confine themselves to one posture or place, but that wherever their face was turn’d, there they were sure to meet the aspect of their Deity. If they reckon’d all the compass of Heaven to be their Jupiter, or chief God, as is not unlikely^d, then certainly these turns, were in honour partly to that extensive Divinity.

Whence this Rite was deriv’d to the Druids is equally uncertain; as the Pythagoreans had it, it might be among those which the Gentiles of the East had borrow’d from, or rather grounded upon, some extraordinary incidents of the Jewish history, which Pythagoras having learn’d in the East, imparted to the Druids. Nothing indeed is more apparent, than that the false Religion mimick’d the true. Heathenism, was as susceptible of innovation, and as willing to mix with the true

^a In fossa sanguinis atra--Tingit & infectas, &c. see before pag. 124.

^b “ Contra cursum Solis lignum circuevit, multaque Diras protulit.”

^c Keyser pag. 467.

^d Lib. iv. chap. xiv. pag. 151.

^e Pithæus, cap. vii. 1.

^f Elias Sched. pag. 370.

^g “ Cælestis vertiginis quadam imagine.” Not. in Plin. pag. 568.

^h See Chapter xxii. of the Persian and Druid Conformity.

Religion, (as far as the impurity and error of its principles would allow) as the Jews were to run into the idolatrous Rites of the Heathens. When the Gentiles heard of any manner, in which some extraordinary event had been produc'd, they attributed it to the method in which such things had been perform'd, and to the external, material instruments, and not, as they should have done, to the miraculous interposition of God. Thus they copy'd from the sacred History, pouring Libations^z, sacrificing upon the tops of Rocks^h, investigating Truth by lotsⁱ, and gemms^k, bowing before fire^l, and worshipping it, using the magick wand in imitation of Moses's rod^m: hearing that God and his Angels appeared in the human form to Adam, Abraham, Manoaah, &c. they made human Images of the Deity, and worshipp'd them; finding that Abraham prosper'd greatly after offering to sacrifice his Son Isaac, they proceeded to sacrifice their own children, or were at least confirm'd in the practice, by thinking they might follow the example of so good a Man; so here in this case, which we are now treating of, finding that Moses consecrated, bless'd and purify'd the Altar of Burnt-offering, by going round it, as we have it (Levit. viii. 15ⁿ); finding that he sprinkled the blood of the Ram (ver. 19.) upon the Altar *round about*; that he did the same with the blood of the Ram of consecration; (ver. 24.) Hence they learnt the ceremonious part of these Rites: neglecting the true God, the Spirit, and the thing typify'd, and devoting their worship to Idols, they sprinkled the assembly, they pour'd the blood of the victim round the bottom of their Altar, they went round the Altar, consecrated it with some part of the blood; (as Moses did in order to perform the emblematical Purifications;) all these Rites are contain'd (as if copy'd from the scriptures) in the passage before cited, p. 124*. Finding that the sacred rounds perform'd about the city of Jericho, were attended with success, they attributed the success to the religious march, (not to the Almighty God, who commanded it) imitated it, and introduc'd it as a most effectual Rite of worshipping, confidently depending upon success, from the forms and shadows of things, the substance being neglected.

C H A P. XX.

Of the Holy Fires of the Druids.

WE must not dismiss their Rites of Worship without taking some notice of the Fires, which made a part of the Druid

^z Judges vi. 20. See the Drink Offerings of the Jews. Exod. xxx. 9.—Exod. xxix. 12.

^h Judges vi. 20.—Ib. xiii. 19.

ⁱ Joshua vii. 16, &c. — 1 Sam. xiv. 42. — Esther iii. 7.

^k From the Urim and Thummim of the Jews.

^l As Moses did before the burning Bush, Ex. iii. out of which God spake to him, and bid him keep

an awful distance, and pronounc'd the Ground to be holy.

^m Exod. iv. 3.

ⁿ “And Moses took the Blood (of the Bullock) and put it upon the Horns of the Altar round about with his Finger, and purify'd the Altar, and pour'd the Blood at the bottom of the Altar, and sanctify'd it.”

* — Flagrantes circuit aras, &c.

Worship. Most nations of the world had the custom of burning perfumes and spices, during the times of worship, and the Jewish Incense was enjoyn'd by God^o; but the Gentiles carried this Rite to an excess, as unreasonable and inhuman, as it was impious and idolatrous. "Two Fires were kindled near one another on May-eve in every village of the Nation; thro' Gaul, Britan, Ireland, and the Isles". "One Fire was on the Karn," (that is, a Stone-barrow) "the other on the ground adjoining; the men and beasts to be sacrific'd, were to pass through these two Fires;" acquiring thereby, I suppose, a greater degree of Holyness and Purification. Keyser adds, (p. 356.) that after sacrifice and banquetting, the Goblets full of wine were to be pass'd through the Fire, as for Purification. The Persians had their most holy Fires perpetually burning in their Temples; but they had also occasional festival Fires, on the 9th day of their 9th month¹, (November, with the Moderns, March, with the Ancients) and at the winter Solstice², because then the days began to lengthen; and the same author there observes, that, for the same reason, (at the feast of Epiphany) Festival Fires are kindled in England, (particularly in Shropshire) upon the hills, for joy that Winter is passing away, and the Spring approaching. The Druids had also their solemn Fires on the Eve of November, to which the people were oblig'd to resort, and re-kindle the private fires in their houses from these consecrated Fires of the Druids, the domestick Fire in every house, having been, for that purpose, first carefully extinguish'd³: the Ghavri (of the ancient Persian Religion) have the same custom to this day, as will particularly appear in the sequel⁴. It is very probable that the Tin-egin or forc'd Fire, not long since us'd in the Isles as an antidote against the Plague, or Murrain in Cattle, is the remainder of a Druid custom. "All the fires in the parish were extinguish'd, and then two great planks of wood, were rubb'd one against the other, till fire was produc'd; then a pot full of water is set on, and the water sprinkled upon the people, or cattle infected with the Plague, and this they say they find successful by experience."

Of the Fires we kindle in many parts of England, at some stated times of the year, we know not certainly the rise, reason, or occasion, but they may probably be reckon'd among the relicks of these Druid superstitious Fires. In Cornwall, the Festival Fires, call'd Bonfires, are kindled on the Eve of St. John Baptist, and St. Peter's day, and Midsummer is thence, in the Cornish tongue, call'd Goluan, which signifies both Light, and Rejoicing. At these Fires the Cornish attend with lighted torches, tarr'd and pitch'd at the end, and make

^o Exodus xxxi. 1.

¹ Toland ibid. ut supra.

² Hyde de Vet. Pers. Rel. pag. 249.

³ Ibid. pag. 225.

⁴ Toland ib. ut supr. pag. 71.

⁵ Chapter xxii.

⁶ Martin of the Isles, pag. 113.

their perambulations round their Fires, and go from village to village carrying their torches before them, and this is certainly the remains of the Druid superstition; for, *Forces præferre*, to carry lighted torches, was reckon'd a kind of Gentilism, and as such particularly prohibited by the Gallick Councils: they were, in the eye of the law, *Accensores facularum*, and thought to sacrifice to the devil^w, and to deserve capital punishment.

In Cornwall we have Karn-Gollewa^x, that is, the Karn of Lights; and Karn Leskyz^y, (the Karn of burnings), both call'd so probably from the Druid Fires kindled on those Karns. Karn Leskyz has some things which deserve a particular description. It is a large ridge of rocks, descending from a very high hill in the tenement of Lechau (St. Just.) to the sea, and consisting of several groupes, in the highest of which there is one small bason, about 18 inches diameter, it's sides about six inches deep, (Plate III. fig. 1. D); about five paces to the left of which, on the same Karn, whose surface is plan'd or flat, is an oblong cavity five feet long, (B), and in the shelving sides of the rocks adjoyning on both sides, are several little grooves or chanel about two inches wide, and as many deep, cut into the surface, and running by the side of one another in a vermicular direction (C); they are certainly artificial, but what use to assign them I know not, unless we suppose them the divinatory chanel, into which, as the blood of the unhappy victim flow'd, either to the West or East, North or South, freely or languidly, into few or many of these ducts, so the fate of the nation, the army, or the sacrificing enquirer was accordingly predicted to be happy or unhappy^z. There are also on the East side of the oblong cavity before mention'd, and on the same Karn, two small, exactly round holes sunk into the top of the rock; some others of like kind may be seen intermix'd with the little ducts; they are about four inches diameter, and three deep (A A A). I have observ'd cut into the rocks at Scilly, in more places than one, some cavities of the same shape, and very little larger than these, on rocks, which in other parts of them, have either furrows, ducts, or basons work'd into them; but what these little cup-like cavities were designed for, 'tis hard to determine; whether for an holy oyl, to hallow the Fire, and the sacred instruments; for wine to sprinkle the sacrifice; for Oak leaves dipp'd in their holy water to purify their Altars afresh, after every act of sacrificing; or whether they were design'd, like the *Acerra*, and *Thuribulum* of the Ancients, for holding the frankincense, perfume, or what answer'd to the *mola salsa*; whether for any of these uses, and for which, is uncertain; but as they are found near, or on these sacred rocks, we may safely con-

^w Baluz. tom. vi. pag. 1234.

^x In Sennor parish.

^y In St. Just. parish.

^z There are several of these chanell'd Stones to be seen in the Scilly Islands, particularly at the Gyant's Castle on St. Mary's.

clude,

clude, that they were in some shape or other subservient to the Druid superstition. Besides the single bason above-mention'd, I could not perceive one in all these rocks; but in a Karn below, overlooking, and it's sides almost perpendicular to the sea, I saw many furrows and clefts crossing the surface of the upper rocks; this lower-most Karn is call'd in the Cornish tongue Karn-a-wethen, that is, the Tree-Karn, and an Oak-tree growing among the clefts of the rocks is there still to be seen. This whole ridge is call'd Karn-Leskyz, or, the Rock of burnings, from all which it is natural to conjecture, that these Rocks were appropriated to the Holy Fires of the Druids, that the tops of these rocks were the places where they kill'd their victims, then burnt them; and that even these Fire-rites, Divination, sacrifice, and worship, could not proceed without some holy water, oyl, frankincense, and oak-leaves, nor the rocks be properly prepar'd for these uses, without several little ducts, and receptacles, such as the bason, the cup-like cavity, and the vermicular chanel.

Sharpy Tor, (not far from the church of St. Cleer, Cornwall) is call'd so from it's conick figure, which shoots up a great height from the Moors below. This vast Cragg could not but attract and employ the superstition of the Druids: before we came to the highest part of it, on a groupe of rocks to the right, as we pass'd, the top rock has three rock-basens in a line communicating with each other, and in the middle of a rock contiguous, but lower, one curious basen; But, on the top of all I found not one rock-basen, which convinces me that this summit was dedicated to another Element, than what those basens were design'd for, I mean that of Fire.

I shall only farther observe, that these Heathen Rites of worshipping by Fire, were common among the Chanaanites, and the perverted Jews. Every one knows how they pass'd their children thro' the fire to Moloch, and the Prophet Isaiah thus rebukes them for this part of their idolatry. "Behold, all ye that kindle a fire, that compass your selves about with sparks. Walk in the light of your fire, and in the sparks that ye have kindled."

C H A P. XXI.

Of their Divination, Charms and Incantations.

THE Druids were the Magi^b of the Britans, and had a great number of Rites in common with the Persians: now one of the chief functions of the Magi of the East was to Divine, that is, to explain the Will of the Gods, and foretell future events; the term

^a Chap. l. ver. 11.

^b Pliny lib. xxix. chap. i.

Magus, signifying among the Ancients, not a Magician in the modern sense, but a superintendant of sacred and Natural knowledge. Pomponius Mela tells us, that the Druids profess'd the same art^c, and were so remarkable for this pretended piece of knowledge, that some derive their name from שׂרר to consult, as if it had been their principal study to consult, and declare the will and pleasure of the higher Powers. The Order or Class of the Eubates (otherwise call'd Vates) seem to have been those, to whom this study of future events was allotted. But not only the men Druids, but the women also were very famous for their predictions, and often apply'd to by the Roman Emperours. Gauna (or Ganna) a Celtic Virgin, was accounted by the Germans, next in honour to Velea, who was worshipped as a Goddess^d. When Alexander Severus the Roman Emperour, was setting out on his last expedition, a female Druid cry'd out to him as he went along, "Go thy way, neither expect victory, nor trust thy soldiers^e." Aurelian is said to have consulted the Druids, whether the imperial crown should continue in his family; to which the answer was, that no name should be more famous in the Republick, than that of the posterity of Claudius^f. The same author assures us, that the Roman Empire was promis'd to Dioclesian, by a woman Druid^g. Their most solemn Rite of Divining, was by examining accurately the entrails of their victims; an universal practice among the Gentiles, but a science peculiar to the Priests, who were the sole judges, whether the appearances (which they thought were ordain'd purposely by the Gods to communicate their Will to the proper observers) were favourable or otherwise. Besides the ominous appearances of the entrails, they had several ways of Divining. They divin'd by Augury, that is, from the observations they made on the voices, flying, eating, mirth, or sadness, health or sickness, of birds^h. Thus the Gauls and Britans concern'd in the expedition of Brennus, after they had taken and burnt the city of Rome, divided into two parties, one settled in Italy, the other forc'd it's way into the sea-coasts of Illyricum, led thither by some ominous flights of birds.

Strabo mentions a singular kind of Divination practis'd by the Druids; by the number of criminal causes they form'd a judgment of the fertility or scarceness of the year, which was to come. They had

^c Syntagma de Drui. pag. 35.

^d "Quid Dii velint, scire se (viz. Druidas) profiteri." lib. iii. chap. i.

^e Batties vero scrutantes, secreta & Sublimia Naturæ pandere conabantur. Amm. Marc.—Vates, qui per auspicia, & immolationes Futura prænunci-
ant. Diod. Sic.—Vates autem Sacrificiorum, naturaliumque causarum curæ dediti. Lel. de Scr. Brit. pag. 5.—Strabo.

^f Tacit. de M. G. chap. viii. Dio in Fragm. Not. Lips. Var. Edit.

^g Tacit. de M. G. Var. Edit. ch. viii. p. 592. in Not. from Lamprid. in Alex^{ro}.

^h Vopisc. in Aureliano. ibid.

ⁱ Vopisc. in Numeriano. ibid.

^k "Augurandi studio Galli præter cæteros valent." Justin. lib. xxiv. Λεγούσι δὲ (viz. Celtæ) καὶ εἶναι Θεοῦ, καὶ προνοεῖν ἡμῶν, καὶ προσσημαίνειν τὰ μέλλοντα, καὶ διὰ ὀρνέων, καὶ διὰ συμβόλων, καὶ διὰ Σπλάγχχνων, καὶ δι' ἄλλων τινῶν μαθημάτων καὶ διδαγμάτων. Æl. Var. Hist. lib. ii. chap. xxxi.

also another way of foretelling plenty, and want; if the sacred number of the Druids was found to increase, a plentyful year was to be expected; if to decrease, want was to follow¹. From any remarkable incident, any publick affliction, misfortune, or (what the superstitious now a-day are apt to call) a judgment from heaven, they would infer the anger of the Gods; and then considering the significancy of names, the relation of persons and places, and comparing them with the nature of the accident, the Druids would divine what was to ensue*. Thus the Roman Capitol being burnt down, in the civil wars between Otho, and Vitellius, the Druids presum'd to foretell that the ruin of the Roman Empire was at hand; that the city of Rome had been taken formerly by the Gauls, but the Capitol, the Temple of Jupiter, remain'd inviolate; but that this remarkable evidence of the indignation of the Gods could portend no less than the utter subversion of the Roman State, and translation of the imperial Power, to the transalpine Gauls.

The Germans are recorded to have divin'd by Lots, and the Druids fond of Magick, and abandon'd to this foolish study of Divination, as well as originally of the same Celtick Religion with the Germans, may with great probability be inferr'd to have had the same custom. Tacitus's description of this method of Divining is this². They cut a rod, or twig, (taken from a fruit-bearing tree) into little short sticks, or tallies, and having distinguish'd them one from the other by certain marks, lay them, without any Order, as they chance to fall, on a white garment³. Then comes the Priest of the State, if the consultation be at the request of the publick, (but if it be a matter of private curiosity, the master of the family may serve well enough), and having pray'd to the Gods, looking up to heaven, he takes up each billet, or stick, three times, and draws his interpretation from the marks before imprinted on them: if these marks intimate a prohibition to proceed, there is no farther enquiry made that day, concerning that particular affair; but if they have full authority to go on, they then proceed to the Auspicia, or Divining from Birds.

There is another custom of the Germans, which may with equal justice be inferr'd, to have been practis'd by the Druids. Certain white horses were carefully fed in their sacred Groves, and never to be profan'd by common labour; these were harness'd to a consecrated chariot, and their Priest attending by their side, together with the King, or chief Magistrate of the State, accompany'd their procession, and observ'd their neighing, and every sound they utter'd, which foot

¹ Strab. lib. iv.

* Partim auguriis partim conjectura. Cicero de Divin. lib. i. chap. xli.

² Tacit. de M. G. chap. x.

³ The Druids were very fond of white Garments, (as see before on the Mistletoe, Selago, and

their Habit during the time they officiated): This is the more likely to have been a Druid manner of Divining; and it may be the more probable, because in the Cornish, *Pren* signifies a Stick, and also a Lot.

they put foremost, and other equally important circumstances. Not only the common people, but the Nobles, and the Priests plac'd great dependance on this way of Divining.

From the several waves and eddies, which the sea, or river water exhibited, when put into agitation, after a ritual manner, they pretended to foretell with great certainty the event of battles; a way of Divining, recorded by Plutarch, in his life of Cesar, and still usual among the vulgar in Cornwall, who go to some noted Well, on particular times, and there observe the bubbles that rise, and the aptness of the water to be troubled, or to remain pure, on their throwing in Pins or Pebbles, and thence conjecture what shall, or shall not befall them. The Druids also (as we have great reason to think) pretended to predict future events, not only from holy wells, and running streams, but from the rain, and snow-water, which when settled, and afterwards stirr'd, either by Oak-leaf or branch, or magic wand, might exhibit appearances of great information to the quick-sighted Druid, or seem so to do to the credulous Enquirer, when the Priest was at full liberty to represent the appearances as he thought most for his purpose. The rock-basons of which we shall discourse in the next book, will make it evident that the Druids us'd this sort of Hydromancy.

The Druids divin'd also, from the fall and convulsion of the limbs, and from the flow of the blood, immediately after the miserable victim had receiv'd the fatal stroke.

A remarkable way of Divining is related of Boadicea Queen of the Britans, and therefore, doubtless, us'd by the Druids, who then presided in all such matters. When she had harangued her soldiers, in order to spirit them up against the Romans, she open'd her bosom, and let go a hare which she had there conceal'd, that the Augurs might thence proceed to Divine, concerning the issue of the intended enterprize. The frightened animal made such turnings and windings in her course, as according to the rules of judging establish'd in those times, prognosticated happy success: the joyful multitude made loud huzza's, Boadicea seiz'd the opportunity, approv'd their ardour, led them straight to their enemies, and won the victory.

Another method of Divining us'd by the Germans, was single Duel, which may with great probability also be attributed to the Druids, as not only having been very ancient in this Island, but as it continued in Britan many ages after Druidism was extinct, and Christianity planted in the room of it. Curious to know the issue of any impor-

^o Ἐπὶ δὲ πολλοὺς αὐτοὺς (viz. Γερμανοὺς) ἡμῶν τα μαν-
τευματα των ιερων γυναικων, αι ποταμων διναι προσβλεψουσαι
και ρευματων ελίσσεις και ψοφοις τεκμαιρομεναι προσθεσις.
Hoffman in verb. pag. 111.

^p See Chap. XVIII. and XX. Diod. Sic. lib. v.
Strabo lib. iv.

^q Dion in Nerone. Rel. de Gaul. vol. ii. p. 13.

tant war, a single Combat was appointed, and proclaim'd, betwixt one of their Captives, and a chosen Champion of their own people, each accoutred in his own country arms, and as the victory here fell out, so they judg'd of the approaching issue of the war'.

Besides the secret virtues attributed by the Druids to their Mistletoe, Selago, and Samolus, which were look'd upon when ritually gather'd and preserv'd, as so many powerful charms, to keep off sickness and misfortunes; their opinion concerning the *Anguinum* was altogether extravagant. The *Anguinum*, or Serpent's Egg, was a congeries of small Snakes roll'd together, and incrusted with a shell, form'd by the Saliva, and viscous gum, froth, or sweat of the Mother Serpent. The Druids say, that this Egg is toss'd into the air by the hissings of it's Dam, and that before it falls again to the earth it should be receiv'd in the Sagus*, least it be defil'd. "The person who was to carry off the Egg, must make the best of his way on horse-back, for the Serpent, pursues this Ravisher of it's young ones, even to the brink of the next river: they also pretend, that this Egg is to be taken off from it's dam, only at one particular time of the Moon. The tryal whether this Egg were good in it's kind, and of sufficient efficacy, was made, by seeing whether it would swim against the stream, even tho' it were set in gold'." Such absurdities did they propagate, in order to set a price and value upon trifles, and no doubt make the credulous multitude purchase them from their own Order only, as by them only regularly and ritually procur'd, and of full virtue at no other time, or from the hands of any other person than a Druid. "I have seen, says Pliny†, that Egg; 'tis about the bigness of a moderate Apple, it's shell a cartilaginous incrustation, full of little cavities, such as are on the legs of the Polypus; 'tis the *Insigne*, or badge of distinction, which all the Druids wear. For getting the better of their adversaries in any kind of dispute, and introducing them to the friendship of great men, they think nothing equal to the *Anguinum*; and of my own knowledge, I can say, that Claudius Cesar order'd a Roman Knight, of the Venturian Family, to be put to death, for no other reason, but that, when he had a tryal at law before a Judge, he brought into the court in his bosom the *Anguinum*." This *Anguinum*, is in British, call'd Glain-neidr, i. e. the Serpent of Glass; and some remains of that superstitious reverence, formerly paid it by the Britans, is still to be discover'd in Cornwall. Mr. Edward Lhwyd‡ says, "that he had no opportunity of observing any remains of Druidism among the

* Tacitus. *ibid*.

† A sacred white Vestment in which the Mistletoe, Selago, and Samolus, were solemnly and ritually receiv'd from the Priest that gather'd it.

‡ Pliny lib. xxix. chap. iii.

§ Lib. xxix. chap. iii.

¶ In his Letter March 10, 1701. to Rowland pag. 342.

“ Armorican Britans ; but the Cornish retain variety of Charms, and
 “ have still, towards the Land’s-end, the Amulets of *Maen Magal* and
 “ *Glain-neider*, which latter they call a *Melprev*,” (or *Milprev*, i. e.
 a thousand worms), “ and have a Charm for the Snake to make it,
 “ when they have found one asleep, and stuck a hazel wand in the
 “ center of her *Spiræ*.”

“ In most parts of Wales, and throughout all Scotland, and in
 “ Cornwall, we find it a common opinion of the vulgar, that about
 “ Midsummer-Eve (tho’ in the time they do not all agree) it is usual
 “ for Snakes to meet in companies, and that by joyning heads toge-
 “ ther, and hissing, a kind of bubble is form’d, which the rest, by
 “ continual hissing, blow on till it passes quite thro’ the body, and
 “ then it immediately hardens, and resembles a glass-ring, which
 “ whoever finds (as some old women and children are persuaded)
 “ shall prosper in all his undertakings. The Rings thus generated,
 “ are call’d *Gleineu Nadroeth* ; in English, Snake-stones. They are
 “ small glass Amulets, commonly about half as wide as our finger-
 “ Rings, but much thicker, of a green colour usually, tho’ sometimes
 “ blue, and wav’d with red and white.” Cambd. 815.

The opinion of the Cornish is somewhat differently given us by Mr.
 Carew, “ The Country people (in Cornwall) have a persuasion, that
 “ the Snakes here breathing upon a hazel wand, produce a stone-
 “ ring of blue colour, in which there appears the yellow figure of a
 “ Snake, and that beasts bit and envenom’d, being given some water
 “ to drink, wherein this stone has been infus’d, will perfectly reco-
 “ ver of the poison *.”

The Druids were also wont to consecrate some particular rocks and
 stones, and then persuade their Devotees, that great virtues were to
 be attributed to them. Of this kind was the Fatal Stone call’d so,
 as suppos’d to contain the fate of the Irish Royal Family. On this
 the supreme Kings of Ireland us’d to be inaugurated on the hill of
 Tarah, and the ancient Irish had a persuasion, that in what country
 soever this Stone remain’d, there one of their blood was to reign †.

The Rocking-stones, call’d in Cornwall, Logan-stones, are also
 thought by some ‡ to be engines of the same fraud, and the Druids
 might probably have recourse to them, and pretend that nothing, but
 the holy hands of a Druid, could move them, when they wanted to
 confirm their authority, and judicial decisions by any such specious
 miracle : Washing the blue Stone in order to procure a favourable

* Carew p. 22. who had one given him of this
 kind ; and the Giver avow’d to have seen a part
 of the Stick sticking in it ; but, penes Authorem
 sit fides, says he.

† “ This Stone was sent into Scotland, where
 “ it continued as the Coronation Seat of the Scot-

ish Kings, till in the Year 1300, Edward the
 “ First of England, brought it from Scone, plac-
 “ ing it under the Coronation Chair at Westmin-
 “ ster. The Irish pretend to have Memoirs con-
 “ cerning it for above 2000 Years.” Tol. p. 103.
 ‡ Toland ibid.

wind, applying it to the part affected to cure stiches and pains, and swearing solemnly upon it^a; as also the virtues of Molingus's stone-globe^b, seem remainders of these Druid superstitions.

Another Relick of these Druid fancies and incantations, is doubtless the custom of sleeping on stones, on a particular night, in order to be cur'd of lameness; drawing children thro' a round hole made in flat rocks, to cure the Rickets, with some other obsolete usages of the same stamp, which will occur in the explication of particular monuments.

By the prohibitions of Councils^c, we find the western Heathens, not only divin'd by augury, but descended to still more trifling, and absurd examinations^d. The brain of Animals was suppos'd also to predict what was to happen^e. In short, nothing is so groundless or extravagant, but that superstition can lay hold of it, and by her ill-gotten power graft it into the body of it's airy science; as if what the supreme Power had conceal'd industriously from the subtil Spirit of Man, he had wantonly dispers'd the criterions of, in the whole conduct of Birds, in Stones and Gems, and Lots and Waters, and in all the several parts of the Victim, the Horse, the Ox, and what not?

C H A P. XXII.

Of the great Resemblance betwixt the Druid and Persian Superstition, and the Cause of it enquir'd into.

AMONG all the Eastern Nations no superstition was so extensive, and famous, as that of the Persians; and it is very well worth our notice, that there was a remarkable conformity betwixt them and the Druids, as to Temples, Priests, Worship, and Doctrines.

By all the Monuments which we have left of the Druids, we can't find that they ever admitted of cover'd Temples for worshipping their Gods in; and we find that the ancient Persians held the same opinion^f, and perform'd all the offices of their Religion in the open air^g; and Cicero tells us, that "in the expedition of Xerxes into Greece, " all the Grecian Temples were burnt at the instigation of the Magi, " because the Grecians were so impious as to inclose those Gods " within walls, who ought to have all things round them open, and

^a Martin 167.

^b Ibid. 225.

^c Concil. Liptinens, &c.

^d "Du fiente et l'eternnement des chevaux ou des boeufs."

^e Fleury's Hist. Eccles. tom. ix. pag. 274.

^f Prideaux Conn. par. i. book i. Hyde de V. R. P^{um}. chap. viii. 29.

^g "Zoroastres was the first who introduc'd into

"the Persian Religion cover'd Temples, in the "Time of Darius Hyftaspis, Father of Xerxes, in "order the better to preserve the sacred Fire from "being extinguish'd, and that the sacred Offices "might proceed with less Interruption from the "Weather; but in these cover'd Temples introduc'd by Zoroastres, they had no Deities or "Images; and before him they had no cover'd "Temples at all." See Prid. vol. i. pag. 216.

“free, their Temple being the universal world^a.” This was perhaps one, and the principal reason of these Temples being demolish’d; but the Persians had another objection to the Grecian Temples, equally conformable to the Druid principles, which will be taken notice of in it’s proper place.

A great conformity there was betwixt the Druids, and the Persian Priests, call’d the Magi, which is the reason that Pliny calls the Druids the Magi of the Gauls and Britans. As the Druids were divided into three classes, viz. Druids, Bards, and Euvates, so were the Persians into Priests, Presuls, and Superintendants, that is, Arch-presuls, or high Priests¹. The Druids also had their Arch-druid, or sovereign of their Order, as the Persians had their Archimagus.

The Druid Priest was cloath’d in white, the holy vesture (call’d the Sagus) was white; the bull for sacrificing, white, their oracular horses white; and the Persians were altogether as fond of the white colour; the Persian *Magus* was cloath’d in white²; the horses of the *Magi* were white; the King’s robes³, and his horse-trappings of the same colour. The Druids wore Sandals, the Persians did the same^m. Zoroastres, chief *Magus* of the Persians, liv’d and taught in a Cave; in the same place did the Druids chuse principally to instruct their Disciplesⁿ.

Both the Druids and Persian *Magi* were of the noblest Order in the State, and the Kings were rank’d both with the Druids and the *Magi*: Divitiacus, a King of the Gauls, and also of part of Britain, was of the Druid Order; and the Kings of Persia were always rank’d in the Sacerdotal Tribe^o.

No Sacrifice of the Gauls or Britans, was to be perform’d without a Druid^p; and among the Persians it was reckon’d a high crime to approach the Altar, or touch the Victim, before the *Magus* had made the usual prayers, and gone through the preparatory attonements^q.

The Druids excluded from their Sacrifices, (as one of the most grievous punishments they could inflict) all those who were contumacious; the Persians had the same custom, and excommunicated the impenitent and abandon’d in like manner^r.

Not less surprizing is the conformity betwixt the Druid and the Persian Worship. Some think the Persians worshipp’d the Serpent; this creature being the symbol of their God Mithras, or the Sun; and we have as much reason to believe the same of the Druids; for it

^a Cic. de Leg. lib. ii. chap. ii.

¹ Sacerdotes, Præfules, Archipræfules. Hyde chap. xxviii. and xxx. pag. 380.

² “Veste alba induti super albis equis equitantes. Hyde 253.

³ “Rex albis vestibus indutus super albo stragulo sedebat.” Ibid. 254.

^m Hyde pag. 20, 356. “Pedibus gerunt Sandalos, nam nudis pedibus terram contingere ne-

“fas. Hyde pag. 370.

ⁿ Cæf. lib. vi.

^o Prid. vol. i. pag. 222.

^p Diod. Sic. v.—Cæfar lib. vi.

^q “Erat piaculum Aras adire, vel hostiam contrectare, antequam Magus conceptis precationibus litamenta diffunderet præcursoria.” Hyde 356.

^r Hyde pag. 406.

must be confess'd, that the veneration which they had for the *Anguinum*, or Snake-Egg; the portrait of the two Serpents found in the Bas-reliefs at the Temple of Montmorillon, (not to insist upon the supposition, that some of their Temples are founded on a serpentine plan) give us great reason to think, that the Druids paid a veneration to the Serpent, very little short of divine Worship.

The Persians held that their chief God Mithras, was born from a Rock, that he was marry'd to a Rock, and of that Rock begot a Son, call'd Diorphus; and the Druids imagin'd that some divine intelligences dwelt in Rocks; hence their oracular, or speaking Rocks; their Logan Stones, their Rock-Idols, Bas-reliefs, and Rock-Worship.

Whatever innovations the more modern Druids adopted from the Greeks and Romans; we must conclude, that the antient system of this Order, admitted of no Statue-Worship, it being one of the fundamental principles of the Celtick Religion; (and all these principles the Druids certainly held) that the Gods were not to be represented by any human figure; and we know, that tho' the sect of the Sabians would have introduc'd Image-worship into Persia; yet, that the Magians, (before, and after Zoroastres,) never admitted any Statues into their Temples, (which was indeed the most ancient and justifiable principle) and the Grecian Temples being so full of Statues, was one reason, likely, that the Magi insisted upon their utter destruction, when they attended Xerxes in his western expedition.

The Druids worshipp'd the whole expanse of heaven, and therefore had open Temples, and turn'd round the body during the performance of their Religious Offices, and took the circle for one of the Ensigns of their Order, as well as for the plan of their Temples; and Dr. Hyde informs us, that the Persians held, that the whole circuit of Heaven was their Jupiter.

It is plain from Chapter XVIII. that the Druids perform'd the several acts of their Religion on the tops of hills; the Persians also did the same, worshipping their God on the highest parts of mountains, according to the manner of the Ancients.

The Persians us'd Ritual Washings and Purifications, and with the purest water, being oblig'd to use all the Elements in their utmost purity; they wash'd their heads and their body, and then held themselves pure, and fit to approach the Altar, and the sacred Fire in their Temples; they had also a particular prayer in their Formulary to

* See Montfauc. tom. i. pag. 368.

† Lucan. lib. iii.—“ Simulachraque mæsta Deorum—Arte carent, cæcisque extant immania truncis.”

“ See Chap. XVI. lib. ii.

“ Chap. XIX. book ii.

* Altar in Tiberius's time, at the end of this Book.

† See of the Circles lib. iii. chap. vii.

“ Totum cæli gyrum, Jovem existimantes.”

Hyde chap. vi. pag. 137. Τοις κυκλον παντα τα θραναι δια καλεισθεις. Herod. in clio.

“ In summis montium jugis, antiquissimo more, Deum colebant.” Hyde pag. 17.

“ Aqua munda vos Lavate, et Deo gratias agite.” Hyde pag. 236.

“ Elementa enim omnia tenentur servare Pura.” Ib. 406.

“ Ib. pag. 357.

be said in the morning, at the washing of their hands'. In like manner, the Druids had also their pure Holy-water, and by the multitude of rock-basins', must have had many Rites of Washings and Purifications.

The Persians were remarkable for Magick and Witchcraft*, and the British Druids went such lengths in that diabolical art, (as has been already observ'd) that Pliny says, they seem'd to him to have exceeded the very Persians themselves, and the latter to have been only scholars of the former.

The Druids sacrific'd human Victims, and so did the Persians^e. The Persians had their Holy Fires, before which they always worshipp'd; the Druids also had their holy Fires^b, to which the people were oblig'd to come and carry off some portion (for which they doubtless, pay'd according to their abilities) to kindle the fire in their own houses; and, at present, the Persians have the same custom, for the day after their feast, which is kept on the 24th of April, they extinguish all their domestick fires, and to rekindle them, go to the Priest's house, and there light a candle, paying the Priest his fee of six shillings and three-pence, English moneyⁱ.

The Persians thought that this holy Fire was the cause of domestic plenty, and plac'd the sick before it, thinking it of great and healing virtue^k; and the Druids had probably the same opinion of it, for they us'd a holy Fire, as an antidote against the Plague, or the Murrain in Cattle^l.

The Druids had also their festival Fires, of which we have instances still remaining in Cornwall; so had the Persians at the Winter Solstice^m, and on the 9th of Marchⁿ.

The scrupulous, awful regard which the Druids pay'd to a few plants, (as the Mistletoe, Samolus, and Selago) which they accounted sacred, and the extravagant opinion they had of their virtues, may be reckon'd among the greatest absurdities of their system; yet, in this they have the Persians to keep them in countenance, for the Persians, and Massagetes, thought the Mistletoe something Divine as well as the Druids^o.

The Druids thought it unlawful to cut the Mistletoe, with any other than a golden hook; and the Persians were altogether as superstitious, they were to cut the sacred twigs of *Ghez* or *Haulm*, call'd *Bersam*, with one peculiar sort of knife only, which had an iron handle, was first carefully to be wash'd, then bless'd, by a few words mutter'd over it, in praise of God and Fire^p. The Druids thought their Mistletoe a general antidote against all poisons whatsoever; their

* Ib. pag. 371.

^f See Chapter of the Rock-basins, chap. xi. lib. iii.

* "Sine Dubio illic orta (viz. Ars Magica) in Perside a Zoroastre, ut inter Autores convenit." Plin. lib. xxx. chap. i.

^g Alex. ab Al^o. vol. ii. pag. 750.

^b See Chap. XX. pag. 130.

ⁱ Hyde ibid. 351. ^k Hyde 546.

^l Martin of the Isles pag. 113.

^m See Chap. xx. pag. 130.

ⁿ Hyde 255, 249.

^o Alex. ab Al^o. vol. ii. pag. 744.

^p Hyde 345.

Selago was preserv'd as a charm against all misfortunes; and the Persians on the 24th of December, or, (according to their more antient way of reckoning) April, eat flesh, boil'd with Garlick, and some other herbs, as a sure preservative against all the ill influences of Dæmons; they have also a notion, that whoever on this same day eats Annice, or, (as some think it should be read) Apples, and smells to a Narcissus-flower, shall for the whole ensuing year be easy in his mind, and healthy as to his body. Another fancy the Persians have of like kind, which is, that by smoaking, or burning the Iris or it's root, they are to be preserv'd from hunger and poverty all the year after^q.

In the XVIIth Chapter, book II. The Druids are shewn to have held the Transmigration of the Soul; and the Persians held the same doctrine, as the mysteries of Mithras sufficiently intimate^r.

The Druids were very much given to Divination^s, and no people more notoriously addicted that way than the Persians^t. The Druids divin'd from incidents, personal disappointments, and remarkable afflictions; and the Persians had the same way of Divining, for when Haman was disappointed in his designs against Mordecai, and instead of hanging him on the gallows which he had prepar'd, was constrain'd, contrary to all expectation, to attend upon him in procession, as an inferiour, after cloathing and crowning him as King of Persia; his *Magi* presently concluded, that this extraordinary incident, so much the reverse of Haman's scheme, portended no less than that Haman, instead of prevailing against Mordecai was but hastening on his own fall^u.

It is intimated, that the Druids had their white oracular horses, by observing the neighing of which, and some other circumstances in their going, feeding, and the like, they prognosticated what was to come. Cyrus, King of Persia, had also his white and sacred horses^v; and not long after him the neighing of horses was pitch'd upon for determining, who should have the vacant imperial throne, and it was accordingly given to Darius Hytaspis, because his horse neighed first.

One of the virtues of the fatal stone^w, was to distinguish the rightful owner of the throne from an Ufurper; and the Persians too had their fatal Stone; the Artizoe with them was to point out the most deserving candidate for the crown of Persia^x.

In these, as well as other particulars, common to these two nations with the other Gentiles, (which I here industriously omit) did the

^q Hyde *ibid.* pag. 254.

^r *Decretum enim apud primos habetur de Animarum in diversa corpora Transmigratione, id quod etiam in Mithræ mysteriis videtur significari. ibid.*

^s See foregoing Chapter of Divination.

^t Pliny lib. xxx. chap. i.

^u Esther vi. 13.

^v Xenophen *Cyroped.*

^w See Chap. V. book III.

^x See lib. iii. chap. v.

Druids resemble the antient Persians; but whence this surprizing conformity in Temples, Priests, Worship, Doctrines, and Divination, betwixt two such distant nations did proceed, 'tis very difficult to say: there never appears to have been the least migration, or immediate intercourse betwixt them, after the one people was settled in Persia, and the other in Gaul and Britain; and whether the Celts (much less the Gauls and Britans) can ever be prov'd to have been one and the same people with the Persians, since the general dispersion, (which is much too early to deduce such a minute conformity from) is much to be question'd.

This strict agreement betwixt the Persians, and the western nations of Europe was too obvious to escape the notice of the judicious and learned Pelloutier in his history of the Celts; therefore he takes it for granted, that the Celts and Persians were one and the same people², and seems to ground his opinion upon the little difference there is betwixt the Language, Customs, and Religion of the two nations¹: but this Union, I am afraid, must have been so early, (for we have no tracks of it in history) that it can only account for an agreement in the essentials of Religion, which in the first ages of the world were few, simple, and unadorn'd, and spread into all parts, and there continued in great measure the same as at first. Such were the essentials of both the true and false Religion in the beginning of the world after the Flood, and the principles of the true Religion continued still to be few, and always the same; but false Religion grows, increases, contracts a multiplicity of Doctrines, adopts new Deities and Rites, according to the invention of it's own country, or to the infectious commerce which it carries on with other countries.

I am sensible that Dion. Halicarn. VII. 474. denies, that either the Egyptians, Africans, Celts, Indians, or indeed any other of the Barbarians, in the course of so many ages down to his time, ever deserted their country Rites of Worship, or changed any thing so much as in the ceremonies of their Religion, unless compell'd thereto by their Conquerours; but, whoever considers the infectious nature of Superstition, and under what restraints and strict prohibitions (tho' all ineffectual) God thought fit to lay his own chosen people when they were going into Chanaan, cannot but differ from this learned Historian in this point: we may indeed allow, that the less intercourse these nations had with the other parts of the world, the more tenacious they were of their old ways of worship; the less learning and commerce, the more simple their Rites, and more the same (as before) they continued; but that such large portions of mankind, who

¹ "A legarde de Perfes, Je ne doute point du tout qu'ils ne fussent le meme peuple que les Celtes." Ni la langue des Perfes, ni leurs cou-

tumes ni leur Religion ne differoient pas anciennement de celle des Celtes. ib. pag. 19.

² Vol. i. pag. 18.

had such a multitude of Gods and ceremonies, could have 'em all from the very beginning of their nation, and retain 'em all without adding to, or retrenching any thing from what they had at first, is inconceivable, contrary to the temper of mankind, (which is always variable) and repugnant to the very nature and design of Idolatry and Gentilism, which, offering us every now and then new Gods, tempts us at the same time with new ensnaring Rites of worshipping them, and so runs us deeper into the abyfs of vice and error. Whence had the Gentiles the Rite of Circumcision, did they not borrow it from the true believers? did not the Egyptians borrow this Rite from the Jews, as the Jews contracted from their intercourse with them a propensity to make to themselves a golden Calf? Can it be deny'd, that Zoroastres copy'd a great deal from the Mosaick Institutions? Dr. Prideaux, (part I. book IV.) hath plac'd this beyond all doubt. Let these two instances (to which many more might be added) suffice to shew, how bold, and untenable the assertion of Dion. Halicarn. is, and that Religion among the Heathens has always been in a fluctuating condition, sometimes loosing one part, but generally increasng, and altering in more.

The great question is, whether the Persians and Celts could be one nation, late enough in time to have had such a variety of Customs, Rites, and Doctrines of the same cast and turn among them, when one People; so as that when they separated and settled, some in Persia, and the others in Europe, they carryed these Rites, Customs, and Doctrines with them into their several departments, whence a constant visible conformity ensued. This is a difficulty not easily solv'd. I shall therefore examine this matter a little more narrowly, and by distinguishing between the several parts of Gentilism, endeavour to shew whence they did severally proceed.

Some Principles and Rites they had in common with the true believers, Principles which began with mankind, and still continued with them, tho' obscur'd, and almost defac'd by fable. Others sprung from the seeds of the first Idolatry, and were the same in all the Gentile world; but a third sort of Religious Customs and Opinions, were the peculiar growth of particular climates, inventions of later ages, or the product of imitation. Their having open Temples, for instance, worshipping in high places, not worshipping Statues, holding the immortality of the Soul, and the necessity of Sacrifices; these are what

^b Herodotus thinks the Jews had this Rite from the Egyptians; but the Scripture Original of this Rite will prevail with all impartial Readers.

^c See Prid. Connex. pag. 216, and 219. first Edit.

^d The Persian Religion was first Magian entirely, then came in Sabianism with all the Additions of Image-worship, and at one time, had got a greater multitude of followers than the Ma-

gians; then came Zoroastres, and his Reformation of Magianism, and set aside the Sabians; and lastly, Mahometanism jostled them out both. The Phenicians anciently worshipp'd only the Sun and Moon, under the Names of Baal, or Belus, and Astarte, "prorrepente autem Idololatria Hercules Phœnix, alique Deorum numerum auxerunt." Wife, Bodlei. Med. pag. 218.

they may well be suppos'd to have had in common with the rest of mankind, when united in one nation, and as yet uncorrupted; other Rites and Superstitions they had in common with all other Heathens, deriv'd from the fundamental errors of Idolatry, which proceeding from one author, and one general design, was originally tainted so strongly, as to some particulars, that it never lost the venom. Of this kind was Polytheism, human Sacrifices, Witchcraft, Necromancy, prostitution and debauch after Sacrifice, these, being corruptions at the fountain head, spread wherever the waters flow'd, and as they are common to all Idolaters, need no migration, nor union of nations to account for their being alike in all countries. But the remaining part of this likeness remains still to be accounted for. The Transmigration of the Soul was a fancy added to the old Doctrine of the immortality, of Eastern growth, where it still continues, the Bannians and Chinese making it at this time a fundamental principle of their persuasion, receiv'd, as they say, from the ancient Brachmans. Magick, with all it's horrid erudition, astrology, commerce with Demons, examining the entrails of human victims, and such a multitude of ceremonies wherewith the Britans, to the astonishment of all beholders, exercised the arts of Divination, could never have existed early enough to have been us'd by the Celts and Persians, when one people; the same may be said of worshipping the Serpent, and always before Fire, which were both borrow'd by the Persians from the Jewish History, after the migration of the Jews from Egypt. The Druids were a Sect which had it's rise among the Britans, after the Celts were broke into Germans, Gauls, and Britans, &c. since which time it is impossible that the Persians and Celts should have been one people without our knowing it; and the great resemblance betwixt the Druids and the Magi, as to their eminent Power and Dignity in their own nations, their eminent skill in Magick, the colour of their habit, the same degrees in the Priesthood, their like-ways of Divining; all these, as much too modern for the time when the two nations of Celts and Persians were united in one community, must be fetch'd from another chanel.

It has been hinted before, that the Druids were probably oblig'd to Pythagoras for the Doctrine of the Transmigration, and some other particulars; and as that great Philosopher had been a Disciple, either of Zoroastres, or some of that Persian's immediate successors; there can be no doubt but he was learned in all the Magian Religion, which Zoroastres presided over, and establish'd in Persia: it was with this Magian Religion that the Druids maintain'd so great an uniformity, and as Pythagoras is justly thought to have convers'd with the Druids, after he had return'd full fraught with, and eager to impart his ori-

* See lib. ii. chap. i.

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ental Learning, 'tis not improbable, but the Druids might have drawn by his hands out of the Persian fountains.

It may be observ'd in the next place, that the Phenicians were very conversant with the Persians for the sake of the Eastern Trade, of which Tyre and Sidon were the principal Marts for many years, and nothing is more likely than that the Phenicians, and after them the Greeks finding the Druids devoted beyond all others to superstition*, should make their court to that powerful Order, by bringing them continual notices of the oriental Superstitions, in order to promote and engross the lucrative trade, which they carried on in Britain for so many ages. What makes this the more likely, is, the general character of the Druids, who were glad to catch at every thing they could lay hold of to enrich their superstition. It may not be amiss here to observe, that the same chanel which imported the Persian, might also introduce some of the Jewish and Egyptian Rites: the Phenicians traded much with Egypt, and had Judæa at their own doors, and from the Phenicians the Druids might learn some few Egyptian and Jewish Rites, and interweave them among their own; this is much more probable, than that the Druids should have had their whole Religion from Egypt, as some think, or from the Jews, as others with as little reason contend.

C H A P. XXIII.

Of the Druids Declension and Expiration.

A Great deal may be said in favour of the strictness of the Druid Discipline, and the extensiveness of their learning; and the veneration paid to their Morality and Justice in civil matters must be acknowledg'd their due; but it must be surprising to all the world, that a system of so much barbarity in the chief part of worship, (I mean their Sacrifices) such fancyful Rites, in some particulars, and such groundless speculations, relating to others; a sect which contributed so little to the exigencies of the community, and yet appropriated to it's self the most invidious superiority over it's fellow subjects, should preserve itself from the most remote antiquity down thro' so many ages. The great reason was, that firm and absolute power in all causes civil, military, and religious, which they had the artifice to procure for, and appropriate to their own Order: this preserv'd the Druids as long as the Gauls and Britans preserv'd their independence; but as soon as these nations were forc'd to stoop to foreign Masters, and became no more than so many Provinces of the Roman Empire, all the authority of the Druids was subject to the controul of a higher jurisdiction, and the Romans were so far from shewing them the respect

* "Natio est omnis Gallorum admodum dedita Religionibus." Cæf. lib. vi. pag. 16.

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and veneration which they had held among their own people for so many generations, that they utterly detested their most solemn Rites as shocking to human nature. This was the first blow to Druidism, and particular laws were soon after made against their human Sacrifices. Augustus forbid the Roman citizens from practising any part of the Religion of the Druids; but Tiberius Cæsar carried this matter farther, and strictly forbid the celebration of the Druid Rites in the city of Rome, and the adjoining Provinces, if he did not utterly abolish the whole Druid Order in the Gaulish Nation, as Pliny seems to intimate^f.

There was an Altar found in the Cathedral of Paris, in the year 1711, which was dedicated to Jupiter, in the time of Tiberius, and very probably on account of that Emperor's proceeding to abolish Druidism. The Inscription takes up one front of the Altar (A) Pl. VI. p. 151. the other three fronts have still remaining in them plain signs of the Druids giving way to the imperial Edict. Whether in that part of front the second (B), which is defac'd, (for the two armed youths (a, b) here take up but half the bas relief) there might not have been some symbol of the Emperor's Proscription, (as a whip, or lash) is what can't now be determin'd, but from the contents of the other bas relieves, is very likely. The figures are hastening forwards; if they are Soldiers putting in execution Tiberius's law, what the second (b) holds in his hand may be a drawn sword, a pike, or *flagellum*. In the third front (C) there are two persons bearded and old, and one in the middle not bearded. The right hand old man (a) has the *Virga-divinatoria*, perhaps, in his hand, the second and middle figure (b) seems to be young and beardless, perhaps she is a Druidess, and the torch in her right hand, a symbol of their holy fires. The third (c) is old, bearded, and in his right hand carries the Magick circle (d) of which figure the Druids were extremely fond: they have all three in their left hand an octangular kind of plate^g (e), but by no means like the shields of the front before this, as Mr. Martin thinks^h; neither are these figures helmeted, but have loose caps, or turbants on their heads. By their tunick, cap, and circle, I take it for granted, that they are Druids; what they carry in their left hand therefore, cannot be shields, the Druids being priviledg'd against carrying arms; besides that the left hand is not on the inside as in carrying shields it ought always to be; these things therefore are not born as arms of defence, but may rather be some musical instrument of the Bards, or perhaps some tablet on which they were us'd to cast their *Sortes*, or lots of Divination: the figures are all upon the march, and seem to represent the Exit of the

^g Suetonius in Claudio.

^f "Tiberii Cæsaris principatus sustulit Druidas eorum." viz. Gallorum. lib. xxx. chap. i.

^h Montfaucon tom. ii. pag. 423. is mistaken in calling them Hexagonal. See the Icon.

^g Rel. de Gaul. vol. ii. pag. 60.

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Druid Rites, Holy Fires, and Magical Incantations. The fourth front of this Altar (D) as Martin justly observes, (pag. 64.) shews us the departing Druids, and, I doubt not, had different Symbols to express the other Druid Superstitions; but this front of the stone is unhappily defac'd, and one head only has the appearance of a Diadem. Mont-faucon¹ thinks, "that these Bas-relieves do represent the consecration of this Altar, that 'tis hard to guess for what reason the Circle is here inserted; but concludes, that it must have born it's share in the ceremony of this Procession." In what ceremony then more likely, than in one relating to the Gaulish Superstition?

Notwithstanding what Tiberius did, it was thought necessary to proceed against the Druids with more severity in the reign of Claudius Cesar, and therefore Suetonius attributes the honour of suppressing the Gaulish Druids to Claudius², and his zeal against them is apparent enough from his putting to death a Roman of the Equestrian Order, for carrying the *Anguinum*, (that Druid charm,) in his bosom³. But notwithstanding these imperial Edicts it is not to be imagin'd that the whole Druid Order and Discipline in Gaul immediately and absolutely ceas'd; their cruel Sacrifices of human Victims were doubtless expressly forbidden, as well as the more fraudulent parts of their Magick and Incantations, under the most severe penalties; however, it is by no means to be question'd, but that they retain'd and publickly exercis'd, their other more innocent Rites of worship, (and in private it is very much to be suspected, that they continued also their ancient bloody customs⁴) even till Christianity itself appear'd, and corrected the heart, their hands only having been restrain'd by the laws of the Empire. And indeed, after Christianity, (which is most to be wonder'd at) their fondness for human Victims continued, tho' perhaps in few places; for Procopius, who liv'd about the middle of the 6th century, says⁵, "*Francos etsi Christum jam colerent, humanis tamen ad suum ævum hostiis usos.*" Some other of their Rites seem also to have reach'd down far below the date of their conversion to Christianity.

Tho' Druidism in Gaul was strictly prohibited as early as Tiberius and Claudius; yet in Britain it was practis'd a long while after with impunity, and all it's most dreadful Rites, so religiously, and with that diligence, pomp, and exactness persisted in, as made Pliny say, that the Britans outdid the very Persians.

The Druids continued authoriz'd in Britain, as Arch-bishop Usher⁶, and Leland⁷ think, with all their Rites in as full force, (as the Ro-

¹ Tom. ii. pag. 423.

² "Druidarum Religionem apud Gallos diræ immanitatis & tantum civibus sub Augusto interdiciam penitus abolevit viz. Claudius." Sueton. in Claud. chap. xxv.

³ See Chapter XXI. pag. 136.

⁴ Gronovius in Tac. Ann. Var. pag. 592.

⁵ Lib. ii. de Bello Gothico Lipsii not. in Tac. de M. G. chap. ix.

⁶ Prim. pages 57, 58, 59.

⁷ De Scr. Brit. pag. 4.

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man powers here would permit, till the reign of King Lucius (A. D. 177) when Christianity being embrac'd by the King and Princes of the Island, Bishops were ordain'd, and supported by the Civil Power, in preaching to, and converting the people. This change took away from the Druids the establishment, and countenance of the Civil Government; but notwithstanding this, (as Superstition takes deep root, and in more places than can presently be attended, administered unto, and effectually cur'd by the most diligent Pastors) it doubtless requir'd time to introduce a thorough change in the people: however, from the time of the Gospel's taking place, Druidism certainly began to dwindle, as having lost that Power which was the principal support of their whole system¹; Druidism continued in Mona, till Crathlintus, King of Scotland², expell'd the Druids, and settled a Bishop there.*

But the last place we read of them in the British dominions, is Ireland, where they continued in full possession of all their ancient power till the year 432 after Christ, when St. Patrick undertook the conversion of that Island. The Druids, or Irish Magi, are said to have foretold the coming of St. Patrick, and that it was to happen in the year abovemention'd; they are also said to have disputed with him in presence of Leogarius, King of Ireland, this same year³; and from the great progress which St. Patrick, and his Disciples made in converting the Druids, and the people of that Island to Christianity, he has ever since been accounted the Apostle and Tutelary Saint of the Irish Nation⁴. After the Druids were entirely abolish'd, and no Priest of that Order suffer'd to officiate, many of the Druid superstitious Customs, of the less enormous kind, remain'd, and may be manifestly trac'd, even to this day, in Ireland, in the Scottish Isles, and in Cornwall.

A Priesthood of such antiquity and eminence, could not but leave many Monuments behind them.

As Priests, dedicated to the sacred Offices of their Religion, the Druids must have had in all their places of worship, Idols, Temples, Groves, Altars, Lavacrum, (or holy Baths): as Men, they must have had houses, and doubtless, habitations of the better sort; as they were absolute Judges in every case of importance, they had their Forums, or appropriated courts of judicature; as the first class of the Nobility, they were certainly buried (especially the chief Flamens) with some distinction, and consequently must have had sepulchres, the most re-

¹ It is recorded of Elvanus, immediate Successor to Theanus (the first Arch-bishop of London, appointed by King Lucius, that he converted many Druids to the Christian Faith. Usher Prim. pag. 67. Ibid.

² This Mona was at that Time under the Dominion of the King of Scotland, and therefore, as Usher observes, (ibid. ut supra) more likely to be the Isle of Man, than that of Anglesea: To which

I can't but add, that Cesar calls the Isle of Man, Mona, and says it was in the Middle of the Sea, betwixt Britain and Ireland. The British Historians, however, endeavour to appropriate this Name to the Isle of Anglesea.

³ Apud Probum, & Joscelinum, ch. liii. Usher ibid. 852. Ind. Chron. ibid. 430.

⁴ Flaherty and Matt. Kennedy pag. 19. Rowland pag. 107.

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markable which the times they liv'd in, afforded: now, as all these things were intended for the use of posterity, as well as of the age that erected them, 'tis no wonder that many of them should survive the fate of their Superstition. But as the country became more cultivated, people and trade increas'd, towns built, and cities, churches, monasteries, and palaces erected, many of these antient monuments were, doubtless, apply'd to the uses of building, for which reason very few or none of them are to be found near great cities and towns. However, in more retir'd situations, particularly on rocky hills, and mountains of difficult access, as well as on desert plains, there are some of every sort abovemention'd, still remaining.

Of their Groves it cannot be expected that many should remain: tillage and cultivation having made more than bare amends for their shade and beauty; but Tradition unquestionably assures us, that there were formerly many woods and groves, where now there is not a tree to be seen; and tho' we find the Druid monuments at this time naked and uncover'd; yet there is great reason to believe, that antiently, they all stood under their proper coverture of sacred trees.

Their Caves were all as rude as nature form'd them, or so little alter'd from nature, that nothing of art might appear, the Druids imagining (as it appears from most of their monuments) that it was beneath the antiquity of their Order, as well as the majesty of the Gods, to make use of the modern delicacies of art, or carving. Their Houses also (or at least those which Tradition call so) many of which are still to be seen in the Scotch Isles, (call'd *Tig-the-nan-Druidh*) have little art, being capable only of holding one person, (as fitter for contemplation) without lime or mortar, and of as few and unwrought Stones as possible. But it must be observ'd, that these little houses were their Sacella, (sacred Cells) to which the people were to have recourse for Divining, or deciding controversies, or for prayers; but not their family-seats, or usual habitations, which were necessarily to be of a different size and shape, and were surely as convenient and noble as were customary in that age.

There is no room to doubt, but as judicial Arbitrators of all disputes, Civil and Religious, the Druids had their Forum's, or proper places allotted them, such as might best answer the exigencies of their function, and of these some must remain.

Gorsedau's, we have many in Cornwall; whether they were some consecrated Rocks, elevated above the rest, or whether they were stone-heaps, serving to pronounce their judicial decrees from, as being the enclosures of their ancestor's ashes, which they would not by any means violate by unjust decisions. Of which soever kind the Gorsedau's were, there are a great number in the western parts of Cornwall.

OF THE DRUIDS DECLENSION AND EXPIRATION. 151

Stone-heaps with a rough Pillar erected in the middle of them, are, doubtless, Druid monuments, traces of such being found in the history of the most antient Eastern nations apply'd to like Superstition.

What kind of Sepulchres the Druids made use of may be perhaps disputed, but as they unquestionably burnt their dead, 'tis very reasonable to suppose, that their principal Priests, and great Men, had their ashes collected into an Urn, and sometimes had the Urn plac'd in a grave, stone-vault, (or *Kist-vaen**) near some place of worship, where they officiated; or near their dwelling; without any other note, or mark of dignity, inscriptions being a transgression against the general prohibition of committing any thing to writing. At other times, when leisure permitted, and the desires or dignity of the departed Druid, were properly consider'd; they erected Barrows over the Urn, there being no country of any especial note in history, in which this general kind of Sepulchre, (I mean the Barrow) is not to be found; and there is the more reason to think the Barrow-burial us'd by the Druids, because sometimes upon these Barrows, and sometimes at the bottom, and near them, the Druids burnt some of their holy and festival Fires"; all nations paying great honours to the tombs of their ancestors, and annually sacrificing, feasting, and appointing games at those very places, as doing honour to the dead, and giving pleasure, and entertainment at the same time to the living.

We have great plenty of these Barrows every where, and indeed by their plain and simple figure, they are to last as long as they continue free from the hands of violence.

All the remains of the Druids, besides what has been hinted at above, are few and inconsiderable. In some places they left their names to towns and houses, hills and brooks, which still continue; and all names that have Drudau, Dru, Druwydd, Drudion, Derwyddon, Derw, and Dâr, may be reckon'd of Druid original*.

* i. e. Stone Chest.

* Chap. XX.

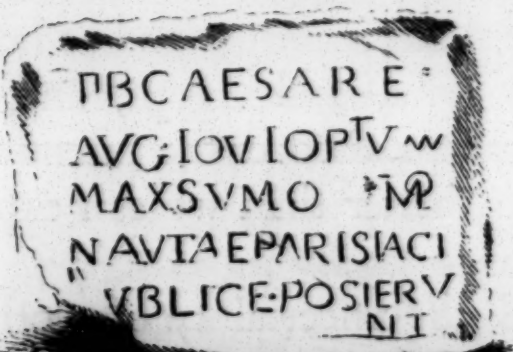
* Bod-Drudau viz. Druids House in Anglesea, Rowland 245.--Boddryddau in Disert Parish, Flintshire, Druids House.--Bod-druden (vulgo Bod-dru-gan in Cornwall) of the same Derivation. Bod-

drugy in Philak.-Rhied-Druith (vulg. Red-Druth) i. e. Nobilium Druidarum vadum, vel Statio. Drustent-ton-Druid--Stones Town. Goon-Derw (vulg. Conderow) the Druids Downs. Tin Derw vulg. Tinderow, in St. Anthony Meneague, Druids Hill.

END OF THE SECOND BOOK.

PLVI

A



B



C



D



p. 152.

See p. 147.



O F

RUDE STONE-MONUMENTS.

B O O K III.

C H A P. I.

Of Rude Stone-Monuments in general.

SOMETHINGS are remarkable and curious for their elegance, richness, shape, and magnificence, and some others for their simplicity, and remote Antiquity. If the Reader is of that turn, as to be delighted only with the former kind of Monuments, I can promise him but little pleasure in the ensuing Treatise; but if he has a just regard for the first ages and customs of mankind, and is willing to enquire into the original of those Monuments, which are dispers'd not only in those Islands of Britain, but in most other nations, and certainly preceded all the improvements of art, imagery, and fancy, he may not lose his labour wholly, nor miss of entertainment. He may here see the same Monuments in Asia, and at home at his own doors; the same in Palestine, Syria, and Egypt, and the Westermost parts of Britain; and may perhaps discover the intent and design of them, set forth in other histories, better than we can expect from the history of our own country.

The precariousness of human life, and the uncertainty of worldly affairs, taught people very soon after the Creation to endeavour by some memorials to perpetuate the remembrance of those persons and events, which had been of importance in their time.

Religion

Religion did also prompt them very early to mark out particular places for worship; and there is no room to doubt, but that these Monuments were at first of the most simple kind, rude, without Art, or Invention, the Authors of them regarding more the thing to be remembered, than the materials or fashion of the Memorial, and consulting their present exigencies, without any view of satisfying the curiosity of after ages, by affixing dates and names upon their works: they therefore chose such kind of Monuments as offer'd most readily, and required only the good-will, labour, and assistance of the multitude from whom they could expect no elegance, invention, or beauty. Of this most ancient sort of Monuments must those be reckon'd, which consist of Rude Unhewn Stones, as offering themselves in most, or all countries, on the highest hills, (such as the Ancients generally chose, for their eminency, to erect their memorials upon) and promising a longer duration, than Monuments of a more compounded nature.

These stones were erected in different number, and figure, and upon different occasions.

In Cornwall, they are sometimes found single, as Obelisks, sometimes two, three, or more, composing one Monument, sometimes dispos'd in a lineal, or straight direction, sometimes in a circle; often in heaps, or Barrows, and now and then, three or four large flags, or thin stones, capp'd with a much larger one, which go by the British name of Cromlêhs.

It appears from history, that some of these Monuments were of a truly Religious Institution, erected by particular persons, either as Monuments of their gratitude for some extraordinary blessing, or to be a symbol to posterity of some Religious Covenant with God, or with one another: others were sepulchral, and both these sorts of Monuments became afterwards, with the true believers, places of publick national Worship; but with the Heathens they became Idols, Altars, or Temples, subservient to the purposes of Idolatry; and with both true Believers and Gentiles, the places where these Rude Stones were erected, became the seats of Judicature, of Inauguration, and national Councils. Some of these Rude Stones were memorials of civil contracts, or military exploits. Others, were boundaries of lands and countries, and sometimes goals of *stadia*, or courses; others, according to the voice of Superstition, were of miraculous, healing, and sacred virtue. Let us pass on to treat of each sort particularly, following the Order in which they may be suppos'd to have had their beginning; and from these Monuments see what lights we can strike out in antient history; for as the Author of the Religion of the anti-

ent Gauls says, "Monuments are oftentimes more sure guides to truth,
" than Historians themselves'.

C H A P. II.

Of single Stones-Erect, or Rude Pillars.

THE most ancient Monument of this kind, which history affords us, (if Josephus is to be credited) is that which Seth erected: this Patriarch fearing (as the Jewish Historian says) the destruction of mankind, because of their abominable wickedness, but not foreseeing whether this desolation was to be executed by Fire or Water, set up two Pillars, the one of Stone, the other of Brick; that by their different constructions, one of them might be proof against that Element (which soever it were) that should accomplish the divine judgment². There is also a Stone mention'd, (1 Sam. vi. 18.) which bore the name of Abel, but whether a sepulchral Monument, or any memorial of Seth's elder brother, history is silent³. But let us pass on to what is more authentick.

SECT. I.
Single Stones
Religious.

Jacob erected several of these Monuments, and upon different occasions: the first we read of, is that which he erected at Luz, afterwards by him nam'd Bethel. It was a Religious Monument, which Jacob (at once full of holy dread, at the vision of God and his Angels, and inspir'd with the most grateful sense of the Divine Goodness, so plainly declar'd to him in this gracious Vision) thought he could not do less than mark the place withall, where he had been so favour'd by Heaven. ^b "And Jacob rose up early in the morning, and took the Stone which he had put for his pillows, and set it up for a Pillar, (Matzebah) and pour'd oil upon the top of it^c, and called the name of that place Beth-el." vow'd to worship the true God only, and that the place where he had set up this Stone should be the house of God. As Jacob was at this time young in years, and had never yet

^y "Les Monuments sont souvent des guides plus sûrs que les Historiens. De quelque exactitude qu'ils se soient piquez, non seulement il leur a échappé une infinité des choses importantes, mais même ils sont tombez dans erreurs grossières qui passeroient pour des veritez constantes sans le secours de Monuments." Monf. Martin Rel. de Gauls, vol. ii. pag. 332.

² Josephus (Jewish Antiqu.) says, that one, or both of these Pillars, were to be seen in his time. viz. in the Reign of Vespasian; but it is indeed very unlikely, that any such Pillars should have been erected. See Stillingfl. Ori. Sacr. lib. i. ch. ii.

³ It is very likely also, that what is in our Hebrew Text here, Abel, is a false Reading, and ought to be Aben, a Stone, as it is in our marginal Reference in the English Bible.

^b Gen. xxviii. 18.

^c From this antient Rite of pouring Oil on Stones, (not begun by Jacob, but receiv'd from his Predecessors) came among the Heathens the Customs, of consecrating Stones into Idols in this same Manner, and making frequent Libations of Oil upon the top of them; which Stones whenever they saw mark'd with these Instances of Devotion, they worshipp'd as the Case, and Shrine of some Divinity: Clem. Alex. Strom. vii. 1.—Apuleius—Arnob. lib. i. "Si quando conspexeram lubricatum lapidem, et ex Olivi unguine ordinatum, tanquam inesset Vis præsens adulabar." At Delphos there was a Stone on which they daily pour'd a certain Quantity of Oil. Pausan. Phocic. de Delphis. Many have a cavity on the top capable of a Pint, with a Grove, about an inch deep reaching to the Ground. Cambd.—Toland 101.

liv'd from his parents, it may be reasonably inferr'd, that in this ceremony of marking out, consecrating and new-naming this place, he instituted nothing new, (as being alone, and intent upon other things, viz. the length, danger, and issue of his journey) but follow'd the customs of his Ancestors, so that Antiquities of the kind we are now discoursing may be justly concluded older than the times of this Patriarch^a.

As Jacob erected this Religious Memorial at Beth-el, Joshua set up another of the same kind, and upon a Religious occasion. He had called all the tribes to Shechem, and after reciting the message to them, which he had in charge from God, he exhorted them to serve God only, and they covenanted so to do. "And Joshua took a great Stone, and set it up there under an Oak, that was by the sanctuary of the Lord; and Joshua said unto all the people, Behold this Stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us, it shall be therefore a witness unto you lest ye deny your God^b."

These are the first simple Memorials erected by true Believers, on a Religious Account. As for the Gentiles they set up Pillars of the same kind in every country, but with very different ends, from those of Jacob and Joshua; for, as, afterwards, when Arts were invented, and became apply'd to the purposes of Superstition in making images, adorning Altars, constructing Temples they worshipped Statues, and Images; so before Arts they worshipp'd those Rude Stones^c. Some think that God's appearing in a pillar of fire by night, and of a cloud by day, suggested to the Gentiles the contrivance of setting up Stone Pillars, and worshipping them, as the resemblance of that form in which the Deity had chosen to appear^d. But it is evident, that the Heathens had this custom of worshipping Stone Pillars, before the migration of Israel out of Egypt, for the children of Israel, before they came into Chanaan, are expressly prohibited from worshipping these Idols, common at that time in Chanaan, and therefore not borrow'd from any appearances in the Peregrination. That the Chanaanites worshipp'd them as Gods, we learn from the express prohibitions given to the Israelites. "Ye shall make you no Idols, nor graven Image, neither rear you up a standing Image, (סֶלֶנָה a Pillar^e) neither shall ye set up any Image of Stone in your land to bow down unto it^f." And what we read in sacred Writ we find confirm'd also by other histories.

SECT. II.
Single Stones
Idolatrous.

^a It is suppos'd by some, that from this important Incident in the History of Jacob, communicated by Tradition to the Gentile World, the Gentiles call'd their Stone-Deities *Baïlônia*. Seld. de Diis Syris. Phil. Bybli.

^b Joshua xxiv. 14, 26, 27.

^c "Antequam accuratè tenerentur Imaginum

"habitus, Veteres, columnas erigentes, eas colebant tanquam Statuas." Clem. Alex. Strom. lib. i. Rowland 224. "Nec pietas ulla est, velatum sæpe videri—Vertier ad Lapidem."—Lucret. lib. v.

^d Rowland 229.

^e Gen. xxviii. 18.

^f Lev. xxvi. 1.

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Semiramis is said to have erected an Oblisk 125 feet high, and five foot wide^k. All the world knows and still admires the workmanship of the Egyptian Obelisks; they were generally dedicated to the Sun, and worshipp'd^l. The Paphians worshipped their Venus, under the form, nearly, of a white Pyramid^m; and the Brachmans worshipp'd the great God, under the figure of a little column of Stoneⁿ. The Symbol of Jupiter Ammon, was a conick Stone^o in his Egyptian Temple; and in Africa Apollo's Image was a kind of Erect-stone, like a Pyramid^p. A square Stone was the Image of Mercury, as a pillar was that of Bacchus^q. The Jews also were carry'd away by this strong current of Idolatry, and they set up pillars in every high hill, and under every green tree^r; so that this Idolatry of worshipping Rude Stones-Erect, may be reckon'd to have infected much the greatest part of the world, especially those parts which had any communication with Syria, Egypt, or Greece, and may with equal reason be suppos'd to have occasion'd the erecting many of those large Stones which are to be found in Britain, where the antient Phenicians and Grecians had frequent resorts.

In Cornwall there is a great number of high Stones (probably some of the antient Idols) still standing^s in many places. Many have been carry'd off for building, as has been mention'd in the description of Karn-brê, and many still remain where they fell from their erect position. In a village call'd Mên-Perhen in Constantine Parish, there stood about five years since a large Pyramidal Stone, twenty foot above the ground, and four foot in the ground; it made above twenty Stone Posts for gates, when it was clove up by the Farmer, who gave me this account. In the fides of Sharpy-tor (mention'd chap. XX. lib. II.) and Wringcheese in the parish of St. Cleer, I observ'd many large Stones of a rude Columnar shape, now lying prostrate; but formerly, without doubt, Erect, consecrated to Superstition, and by their tallness serving, to make these Craggs (so rough by nature) still more forked and bristly.

After Christianity took place, many continued to worship these Stones, to pay their vows, and devote their offerings at the places where these Stones were erected, coming thither with lighted torches, and praying for safety and success; and this custom we can trace thro' the fifth and sixth centuries, and even into the seventh, as will appear from the prohibitions of several Councils.

In Ireland some of these Stones-erect have crosses cut on them,

^k Diod. Sic. lib. ii. chap. i.

^l On the Pedestal of the famous Obelisk, erected by Theodosius the Emperor, in the Hippodrom at Constantinople, the People are justly represented in Bas-relieve prostrate, and adoring these Obelisks. Spon. vol. i. pag. 139.

^m Max. Tyr. Serm. 38.

ⁿ Plott's Oxford (from De la Valle) pag. 352.

^o Qu. Curtius Var. pag. 185.

^p Pausan. lib. i.

^q Toland 101.

^r 2 Kings xvii. 10.

^s See Plate VIII. Figures I. II.

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Fig. VI p. 176.
Monumental Stones at Drift in Sancerre

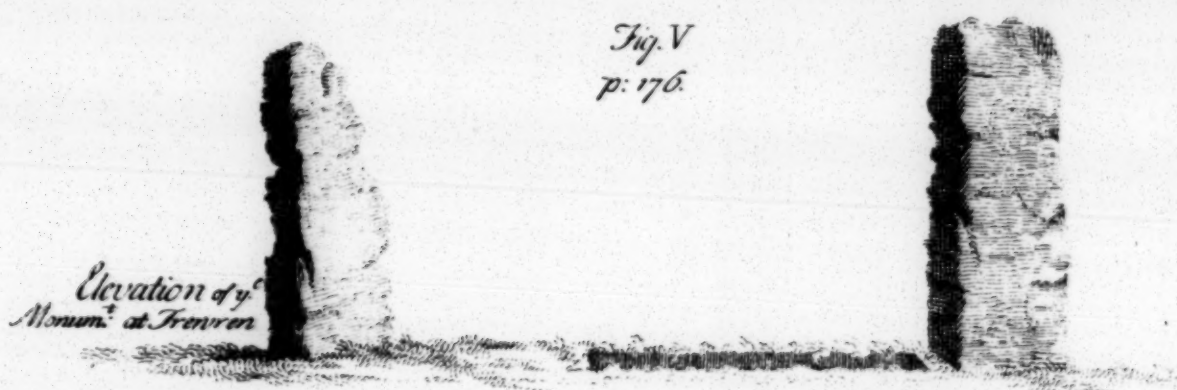


Fig. V
p. 176.
Elevation of y^e
Monum.^t at Frevren



Fig. IV
Plan
Sepulchral Monument at Frevren in Madderne

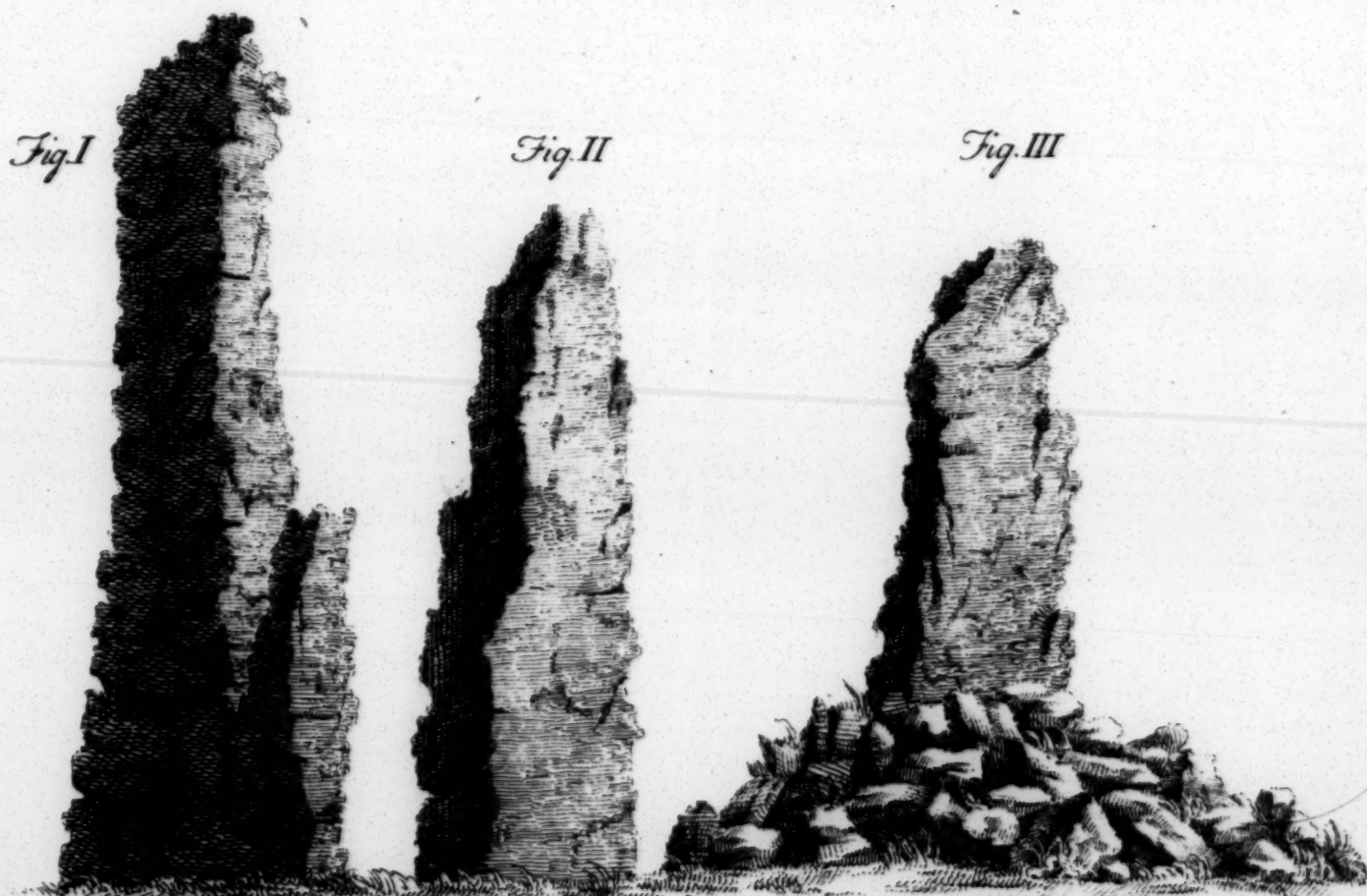
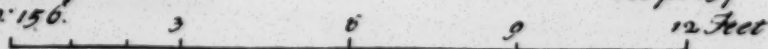


Fig. I
Two Stones erect at Belleit in S.^t
Beryan. about a furlong asunder
explained p. 156.

Fig. II
Fig. III
Long Stone in Baswens Croft Sancerre
see p. 157
12 Feet



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which are suppos'd to have been done by Christians, out of compliance with the Druid prejudices, that when Druidism fell before the Gospel, the common people, who were not easily to be got off from their superstitious Reverence for these Stones, might pay a kind of justifiable adoration to them when thus appropriated to the uses of Christian Memorials, by the sign of the Cross. There are still some remains of Adoration paid to such Stones in the Scottish Western Isles even by the Christians. They call them Bowing-stones, from the reverence shewn them, as it seems to me; for the *Even Maschith*, which the Jews were forbid to worship^r, signifies really a Bowing-stone^s, and was doubtless so called, because worshipp'd by the Chanaanites^v. In the Isle of Barray there is one Stone, about seven foot high, and when the inhabitants come near it, they take a religious turn round, according to the antient Druid custom^x.

The abovemention'd Patriarch, Jacob, seems to have been desirous above any of his Ancestors, of leaving some traces of his adventures to posterity, by something more than bare Tradition; accordingly, when Laban had overtaken him in his return to his native country, and desir'd to enter into a solemn contract of amity with him, Jacob took a Stone and set it up for a Pillar^r; and his kinsmen who attended upon Laban took Stones and made an heap to intimate, that they did thereby become parties in, or guardians of the treaty, as well as witnesses to the execution of it by the principal persons concern'd, Laban, and Jacob. There is one other circumstance here observable, which is, that when any thing, or place, was any ways appropriated to a particular use, it was the custom to give it a new, and expressive name; thus Luz was called Beth-el, or the house of God, and this second monument was called Galeed, or heap of witness. It was also called Mizpah, or Mitzpah, i. e. a high place of Observation. Where, therefore, we find a small heap of Stones, and a Pillar erected among them, there are some grounds to think, that it is a monument of the same design, as that of Jacob at Galeed, for as much as it is of the same structure. The Stone, (Plate VIII. fig. III.) and little Barrow at the bottom was either a Monument of such a civil contract as Galeed, or a Sepulchre; for that the Ancients buried thus we shall see soon.

The Monument of Galeed was first erected upon account of a civil compact, or treaty of friendship, confirm'd by solemn Oaths and Imprecations, and to be transmitted to Posterity by the proper Memorials of a Pillar, and a heap. This same Monument in after ages drew the attention of the People to it so much, as to make the place

SECT. III.
Memorials of
Civil Con-
tracts.

SECT. IV.
Marks of Pla-
ces of Wor-
ship.

^r Lev. chap. xxvi. 1.

^s See State of Downe, pag. 209.

^v Mr. Martin of the Isles, pag. 88, and 229. thinks them call'd Bowing-stones, because the Christians had there the first View of their Church,

at which place therefore, they first bowed themselves; but this Custom is much more antient than Christianity.

^x Martin *ibid*.

^y Gen. xxxi. 45.

S f

become

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become the great place of worship for the twelve tribes^a; it became also (and probably at the same time) the seat of the general assembly, or great Council of the Israelites^a. This sort of Stone-monuments then originally only intended as Memorials of private family-leagues, (though these leagues were attended by some religious Oaths and Rites) became soon famous on account of the Authors of them, and as places of great resort, were soon afterwards appointed to be places of worship; and then lastly, they became the general Courts for the whole nation; and hence proceeded the custom (which afterwards obtain'd much among the Ancients) of marking out places of worship, and national assemblies by these Stones-erect. First, where these Stones were erected, places of worship, were establish'd out of respect to the moral and religious Character of their Author. Bethel^b became a place of worship, because of Jacob's Pillar; Gilgal also^c, for like reason, because of the Pillars erected by Joshua, at the passing of Jordan; Gilead, Galeed, or Mizpah, became also in after ages a place of worship^d, and of idolatry^e, as the rest.

SECT. V. These places having been consecrated to the purposes of Religion
 Places of Election and Council. were soon after justly thought worthy of being the scenes of all the most important affairs of the nation, so that no ties, or covenants were thought so obligatory, as those which were contracted in these sacred places. Samuel made Bethel and Gilgal the annual seats of Judgment^f. At Gilgal, Saul was confirm'd King, his people's allegiance renew'd, with Sacrifices, and great Festival Joy^g. At Mizpah, Jephtha was solemnly invested with the Government of Gilead^h, and the general council against Benjamin seems to have been held hereⁱ. At the Stone of Shechem, erected by Joshua^k, Abimelech was made King^l. Adonijah by the Stone of Zoheleth^m. Jehoash was "crown'd " King standing by a Pillar as the manner wasⁿ; and Josiah " stood " by a Pillar" when he was making a solemn covenant with God^o. There was something emblematical in their chusing thus to stand by erected Stones or Pillars, when they were engag'd in affairs of such solemnity; and doubtless, it was their intent to intimate, that their engagements enter'd into in such places ought to be as firm and lasting, and their decisions as impartial and upright as the symbolical Pillar that stood before their eyes.

^a Judges xxi. 1.

^b 1 Sam. vii. 5, 6, &c.

^c Amos. vii. 13.—Gen. xxxv. 1.—1 Sam. x. 3.

^d 1 Kings xii. 33.

^e Hos. ix. 15. xii. 11.—Amos iv. 4.—1 Sam. xi. 15.

^f Judges xi. 11.

^g Hosea v. 1.

^h 1 Sam. vii. 16.

ⁱ 1 Sam. xi. 14.

^j Judges xi. 11.

^k Judges xx. 1, 3.

^l Josh. xxiv. 26.

^m In the English Translation it is said, that Abimelech was made King, "by the Plain of the " Pillar that was in Shechem, but it should be by " the Oak of the Pillar, for under an Oak this " Pillar was erected." Josh. xxiv. 26.

ⁿ 1 Kings i. 9.

^o 2 Kings xi. 14.

^p 2 Kings xxiii. 3.

But

OF SINGLE STONES-ERECT OR RUDE PILLARS. 159

But of these rude Stone Monuments, some are originally Sepulchral, and did neither owe their beginning to the true, or false Sepulchral Religion, however afterwards apply'd.

We are obliged to Jacob for the first recorded Monument of this kind; for when his beloved Rachel died, he did not bury her under an Oak, as Deborah the nurse of Rebecca was buried^p, least her grave might not be enough distinguish'd, but "set a Pillar upon her Grave^q." Bohan the son of Reuben seems to have been buried also in the same manner, his Stone Monument becoming afterwards one of the boundaries of the Realm of Judah^r, and indeed this was reckon'd a very honourable way of burying among the ancients. Ilus the son of Dardanus King of Troy, was buried in this manner in the plain before that city^s. When Sarpedon was killed in battle, Jupiter bespeaks Apollo, and desires him to send his wounded body, washed, anointed with Ambrosia, and with immortal vestures to his native country, there with due honours to be repositied by his friends and relations^t. *Τυμβῶν τε Σίηλη τε, το γὰρ γέρας ἐστὶ θανόντων*; an evident sign that this was the most honourable way of burying, as being what Jupiter himself ordered for his favourite son. Abradates king of Susa and his wife Panthea had also a pillar erected on their grave by Cyrus^u, and their State Officers or Eunuchs had a pillar for each on their graves^v.

It is likely that in Greece they launch'd out into some extravagancy in the erected Stones of Sepulchral institution; for Plato is said to have forbidden any larger Stone to be fixed on the grave, than what would contain the Eulogy of the interr'd: *Plato vetabat* (Cic. ii. de Leg.) "ne fit sepulchrum altius quam quod quinque homines diebus quinque absolverint, nec e Lapide excitari, plus nec imponi, quam quod capiat laudem mortui incisam nec plus quatuor herois versibus quos longos appellat Ennius." Demetrius Phalereus also ordered at Athens, that no person for the future should have a Stone on their *Tumulus* higher than three Cubits.

There are many of these rude Obelisks in Denmark and Sweden, which are generally suppos'd by the natives of these countries to be sepulchral^w; and Olaus Magnus tells us^x, that it was one of Woden's laws to erect high Stones on the graves of famous men. In Scotland there are many, and King Reutha is said by Boethius to have invented this way of honouring the memory of valiant men^y. In Ireland there are many of the same kind still to be seen, near

^p Gen. xxxv. 8.

^q Ibid. xxxv. 20.

^r Josh. xv. 6,

^s Paris taking the advantage of this Pillar, wounded Diomed. Il. xi. 317.

*Στάλην καλὴν αὐτοῦ ἀνδρὸς ἐπὶ τῷ τῷ βῶν
ὡς Δαρδανίδας πάλαι δημογενοῖς.*

^t Il. xvi. 667.

^u Xenoph. lib. vii.

^v See Of Barrows, chap. viii.

^w Wormius, pag. 64, 65. Ol. Mag. lib. i. pag. 8.

^x Lib. I. chap. vii.

^y Cambden, pag. 1480.

which

158 OF SINGLE STONES-ERECT OR RUDE PILLARS.

become the great place of worship for the twelve tribes^a; it became also (and probably at the same time) the seat of the general assembly, or great Council of the Israelites^b. This sort of Stone-monuments then originally only intended as Memorials of private family-leagues, (though these leagues were attended by some religious Oaths and Rites) became soon famous on account of the Authors of them, and as places of great resort, were soon afterwards appointed to be places of worship; and then lastly, they became the general Courts for the whole nation; and hence proceeded the custom (which afterwards obtain'd much among the Ancients) of marking out places of worship, and national assemblies by these Stones-erect. First, where these Stones were erected, places of worship, were establish'd out of respect to the moral and religious Character of their Author. Bethel^c became a place of worship, because of Jacob's Pillar; Gilgal also^d, for like reason, because of the Pillars erected by Joshua, at the passing of Jordan; Gilead, Galeed, or Mizpah, became also in after ages a place of worship^e, and of idolatry^f, as the rest.

SECT. V. These places having been consecrated to the purposes of Religion were soon after justly thought worthy of being the scenes of all the most important affairs of the nation, so that no ties, or covenants were thought so obligatory, as those which were contracted in these sacred places. Samuel made Bethel and Gilgal the annual seats of Judgment^g. At Gilgal, Saul was confirm'd King, his people's allegiance renew'd, with Sacrifices, and great Festival Joy^h. At Mizpah, Jephtha was solemnly invested with the Government of Gileadⁱ, and the general council against Benjamin seems to have been held here^j. At the Stone of Shechem, erected by Joshua^k, Abimelech was made King^l. Adonijah by the Stone of Zoheleth^m. Jehoash was "crown'd " King standing by a Pillar as the manner wasⁿ; and Josiah " stood " by a Pillar" when he was making a solemn covenant with God^o. There was something emblematical in their chusing thus to stand by erected Stones or Pillars, when they were engag'd in affairs of such solemnity; and doubtless, it was their intent to intimate, that their engagements enter'd into in such places ought to be as firm and lasting, and their decisions as impartial and upright as the symbolical Pillar that stood before their eyes.

^a Judges xxi. 1.
^b 1 Sam. vii. 5, 6, &c.
^c Amos. vii. 13.—Gen. xxxv. 1.—1 Sam. x. 3.
^d 1 Kings xii. 33.
^e Hos. ix. 15. xii. 11.—Amos iv. 4.—1 Sam. xi. 15.
^f Judges xi. 11.
^g Hosea v. 1.
^h 1 Sam. vii. 16.
ⁱ 1 Sam. xi. 14.
^j Judges xi. 11.

^k Judges xx. 1, 3.
^l Josh. xxiv. 26.
^m In the English Translation it is said, that Abimelech was made King, "by the Plain of the " Pillar that was in Shechem, but it should be by " the Oak of the Pillar, for under an Oak this " Pillar was erected." Josh. xxiv. 26.
ⁿ 1 Kings i. 9.
^o 2 Kings xi. 14.
^p 2 Kings xxiii. 3.

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OF SINGLE STONES-ERECT OR RUDE PILLARS. 159

But of these rude Stone Monuments, some are originally Sepulchral, and did neither owe their beginning to the true, or false Sepulchral Religion, however afterwards apply'd. SECT VI.

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^y Lib. I. chap. vii.

^x Cambden, pag. 1480.

which

160 OF SINGLE STONES-ERECT OR RUDE PILLARS.

which ashes and bones being found, make it believ'd that they are Sepulchral Monuments*.

The Pillar erected to the memory of Pompey, the Trajan, and Antonine Columns (all Sepulchral Memorials) are but imitations of this ancient custom, the magnificence of after ages getting the better of ancient simplicity, and altering the construction of these Monuments, without rejecting or totally obscuring the custom of their predecessors.

These Sepulchral Monuments became afterwards famous for the Annual Sacrifices, Feasts and Games celebrated in honour of the departed Heroes, there interr'd.

SECT. VII. Some of these rude single Stones were also of Military Extraction, and were erected as Memorials of single Combats, Battles, and considerable victories. The most ancient Trophy we read of is that erected by the Prophet Samuel betwixt Mizpeh and Shen, in commemoration of a signal and miraculous overthrow of the Philistines: it was called Ebenezer, or the Stone of Help, that holy leader ascribing all (without allowing any share to his own conduct, or to the valour of the Israelites) to the divine assistance^b. The Swedes^c and Danes have many of these single stones, as has been before observ'd, and, among other uses assign'd them tradition has there preserv'd the names of the heroes, and the warlike occasion upon the account of which they were erected^d; and in Scotland, in the shire of Murray, there is a single Stone set up as a Monument of the fight betwixt King Malcolm son of Kenneth^e and Sueno the Dane.

In other parts of Scotland more Monuments of the same kind, are attributed to the same use^f. In process of time, as mankind became more fond of ornament, the Spoils and Armour of the conquer'd were employ'd to dress up the naked Stone; afterwards the Stock of a Tree was found to be better adapted to exhibit the signals of Victory in a proper figure, than the rude Stone: Art and Ingenuity afterwards carv'd all the proper emblems out of the marble, the Porphyry, or the Granite, erected them with more grandeur and disposed the arms with more elegance and unity, in sculpture, than the realities would admit of.

SECT. VIII. Some of these Stones were also erected by the Ancients as Boundaries either national, or patrimonial. Laban and Jacob's Monument beforementioned, was partly of the patrimonial kind. "This Heap be witness, and this Pillar be witness that I will not pass over this Heap to thee, and that thou shalt not pass over this

* Toland, pag. 84. Other instances may be seen in Cambden, pag. 1256; Martin, of the Isles, pag. 59, & 388.

^b 1 Sam. vii. 12.

^c Oja. Mag. lib. i. pag. 3.

^d See Wormius Mon. Danica, pag. 62. & ibid. pag. 118.

^e Cambden, pag. 1268.

^f Wallace, of the Orkn. pag. 54.

"Heap

“Heap and this Pillar unto me for harm.” So was the Stone which Minerva wounded Mars withal^h. As to National Boundaries, the Israelites, where no city, sea, lake, or hill, offer’d itself, made a Stone their boundary, as in the limits of the kingdom of Judahⁱ.

C H A P. III.

Of Rock Idols, their several Shapes, and the high Opinion which the Ancients entertain’d of them.

BESIDES Tall Stones-erect, the Ancients had Stone-Deities of various shapes. The Phenicians made the Image of the Sun of one black Stone, round at the bottom, its top ending, either in the shape of a cone, or a wedge^k. Their neighbours the Syrians had the same custom, and worshipp’d a Rude Image of the Sun^l. “The Arabians, says Maximus Tyrius^m, worship such a God as I have not before met with, the form of the Idol is a Quadrangular stone,” likely dedicated to Mercury. Arnobiusⁿ, calls the Arabian Deity, (*Informem Lapidem*) a shapeless Stone^o. Among the several Demi-gods that went by the name of Hercules, I find one call’d Hercules Saxanus, who was worshipp’d, more especially in Rocks, or in rocky Places^p. The Statue of the Thespian Cupid, was a rough Stone un- touch’d by a Tool^q; and the Grecians in general, in their more ancient times, worshipp’d Rude Stones instead of Images^r. The Chanaanites, whose chief God was Saturn^s, had this custom of worship- ping Rocks very antiently; for Moses (in his Song, Deut. xxxii.) cau- tioning the Jews against Apostacy, alludes several times to the cor- ruptions of Rock-Worship, to which he foresaw they would be drawn aside by their neighbours. “How should one chase a thousand, and “two put ten thousand to flight, except their Rock (meaning their true God) “had sold them, and the Lord had shut them up: for “their Rock (meaning their false God of Stone) is not as our Rock, “even our enemies themselves being Judges,” (ver. 30.) And again, “v. 37. Where are these Gods, their Rock, in whom they trusted, which “did eat the fat of their Sacrifices, and drank the wine of their “Drink-offerings? Let them rise up, and help you, and be your

^k Gen. xxxi. 52.

^h ——— Διὸς εἰδὸς χεῖρ παχυνή
Κεῖμενος ἐν πεδίῳ μελάρῳ, τρηχὺν τε μέγαντι,
Τὸν ὃ ἀνδρῶν ἀπὸ πέτρης θύσαν ἐμμέναι ὕρον ἀρσενῆς.

Il. 21. ver. 403.

ⁱ Joshua xv. 6, xviii. 17. The Northern Na- tions had also the same Way of marking out the Boundaries of Districts. Ol. Mag. pag. 11.

^l Herodian lib. v.—Alex. ab Alex. lib. iv. p. 1026.

^m Αἰνιγματὸν Ἡλίου εἰκόνα. Herod. in Heliogab. — Sched. 342.

ⁿ Sermo. 38.

^o Contra Gent.

^p “The oldest Idol of the Arabs was call’d Manah, a Goddess like Venus, and Fate, wor- shipp’d under the form of a great unhewn Stone.” Letters of Mythology 374.

^q Keyfler pag. 195.

^r Pausan in Ach.

^s Pausan ib. pag. 579.

^t See pag. 63. Note (a)

“protection’.” The Italians had antiently this custom, and their Rocks and high hills were generally dedicated to, and call’d after the name of Saturn’. By this it appears, that such consecrated Rocks were call’d antiently by the name of some God, that is, nam’d, ritually dedicated, and advanc’d into Divinities. After these Rocks had been consecrated, the Ancients paid them all manner of reverence, imagin’d, that thenceforth some spiritual intelligences resided within them, and that whatever touch’d them was sacred, and deriv’d great virtue and power from them. Hence arose a Custom, which continues to this day, of lying down, and sleeping upon Rocks, in order to be cur’d of lameness; and the very rain that fell from their sides, or was contain’d in their hollows, was accounted holy, of great use to purification, to cure distempers, and foretell future events’. Nay, they went so far in the madness of this kind of Idolatry, as to imagine, that they heard significant noises, and even distinct oracular Predictions proceed out of these Rocks. There is a remarkable Story in Giraldus Cambrensis*, which shews, that the common people in his days attributed the power both of speaking, and protecting, to these sacred Rocks. There was a large flat Stone, ten feet long, six wide, and one foot thick, which in his time serv’d as a bridge over the river Alun, at St. David’s, in Penbrokehire. It was call’d in British *Lécb Lavar*, that is, the Speaking-stone, and the vulgar Tradition was, that when a dead body was, on a time, carrying over, this Stone spoke, and with the struggle of the voice crack’d in the middle, and the chink, from which the voice issued, was then to be seen. In this simple Story the remains of that part of the Druid superstition, of which we are treating, are clearly to be perceiv’d. There is no doubt, but this *Lécb Lavar*, was the top Stone of a Cromléch, (the Dimensions shew it), which being at first no more than a Tomb-stone for the dead, became afterwards an Altar, and by degrees had a kind of worship paid to it, and was reckon’d to give forth oracular sounds, whence it had the name of *Lécb Lavar*, and being of so holy a nature, it was thought to be profan’d with the touch of a dead body’; and therefore even to the middle of the 12th century, the people could never be persuaded to carry dead bodies over it; and that they attributed more than ordinary power, and virtue to this Stone is plain from what the same Author says in the same place, that a woman having made some complaints to Hen. II. (then just arriv’d at St. David’s from Ireland) and not immediately receiving a favourable answer, cry’d out with a loud voice, to *Lécb Lavar* for redress: being check’d by the standers-by for her unseemly behaviour, she cry’d out so much the more violent-

* See Isaiah lvii. 5, 6.

“ Multa etiam Loca, (viz. in Italia) hujus

“ Dei (viz. Saturni) nomen habent, et præcipuè

“ Scopuli et colles excelsi.” Dion. Halic. lib. i,

chap. iv. pag. 27.

“ See Chapter xi. lib. iii.

* Itinerar. Cambr. lib. ii. chap. i.

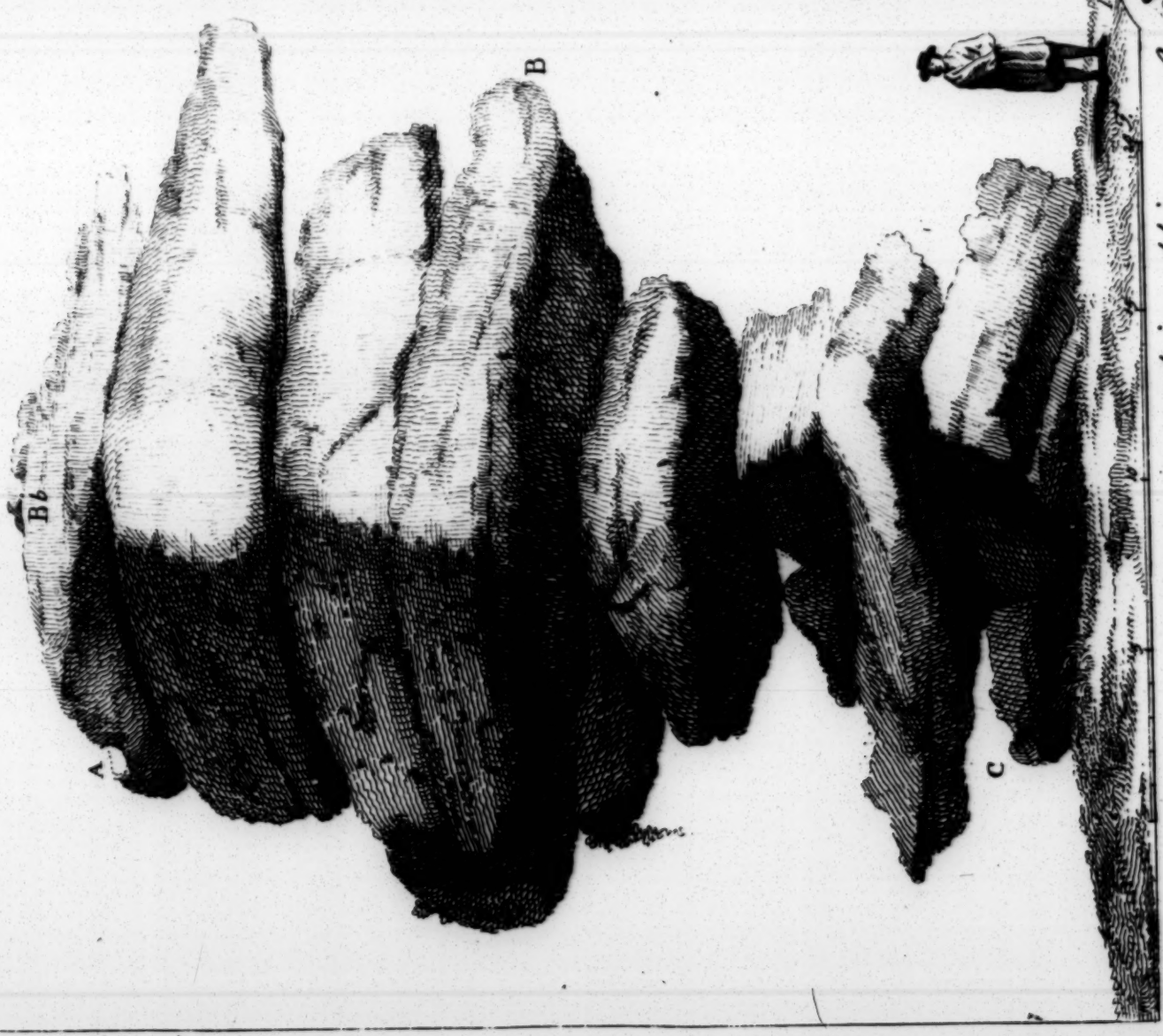
“ See 2 Kings xxiii. 14.

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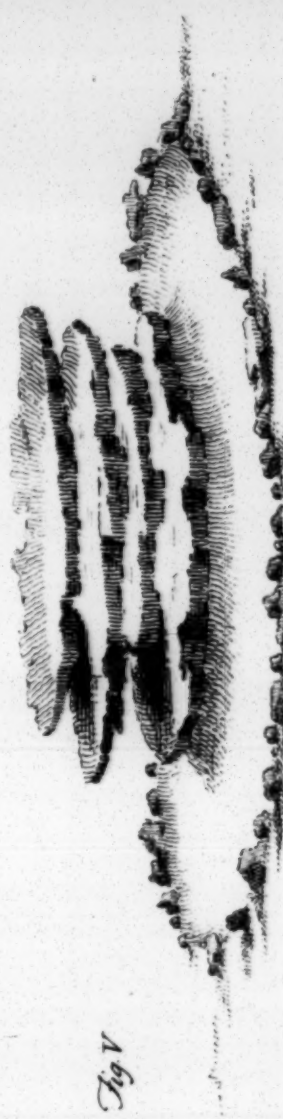
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PLX pa. 105

Fig I. The Wingham paros.



To Smart Lethicullier of
This plate engrav'd at his expence is with
great respect inscrib'd by Wm. Borlase.



The Altar stone in Wendron pa. 186.



The Altar stone in Treacan Scilly pa. 89.



Fig II.

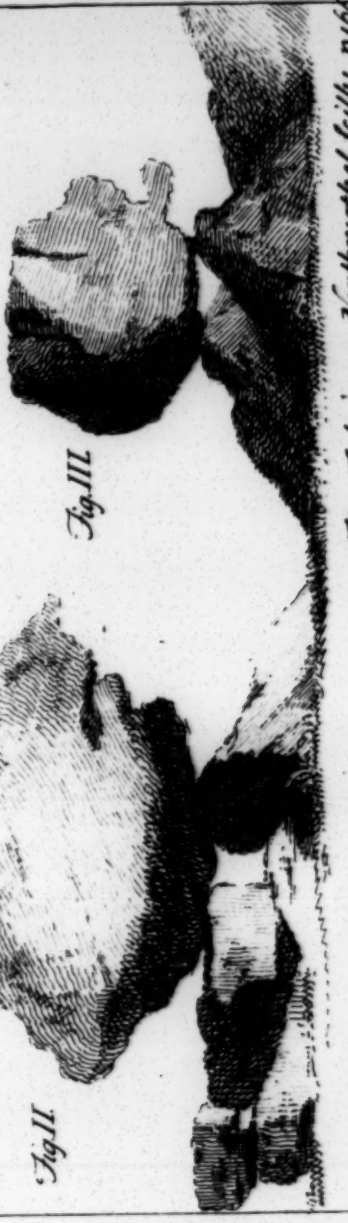


Fig III.

The Tolmen in S. Mary's Scilly pa. 66.

The Tolmen in Northwethel Scilly pa. 66.

Aldersbrook in Essex Esq. F.R.S.
great respect inscrib'd by Wm. Borlase.

ly, *O Léch Lavar*, revenge our Injuries! We have a Karn in the parish of St. Just, Cornwall, call'd Karn-idzek, or the Hooting Karn, call'd so probably from the prophetick sounds, which consecrated Rocks were suppos'd occasionally to send forth.

The learned Keyser (pag. 22.) setting before us the superstition and credulity of people in this point, gives us an instance of what the Northern Nations thought on this head. "They believ'd that
" a kind of Fairies or Dæmons resided within their Stone-Deities.
" For which reason it was not very difficult or unnatural for them
" to proceed to that degree of infatuation as to persuade themselves
" that they really heard distinct and prophetick voices proceeding
" out of such Stones," of which he then produces this instance from the *Holmveria saga* of Norway. Indridus, going out of his house, lay in wait for his enemy Thorstenus, who was wont to go to the Temple of his God at such a particular time. Thorstenus came, and entering the temple, prostrated himself before his Stone-Deity, and offer'd his Devotions. Indridus standing without, heard, (or fancy'd) the Stone to speak, and pronounce Thorstenus's doom in the following words:

" <i>Tu buc,</i>	Heedless of thy approaching fate
" <i>Ultima vice,</i>	Thou tread'st this holy ground:
" <i>Morti vicinis pedibus</i>	Last step of life! thy guilty breast
" <i>Terram calcasti:</i>	E'er Phœbus gilds the ruddy East
" <i>Certè enim antequam</i>	Must expiate
" <i>Sol splendeat,</i>	Thy murderous hate
" <i>Animosus Indridus</i>	With many a mortal wound.
" <i>Odium tibi rependet.</i>	

This is a sufficient proof, as Keyser well observes², that the ancients believ'd not only that Rocks and Stones contain'd something divine within them, but had a power also of disclosing the secrets of futurity.

The Druids held these consecrated Rocks in such estimation, that if we may credit the account we have from Ireland³, they cover'd the famous Stone of Clogher (which was a kind of Pestestal to Kermant Kelfstack, the *Mercurius Celticus*) all over with gold⁴.

We have in Cornwall Rocks of that grandeur, remarkable shape, and surprizing position, as can leave us in no doubt but that they must have been the Deities of people addicted so much to the superstition of worshipping Rocks.

Rocks were first chosen, as it seems to me, to represent the Gods from the firmness of their substance, continuing still the same, neither disappearing soon, as Fire; nor ruffled and by drought dissipated, like Water; nor wasting away like Earth; and therefore proper emblems of

² Ibid. pag. 23.

³ Toland, pag. 100.

⁴ See Crum Cruach. chap. ix.

Strength,

Strength, Shelter, Shade, and Defence. As soon as Rocks became Symbols, they were varied and shaped for several superstitious reasons; to avoid which, God ordered that the Stones us'd in his Worship should continue as nature left them. But Gentiles, in this, as well as all other instances of Simplicity, could not but depart from the true Religion. Accordingly our Rocks in Cornwall have in some instances been cleared of their wildest Excrescencies, by art, in others evidently shap'd and fitted by tools, and this could not be done without some aim or design; and no design so likely, as that some by shewing themselves to greater advantage (being ridded of the adjoining rocks) might by their vastness more easily procure the adoration of the beholder; that others, by being shap'd in a particular manner might be more significant symbols of that Deity, or Attribute, which they were design'd to represent; and that a third sort might be so carv'd as to become moveable to a certain point, or furnish'd with Rock-Basons (both which are often met with in one Monument) to promote the delusion of the people, and gain of the priests. These Rocks have lost the names of the Deities to which they were dedicated, and therefore I shall content myself with calling them by their common names, though no ways expressive of that Divinity formerly ascrib'd to them. We have however, some reason to think them dedicated to Saturn, Mars, or Mercury; for we have many places in Cornwall call'd Trefadarn^a, that is, the town or house of Saturn; and we have Nansadarn, or the Valley of Saturn: and as Saturn was the God that chiefly delighted in Human Sacrifices^b, as the Druid age of thirty years was probably taken from one Revolution of the Planet Saturn; as Saturn was worshipped in Italy, in Rocks, and in such rocky Places where we find these Stones set up, the Druids may well be suppos'd to have worshipp'd Saturn principally in, and among these Rocks. The Fable of Saturn adds confirmation to the forementioned opinions. His delight in Human Sacrifices, and even offering his own sons, is well express'd in his custom of devouring his own children; his lying hid in Latium [deriv'd *a Latendo*] expresses his fondness for desert rocky places; and his receiving a Stone to devour, instead of Jupiter, represents his having Stones offer'd, and dedicated to him. We have also places call'd after the name of Mars, as Tremêr, the town of Mars; and after the name of Mercury, as Gun Mar'r, and Kelli Mar'r; *i. e.* the Downs, and Grove of Mercury: and to these Gods too 'tis most likely, that the Druids sometimes dedicated in a formal manner these Rock-Idols; and that their Rock-worship was universally spread throughout

^a The Lord is my Stony Rock, Psalm xviii. 1. alibique passim. As the Shadow of a great Rock, Isaiah xxxii. 2.

^b In the parishes of St. Columb, Ruan-Major, Red-druth Guenap, &c.

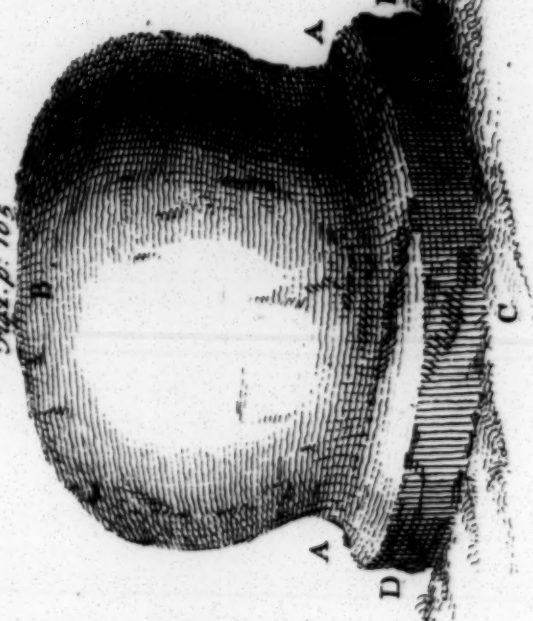
^c See lib. II. chap. i. pag. 63.

PL. IX p. 163

*Horn Quoit.
Fig. III. p. 171. & 223*



*Great Stone in Men
Fig. I. p. 163*



*Great Stone in Scilly
Fig. II. p. 163.*



*Fig. V. The Logan Stone in Sidbury
called Menamber p. 71.*

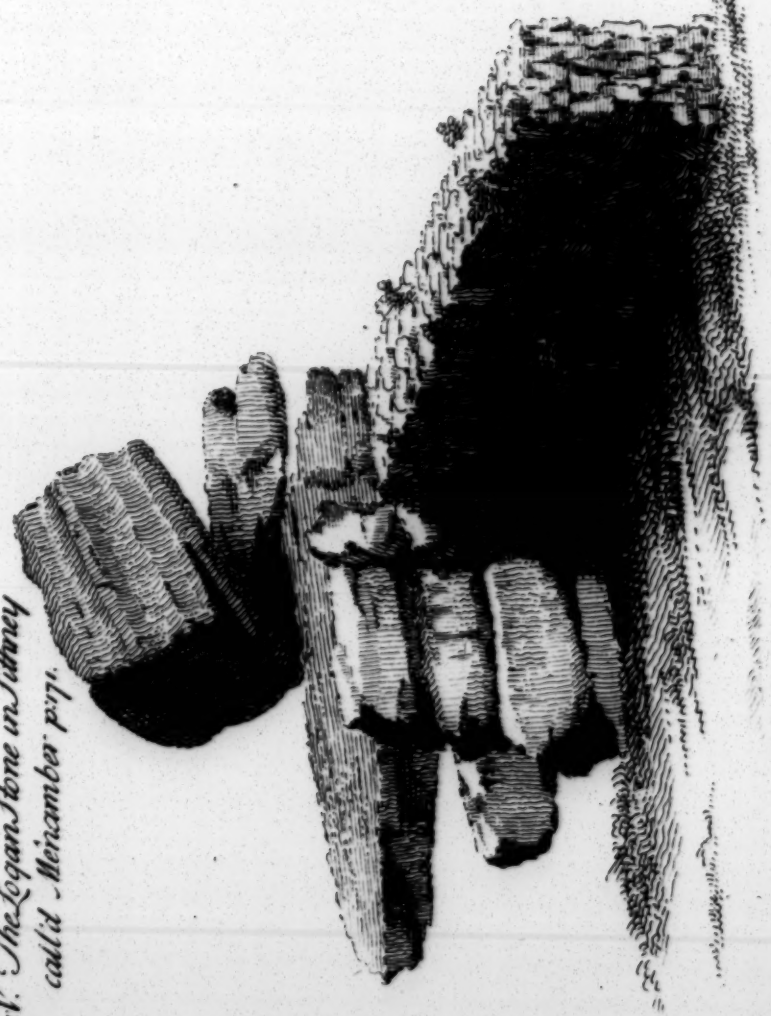


Fig. VI. The Logan Stone in S. Agnes Isl. Scilly p. 71.



To S.^{rs} Richard Vyvyan of Treloararren in Cornwall Bar.



This Plate is with great respect inscribed by Wm. Borlase.

the Druids, in whatever parts of the island they resided, will appear plainly, because in such rocky places most of the Druid Monuments of every kind were erected, and are at present to be found.

In the parish of Constantine, Cornwall, in a village call'd Mên, I observ'd a Stone, (Plate ix. Fig. i.) in a very uncommon shape; it is like the Greek letter Omega, somewhat resembling a Cap. In the Impost upon the Plint (A. A.) it is thirty feet in girt, eleven feet high from B to C. The ground about it is uneven, as if there had been walls or houses near it; and some other rocks adjoining had plain signs of workmanship near the base, as if they had begun to form them by the model of the other. In the island of St. Mary Scilly, on the edge of a most remarkable circular Temple, there is a vast stone (Fig. ii. Plate ix.) which is cut much into the same form with Fig. i. but whereas Fig. i. has no Rock-bason, this at Scilly has thirteen perfect Basons cut on the surface. As these Stones are evidently shap'd by art, I conclude them Stone-Deities, and their Plint (D D, Fig. i.) design'd perhaps to express the stability of their God; and the roundness of the upper part his Eternity.

The Rock now call'd Wringcheese*, is a groupe of Rocks that attracts the admiration of all Travellers. It is best apprehended by it's Icon, (Plate x. Fig. i.) on the Top-stone B were two regular Basons; part of one of them has been broke off, as may be seen at (A.) The upper stone B was, as I have been inform'd a Logan, or Rocking-stone, and might when it was entire be easily mov'd with a pole, but now great part of that weight which kept it on a poise is taken away. The whole heap of Stone is 32 feet high; the great weight of the upper part from A to B, and the slenderness of the under part from B to C, makes every one wonder how such an ill-grounded Pile could resist for so many ages the storms of such an expos'd situation. It may seem to some that this is an artificial building of flat Stones lay'd carefully on one another, and rais'd to this height by human skill and labour; but as there are several heaps of Stones on the same hill, and also on a hill about a mile distant, call'd Kell-mar'r, of like fabrick to, tho' not near so high as this, I should think it a natural Cragg, and that what Stones surrounded it, and hid it's grandeur, were remov'd by the Druids. From it's having Rock-basons, from the uppermost Stone's being a Rocking-stone, from the well-pois'd structure, and the great elevation of this groupe, I think we may truly reckon it among the Rock-deities, and that it's tallness and just ballance, might probably be intended to express the stateliness and justice of the supreme Being. Secondly, as the Rock-basons shew that it was usual to get upon the top of this Karn, it might

* See Chap. vii. Lib. iii. Sect. iii.

* In the Parish of St. Clere, Cornwall.

probably serve for the Druid to harangue the Audience, and foretell future Events.

There is another kind of Stone-deity, which has never been taken notice of by any Author that I have heard of. It's common name in Cornwall and Scilly, is Tolmên; that is, the Hole of Stone. It consists of a large Orbicular Stone, supported by two Stones, betwixt which, there is a passage. There are two of these in the Scilly Islands, one on St. Mary's Island, at the bottom of Salakee Downs; the top Stone 45 foot in girt, horizontally measur'd, (Plate x. Fig. ii.); the other in the little Island of Northwethel (Plate x. Fig. iii.) 33 feet in girt horizontal, by 24 perpendicular measurement. They are both in the decline of hills, beneath a large Karn of Rocks, standing on two natural supporters; the first has one exactly round Bason on it; the second has none, neither are there any Basons on the Rocks below, or near it; but elsewhere on the Island there are several. Both these are probably erected by Art, and the Top-stones, large as they are, brought from the Karns above, and plac'd by human strength where we see them. But the most astonishing Monument of this kind, is in the Tenement of Mên, in the Parish of Constantine, Cornwall (Pl. xi.). It is one vast oval Peble, plac'd on the points of two natural Rocks, so that a Man may creep under the great one, and between it's supporters, thro' a passage, about three feet wide, and as much high. The longest diameter of this Stone is 33 foot from C to D, pointing due North and South; from A to B, is 14 feet 6 deep; and the breadth in the middle of the surface where widest, was 18 feet 6 wide from East to West. I measur'd one half of the circumference, and found it, according to my computation, 48 feet and half, so that this Stone is 97 feet in circumference, about 60 feet cross the middle, and by the best informations I can get, contains at least, 750 ton of Stone. Getting up by a ladder to view the top of it, we found the whole surface work'd, like an imperfect, or mutilated Honey-comb, into Basons; one, much larger than the rest, was at the South-end, about seven foot long, another at the North, about five, the rest smaller, seldom more than one foot, oftentimes not so much, the sides and shape irregular. most of these Basons discharge into the two principal ones, (which lye in the middle of the surface) those only excepted which are near the brim of the Stone, and they have little lips or chanel, (mark'd in the Plate 1, 2, 3, 4, 5.) which discharge the Water they collect over the sides of the Tolmên, and the flat Rocks which lye underneath receive the droppings into Basons which they have cut into their surfaces. This Stone is no less wonderful for it's position, than for it's size; for altho' the underpart is nearly semi-circular, yet it rests on the two large Rocks E, F; and so light, and detach'd, does it stand, that it touches the two under stones, but as it were on their points,
and



To the Rev.^d Charles Lyttelton LL.D. Dean of Exeter
 is most gratefully
 inscrib'd by Wm. Borlase.

J. Green Sculp. 1787

and all the Sky appears at G. The two Tolmêns at Scilly are Monuments evidently of the same kind with this, and of the same name, and may with great probability be asserted to be the works of Art, the under-stones appearing to have been fitted to receive and support the upper one. It is also plain from their works at Stonehenge, and some of their other Monuments^b, that the Druids had skill enough in the mechanical Powers to lift vast weights; and the Antients, we know, in these rude works, spar'd no labour to accomplish their design; Haraldus, at one time (as Wormius informs us^c) employing his whole Army, and a great number of Cattle to bring one single Stone to the place intended. It may be farther observ'd, that the upper Stone, and it's supporters join so close, that they look as if they had been artfully prepar'd for each other. Notwithstanding all this, I have some doubts whether ever this Stone (vast as it is) was ever moved, since it was first form'd, and whether it might not have been only clear'd from the rest of the Karn, and shap'd somewhat to keep it in proper poise, so as it might shew itself to that advantage which it now does most surprisingly at some miles distance.

In the Area below this Stone there are many great Rocks, which have certainly been divided and split, but whether thrown down from the sides of the Tolmen, for the purposes abovemention'd I will not pretend to determine. One thing is remarkable, which is, that these Tolmens rest on supporters, and do not touch the Earth, agreeably to an establish'd principle of the Druids, who thought every thing that was sacred, would be profan'd by touching the ground^d, and therefore order'd it so, as that these Deities should rest upon the pure Rock, and not be defil'd by touching the common Earth. Another thing is worthy our notice in this kind of Monuments, which is, that underneath these vast stones, there is a hole, or passage, between the Rocks^e. What use the Antients made of these passages, we can only guess at; but we have reason to think, that when Stones were once ritually consecrated, they attributed great and miraculous Virtues to every part of them, and imagin'd, that whatever touch'd, lay down upon, was furrounded by, or pass'd through these stones, acquir'd thereby a kind of Holyness, and became more acceptable to the Gods. This passage might be also a sanctuary for the offender to fly to, and shelter himself from the pursuer; but I imagine it chiefly to have been intended, and us'd for introducing Profelytes or Novices, people under Vows, or going to sacrifice, into their more sublime Mysteries; and, for the same reason, I am apt to think, the vast Architraves, or

^b See the following Chapter of the Logan Stones.

^c Mont. Dan. pag. 39.

^d This was the Reason that they gather'd the Mistletoe, Selago, and Samolus, and took such Care to catch the Anguinum before it touch'd the

Ground. See Chap. XII. lib. II. and Chap. XXI. Ibid.

^e From this Hole they have the Name of Tolmen.

Cross-stones, resting upon the uprights at Stonehenge were erected; namely, with an intent to consecrate and prepare the worshippers by passing through those holy Rocks, for the better entring upon the offices which were to be perform'd in their *Penetralia*, the most sacred part of the Temple. The Druid Throne at Boscawen Rô^m, might also serve at particular times for the like preparatory Rites, and might be thought to instill a greater degree of sanctity into the presiding Judge, the seat being furrounded so on every side by Rocks. For much the same reasons, the antient Idolaters made their Children pass through their consecrated Fires, a Lustration, which ever afterwards made the Gentiles think, that those who had gone through, had acquir'd thereby a greater degree of Purity than any others; and as Maimonides informs usⁿ, the Chanaanites believ'd, that such Children should not dye before their time.

Since we are now considering these Stone-monuments, there is a very singular Monument in the Parish of Maddern (Cornwall) which in this place, will naturally offer itself to our enquiry. In the Tenement of Lanyon stand three Stones-erect on a triangular Plan. The shape, size, distance, and bearing, will best be discern'd from the plan and elevation of them, (Plate xii. Fig. i. and ii.) The middle Stone (A) is thin and flat, fix'd in the ground, on it's edge, and in the middle has a large hole one foot two inches diameter, whence it is call'd the Mên an Tol, (in Cornish the holed Stone); On each side is a rude Pillar, about four foot high; and one of these Pillars (B) has a long Stone lying without it, (C) like a cushion, or pillow, as if to kneel upon. This Monument, as is plain from its structure, could be of no use, but to superstition. But to what particular superstitious Rite appropriated is uncertain.

The inhabitants of Shetland, and the Isles (as Mr. Martin informs us pag. 391.) us'd, very lately, to pour Libations of milk or beer, through a holed Stone in honour to the Spirit Browny^p, which is therefore call'd Browny's Stone. Now whether the Cornish Druids apply'd this Stone to the use of such Offerings, I cannot say; but the Cornish to this day invoke the Spirit Browny, when their Bees swarm, and think that their crying Browny, Browny, will prevent their returning into their former hive, and make them pitch, and form a new colony. 'Tis not improbable, but this holed Stone (consecrated, as by it's structure and present uses, it seems to have been) might have serv'd several delusive purposes. I apprehend that it serv'd for Libations, serv'd to initiate, and dedicate Children to the Offices of Rock-Worship, by

^m See Plate xii. fig. iii. and chap. vi. sect. iii.

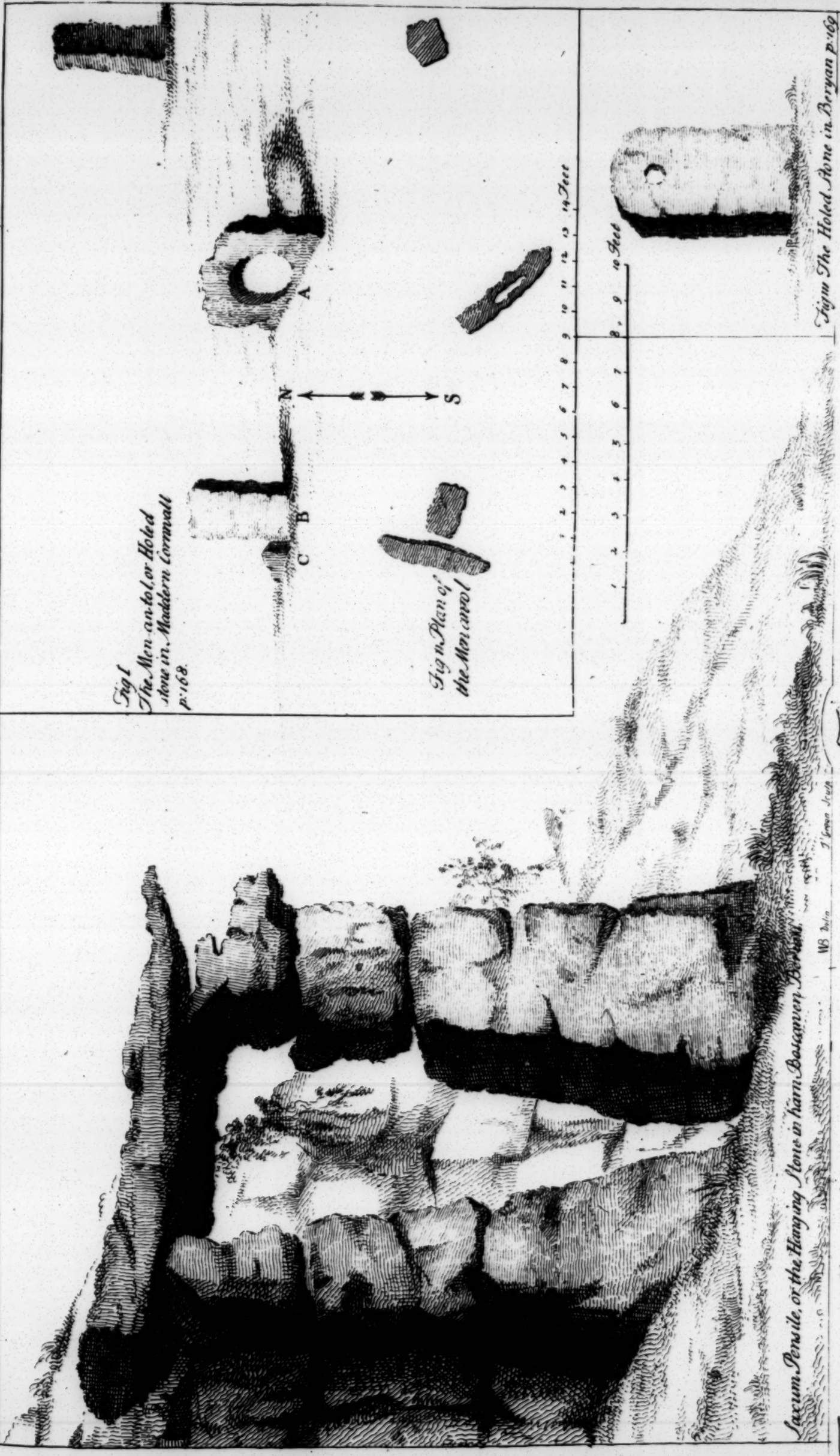
ⁿ Pol. Synopf. Deut. xviii.

^o To pour Libations of Beer to Othiaus, or Woden chief God of the Northern Nations, was

a common Custom. Keyfler pag. 155.

^p The Spirit Browny, was a kind of Hob-goblin, suppos'd to haunt the most substantial Families of the Islands. Martin ibid.

Pl: XII p. 168.



Sacrum Pensile, or the Hanging Stone in ham. Boscawen Barron. W.B. Delin. J. Green Sculp.

To the Hon.ble John Harris of Hayne in Devon Esq. Master of his Majesty's Household These Druid Monuments are with great respect inscribed by Wm. Bortase.

drawing them thro' this hole, and also to purify the Victim before it was sacrific'd; and considering the many lucrative juggles of the Druids, (which are confirm'd by their Monuments) it is not wholly improbable, that some miraculous Restoration of health, might be promis'd to the people for themselves and children, upon proper pecuniary gratifications, provided that at a certain season of the Moon, and whilst a Priest officiated at one of the Stones adjoining, with prayers adapted to the occasion, they would draw their infirm children thro' this hole. And I must observe, that this passing through Stones, and holes, in order to recover, or secure health, is the more likely to be one of the Druid Principles, because I find that they us'd to pass their Cattle thro' a hollow tree, or thro' a hole made in the Earth, (for like superstitious Reasons probably) which was therefore prohibited by Law. 'Tis not improbable, but this Stone might be also of the oracular kind; all which may, in some measure, be confirm'd by the present, tho' very simple, uses, to which it is apply'd by the common people. When I was last at this Monument, in the year 1749, a very intelligent farmer of the neighbourhood assur'd me, that he had known many persons who had crept through this holed Stone for pains in their back and limbs, and that fancyful parents, at certain times of the year, do customarily draw their young Children thro', in order to cure them of the Rickets. He shew'd me also two pins, carefully lay'd a-cross each other, on the top-edge of the holed Stone. This is the way of the Over-curious, even at this time, and by recurring to these Pins, and observing their direction to be the same, or different from what they left them in, or by their being lost or gone, they are inform'd of, and resolve upon some material incident of Love or Fortune, which they could not know soon enough in a natural way. Of the same kind, and appropriated to the same uses as that I have here explain'd, I look upon all thin Stones which have a large hole in the middle; but before I close this Chapter of the holed Stones, I must just mention some of another sort, many of which I have seen; but the figure of one will sufficiently explain the whole, and may be seen (Plate XII. Fig. iii.) About 65 paces exactly North of Rosmodreuy Circle in Buryen, Cornwall, is a flat Stone, six inches thick at a medium, two foot six wide, and five foot high; 15 inches below the top it has a hole six inches diameter, quite through. In

¹ Fabula fert Paganos quondam Humanis Hostiis Litare solitos, ea per *Foramina* mactandos homines transire coegisse.—Constitutisque ad aras immolasse.—Eum Ritum ad Bonifacii Episcopi Ultrajectini tempora durasse. Ol. Worm. ex Ubb. Emm. pag. 9. The same Custom the Jews seem to have had in the time of Isaiah when "they inflam'd themselves with Idols among the Oaks, and "slew the Children in the Valleys, under the

"Cliffs of the Rocks." If. lvii. 5.

² Qu'on ne fasse point passer le Betail par un arbre creux, ou par un trou de la terre. Injunctions of St. Eloi Rel. de Gaules pag. 71.

³ As that at Constantine, about a mile West of the Church, and others in Cornwall, and the two Stones in one of the Orkneys, mention'd by Toland Hist. of the Druids, pag. 91, and 92.

the adjoining hedge I perceiv'd another, hol'd in the same manner; and in one wall of the village, near by, a third of like make. By some large Stones standing in these fields, I judge there have been several Circles of Stones-erect, besides that which is now entire; and that these belong'd to those Circles, and were the detach'd Stones, to which the Antients were wont to tie their Victims, whilst the Priests were going through their preparatory Ceremonies, and making Supplications to the Gods to accept the ensuing Sacrifice.

C H A P. IV.

Of the Logan, or Rocking Stones.

AMONG the curious Rude Stone Monuments, consisting of single Stones, we may take some notice of the Gygonian, Rocking, or Logan Stones, and consider what uses they might probably have been apply'd to by the Druids.

Of these Stones the Antients give us some account. Pliny tells us, that there was to be seen at Harpasa, a town of Asia, "a Rock of a wonderful nature, Lay one finger to it, and it will stir, but thrust at it with your whole body and it will not move".

Ptolemy Hephestion¹, mentions the Gigonian Stone, near the ocean, which may be mov'd with the stalk of an Asphodel, but can't be remov'd by any force. "It seems this word Gygonius is purely Celtic, for Gwingog, signifies, *Motitans*, the Rocking-stone". In Wales they call it Y Maen sigl, that is, the Shaking Stone. In Cornwall we call it the Logan Stone, the meaning of which I do not understand. Logan in the Guidhelian British, signifies, a Pit, or hollow of the Hand²; and in such hollows this moving Stone is often found, but whether the Word Logan be thence deriv'd, or may possibly be a corruption of the British Llygadryn, (in Welsh, signifying, Bewitching) the singular property of this Stone, seeming the effect of Witchcraft, I shall not enquire.

Some Authors³ take these Stones to be plac'd in their present position by human Art; but there are two sorts of them, some natural, some artificial. In the Parish of St. Levin, Cornwall, there is a promontory, call'd Castle Treryn⁴. This Cape consists of three distinct groupes of Rocks. On the Western side of the middle group near the top lyes a very large Stone, (mark'd A) so evenly pois'd, that any hand may move it to and fro; but the extremities of it's base are at

¹ "Cautes horrenda uno digito mobilis, eadem
" si toto corpore impellatur resistens." Plin. lib. ii.
chap. 69.

² Lib. iii. chap. iii.

³ Stukeley's Stonehenge, pag. 50.

⁴ Lhuyd's Arch. Ir. Engl. Vocab.

⁵ Toland pag. 103. Hist. Druid.

⁶ See Plate XXII. ad fin. lib. iii.

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such a distance from each other, and so well secur'd by their nearness to the Stone, which it stretches itself upon, that it is morally impossible that any leaver, or indeed any force (however apply'd in a mechanical way) can remove it from it's present situation. 'Tis call'd the Logan Stone, and at such a great height from the ground, that no one who sees it, can conceive that it has been lifted into the place we see it in. 'Tis also much of the same shape as the Rocks which lye under it, and makes a natural part of the Cragg on which it stands at present, and to which it seems always to have belong'd. There is also a natural Logan Stone in the large heap of Rocks, call'd Bosworlas Lehau^a. Altho' these Stones shew by their situation, that they were never plac'd there by Art, yet some Stones are so shaped, and plac'd, as that there is great reason to believe they were erected by human force. Of this kind I take the great Quoit on Karn-lehau in the Parish of Tywidnek to be. It may be seen (Plate IX. Fig. iii.) it measures in girt 39 feet, is four feet thick at a medium; it lies on one single Stone as well pois'd as if plac'd there by the most skillful Artift.

There is a very remarkable Stone of this kind on the Island of St. Agnes in Scilly. The under Rock, A, (Plate IX. Fig. iv.) is ten foot six high, and 47 feet in circumference round the middle, and touches the ground with no more than half it's base. The upper Rock, C, rests on one point only, so nice, that two or three men, with a Pole, can move it; it is eight feet six high, and 47 in girt. On the top is a large Bason, D, three feet 11 in diameter, (at a medium) at the brim wider, and three foot deep: by the globular shape of this upper Stone, I guess that it has been rounded by art at least, if it was not plac'd on the hollow surface of the Rock it rests upon by human force, which to me appears not unlikely^b. In the Parish of Sithney, stood the famous Logan Stone, commonly call'd Mên-amber, (Pl. IX. Fig. v.) It is 11 foot long from East to West, four foot deep from E to F, wide six foot from C to D. There is no Bason on the surface A, but on the Stone B, there is one plain one. This Top-stone, A, was so nicely pois'd on the Stone, B, that "a little Child (as Mr. Scawen in his MS. says) could instantly move it, and all Travellers that came this way desir'd to behold it; but in the time of Cromwell, when all monumental things became despicable, one Shrubfall then Governour of Pendennis, by much ado, caus'd it to be undermin'd, and thrown down, to the great grief of the country." There are some marks of the tool upon this Stone, the surface C D, being wrought into a wavy plane, as in the Icon; and by it's quad-

^a Parish of St. Just, Penwith.

^b I did not see this Monument, but it's Drawing and Measurement was taken by a Friend, and

sent to me, and I have no Reason to think but that it is exact.

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angular shape, I should judge it to have been dedicated to Mercury, as, by a Bafon cut in the under Stone, B, I judge the Stone A, to be plac'd on the top of this Karn by human Art. However that be, certain it is, that the vulgar us'd to resort to this place at particular times of the year, and pay'd to this Stone more respect than was thought becoming good Christians, which was the reason, that, by cleaving off part of the Stone, B, the Top-stone, A, was lay'd along in it's present reclining posture, and it's wonderful property of moving easily to a certain point, destroy'd. It was the Top-stone therefore of this Cragg which drew the common people together, and rais'd their admiration; and I find that in the Cornish Language Mên-an-bar signifies the Top-stone; and I do not at all doubt, but that Mên-amber is a corruption of Mên-an-bar, and signifies nothing, either relating to Ambrosius Aurelius King of Britain, or to the Petræ Ambrosiæ of the Ancients, as some learned Men have thought.

There are some of these Logan Stones in Ireland; and in Wales; and in Derbyshire, I have been inform'd of three; one near Byrch-over four yards high, and 12 round; and two at Rowtor, the largest of which is computed to weigh, at least, 20 ton, on a Karn, 20 feet high.

That these are Druid Monuments cannot be doubted, but what particular use they apply'd them to, is not so certain. Mr. Toland⁴ thinks, "that the Druids made the people believe that they only
" could move them, and that by a Miracle, by which pretended Mi-
" racle, they condemn'd, or acquitted the accus'd, and often brought
" Criminals to confess what could in no other way be extorted from
" them:" and I must own, it is not at all improbable, that the Druids, so well vers'd in all the Arts of Magick, (the sole business of which is to deceive) observing this uncommon property in the natural Logan Stones, soon learned to make use of it, as an occasional miracle; and, where they had no natural ones, made artificial ones, and consecrated them. They then imagin'd Spirits to inhabit them, and this motion, likely, they insist'd upon as a proof of those Spirits residing within them, and so they became Idols. As it is always the business of those who make use of such *Piæ fraudes*, to increase their private gain, and establish an ill-grounded Authority, by deluding the common people, it can scarce be doubted, but that the Bafons cut into the tops of these Logan Stones had their part to act in these juggles, and by the ruffling or rest of the water, were to declare the wrath or pleasure of the God consulted, and some way or other to confirm the decision of the Druid.

⁴ Cambden pag. 762.

⁴ Hist. of the Druids, pag. 103.

C H A P. V.

Of the great Virtue Attributed by the Ancients in Foreign Parts, and the Druids here to particular Stones, and Gemms.

AMONG the several superstitions of the Ancients, which claim a place here, we must not pass by the great virtue attributed to certain Stones and Gemms. It has been before observ'd, that when the Gentiles were inform'd of any extraordinary incident's being foretold, or any miraculous event produc'd by the Divine Power among the Jews, they attributed all this to the visible means, the order, ceremony, or symbol, substituted, and enjoyn'd by God, (and therefore, us'd by the Jews) and not to the Divine Power, (operating thro' it's own appointed *medium*) without which all the rest was but dumb, inactive matter, impotence and shew.

Among the rest of the observations they made upon the history of the Jews, they found that the Divine Will was to be discover'd by means of certain appearances in Gemms. The Magi of the East, either really thinking, or at least making the vulgar believe, that these discoveries made by the Urim and Thummim of the Jews^e, were owing to some innate Virtue in the Stone, made it a part of their magical system: immediately after, it became the profession of persons properly appointed to explain, and interpret, the various shades and coruscations, the different colours, dews, clouds, and images, which these Gemms differently expos'd to the Sun, Moon, Stars, Fire, or Air, at particular times inspected by proper persons, did exhibit: after these Stones were ritually bless'd and consecrated, they assum'd in the next place a medicinal influence, and their power was pretended to be very great, as a Charm, or Amulet, against misfortunes.

Zoroaster^g, is said to have celebrated the wonderful efficacy of the *Astroite* in all the Arts of Magick, as he did also of the *Daphnias*^h. Democritus thought the *Erotylos* of great virtue in Divinationⁱ. Zacharias the Babylonian in his books dedicated to King Mithrydates, thinks the destiny of Man may be foreknown, accelerated, or revers'd by Gemms^k, and not content to attribute medicinal Virtues to the *Hematites*, or Blood-stone, recommends it as necessary to make applications to great men successful, of great Power in Law-suits^l, and very effectual in the day of battle towards procuring Victory.

^e Pag. 129.

^f The Urim and Thummim (viz. Lights and Perfections) were precious Stones in the Breast-Plate of the High Priest, by the particular Appointment of God, Oracular, and under some Restrictions, Declarative of the Divine Will. Ex. xxviii. 30. Numb. xxvii. 21. "The Fame of a Thing so surprizing could not but pass abroad to the neighbouring Oriental Nations, and 'tis not

" wholly improbable, that the Zoroastrian, and
" other like Gemms were made in Imitation of
" this, and took their Rise from it." Woodw.
Method, of Foss. Part ii. pag. 36.

^g Pliny xxxvii. chap. ix.

^h Ibid. xxxvii. chap. x.

ⁱ Ibid.

^k "Humana gemmis attribuit Fata." Plin. ib.

^l The same Power was attributed by the Druids to the Anguinum.

The *Agate* was good to allay Tempests, as the Persians thought, and the *Artizoe*, to inspire them with proper discernment to chuse a King. The *Cinædia*, as they were clear or troubled, were suppos'd to foretell fair or foul weather at sea; the *Chelonitides* to appease storms; the *Heliotropium* to render people invisible^m; the *Cornu Ammonis*, is said to prepare the mind to foresee things to come in Dreams; the *Siderites* to create or continue Dissention. The *Zoraniscos*, is styl'd the Magicians Gemm, by way of eminence; because, perhaps, it was a chief favourite of that Order, and generally carry'd about 'em. Doubtless, the Magicians found their account in propagating such extravagancies, and as there was a remarkable conformity between the Magick of the Eastern Impostors, and that of the Druids, 'tis not to be imagin'd, that the latter would neglect an Art, which might be so much the more easily converted to their private gain, as it was entirely groundless, and exhibited wonders, *Spectra*, & *Predictions*, which none but themselves could see, and none but themselves were to explain. There are several remainders of this superstitious foolery still subsisting, especially in those parts where Druidism impress'd her last footsteps when she took her leave. "In a little Isle, near the Skie, in a chapel dedicated to St. Columbus, on an Altar, is a blew Stone, of a round form, always moist: Fishermen, detain'd by contrary winds, wash this Stone with water, expecting thereby to procure a favourable wind, which the credulous say never fails: it is likewise apply'd to the side of people, troubled with stiches; and so great is the regard they have for this Stone that they swear decisive Oaths upon it." "Baul Mulay", is a green Stone, like a Globe in figure, big as a goose egg, the virtue of it is to remove stiches, and to swear upon; the credulous, firmly believe, that if this Stone is cast among the front of an Enemy, they will all run away." "Joachim Camerarius, mentions a round Chrystallin Gemm, into which a chaste boy looking, discern'd an Apparition, that shew'd him any thing that he requir'd." "Paracelsus avers, that in these *Specula*, are seen things past, present, and to come." "Of this sort were the Chrystallin Stones made use of by Dr. Dee, and Mr. Kelly in their mysterious Visions

^m "Magorum impudentiæ vel manifestum in hoc quoque exemplum est." Plin. *ibid*.

ⁿ That the Druids profess'd this Part of Magick is plain, from the great Powers they attributed to the Anguinum. Dr. Woodward *Method: Fossilium* part ii. pag. 30. speaking of Gemms, says, "Mr. Aubrey, who much studied the Antiquities of this Island, contends, that they were us'd in Magick by the Druids, and in his *Miscellanies*," 8vo. Lond. pag. 128. "He takes notice of a Chrystal Sphere, or Mineral Pearl, us'd by Magicians, and to be inspected by a Boy."

• Martin of the West-Isles, pag. 167.

• That is Molingus's Globe. "This Molingus was Chaplain to Macdonald, King of the Isles. The Stone is carefully kept by the Mackintoshes of the Isle of Arran in Scotland, who have that Priviledge." Mart. 225.

• Martin, *ibid*.

• Explicat. Astrono.

• The Gemms, which are to be inspected, were call'd *Specula*, and the Appearances in them *Spectra*.

" and

TO PARTICULAR STONES AND GEMMS. 175

“ and Operations. One, round, pretty big, and of chryſtal, they call
“ the Shew-ſtone, and holy Stone.”

Every one is ſenſible, that tho’ the Hematites has been divested of ſome of it’s wonder-working properties, yet, that it is ſtill reckon’d of great uſe to prevent unuſual and too frequent bleedings.

The political property, attributed to the *Fatal Stone*, has been already mention’d pag. 137. It was enclos’d in a wooden chair, and thought to emit a ſound under the rightful King, but to be mute under one of a bad Title.

The Druid Oracle concerning it is in verſe, and in theſe words,

“ <i>Gioniodh ſcuit ſaor an fine</i>	“ The Lowland Scots haue rim’d it
“ <i>Man ba breag an Fais dine</i>	“ thus,
“ <i>Mar a bh fuighid an Lia fail</i>	“ Except old Saws do feign,
“ <i>Dlighid flaitheas do ghabhail</i> .”	“ And Wizards wits be blind,
	“ The Scots in place muſt reign,
	“ Where they this Stone ſhall find.”

By this means the Druids (who were always Interpreters of Prodigies, and Oracular Emissions) had it in their power of chuſing a King, whom they thought moſt likely to favour their Order; and could perſuade the credulous people, that the Stone aſſented, or was ſilent, as ſuited beſt their purpoſe.

C H A P. VI.

Of Monuments, conſiſting of Two, Three, or ſeveral Stones, their Deſcription, and Original Deſign enquir’d into.

TO convey the memory of any material Incident to Poſterity, the Ancients made uſe at firſt of rude and ſingle Stones; after-ages added more in number, and aſſembled them together in ſeveral figures, the better to preſerve a diſtinction and remembrance, which at firſt was entruſted only to Tradition, and through the ſewneſs of ſuch Monuments among the Ancients, was not altogether ſo neceſſary at that time as afterwards.

To the firſt manner of erecting one ſingle Stone Pillar, another was added, either out of equal reſpect to two Divinities, as Apollo and Diana, (Sun and Moon) Jupiter and Juno, or the like; or to make the Monument more conſpicious, and diſtinguiſh it from other Monuments of one Stone only. It is not at all ſtrange, that two ally’d

SECT. I.

Of two Stone Monuments.

‘ Woodward Meth. Foſſ. part ii. pag. 30.

“ Page 173.

“ Toland Hiſt. Druids, pag. 103.

“ N. B. This is the ſame Metre as the Britiſh Verſe, call’d by J. Dav. Rhys’s Grammar, the

Englyn Milur, and in which Mr. Edward Lhwyd thinks the Druids deliver’d their Doctrines. See Archæol Br. pag. 250, 251. and therefore theſe Lines are not improbably of Druid original. See pag. 83.

Divinities

Divinities should seem worthy of equal honours, and as the erecting one Stone only by the ancient Patriarchs, might be intended to express and imply the Unity of the Godhead, so, after Polytheism, Theogony, and Idolatry took place, the first simple Unity of the Memorials was also laid aside, and the Stones and Pillars multiply'd together with their false Gods and Idols.

The first we read of, I think, are the Pillars of Hercules, erected at the ancient Gades, as Terminations of his Western Travels. The memory of these two Pillars seems to be still preserv'd in Medals^y. for in the Coins of old Tyre, are erected two Stones with a Tyrian Hercules, sacrificing by them; they were call'd *Αμβροσιαί πέλραι*, because, as some think, they were dedicated to Divine Purposes by pouring on them Oil of Roses^z.

Homer intimates to us two different ends, for which the Ancients erected Monuments of this kind. The Goal, or Termination of Horse and Chariot Courses was often anciently mark'd out, by two erected Stones^a; and for this purpose, probably, that the *Meta* might be more distinctly seen and observ'd by the Racers, than if there had been but one Stone. But the most obvious end of this kind of Monument was to distinguish the Graves of considerable persons, by placing an erected Stone at each end of the body interr'd^b. There is such a Monument in the Tenement of Dryft in Sancroft, Cornwall; one of the Stones stands nine foot high out of the Earth, the other somewhat more than seven; they are 18 feet distant, the line in which they stand pointing North-west. Another of the same sort in the Tenement of Trewren Madern, the distance ten feet, the line of their plan lying E. N. E. Upon searching the ground between these two Stones, (October 21, 1752.) the diggers presently found a pit six feet six long, two feet nine wide, and four feet 6 deep; near the bottom it was full of black greazy Earth, but no bone to be seen. This grave came close to the Westermost and largest Stone, next to which, I imagine, the head of the interr'd lay. The dimensions and plan of this Monument, are exhibited (Plate VIII. fig. iv. and v.). The Christians in some parts bury'd in this manner, but in compliance, as 'tis to be imagin'd, with a more ancient Pagan custom^c. The victorious King Arthur was bury'd in the Church-yard of Glastonbury, betwixt two Pyramids, as the Welsh Bard sung to King Henry II. and as their researches in that place afterwards put beyond doubt^d.

^y Some Authors however, treat this Story of Hercules as a Poetical Fable. See ver. 1. Juvenal Sat. x. Not. Var.

^z Stukeley's Stonehenge, pag. 50.

^a *Ἡ τοῦ Νύκτα τίλική ἐστὶ πρὸς τὴν ἀνθρώπων.* Il. 23. ver. 332.

^b *Ἡ τὴν σημεῖα βροχίῳ παλαι καλεσθηναι.* Il. 23. ver. 331.

^c "The Monk, O Gorgon, is bury'd near to this Chapel, and there is a Stone five Foot high at each End of his Grave." Martin of St. Columbus's Chapel in an Islet near the Skie. p. 167.

^d Speed Chron. pag. 272. &c.

In some ancient Monuments we find three Stones so plac'd as to constitute one Monument; this was sometimes to record the number of persons interr'd. Xenophon takes notice that where the three Eunuchs of Abradates were buried, there were three Pillars erected.

SECT. II.
Of 3 Stone
Monuments.

The Number Three had also respect unto the three Primary Idols'. One of the Idols, or erected Symbols of the God Mercury consisted of three Stones; two large Stones were pitch'd on end, over which another Stone was laid which covered the rest, bearing with it's middle upon the Stones underneath. At these three Stones, so dispos'd, it was a piece of Religion among the Heathens to throw certain other small Stones, as a kind of Offering to the Idol^e.

Strabo, in his Travels through upper Egypt, describes several Stone-Heaps or Parcels, consisting of three circular Stones piled on one the other, the largest underneath, and 12 feet diameter; the other two smaller in proportion, but the smallest exceeding six feet diameter. He calls them *Hermæa*, thinking them nearest in resemblance to the Heaps near the Highways erected to the honour of Mercury^h.

Strabo, (lib. iii. pag. 202,) takes notice of three or four Stones plac'd together (but he mentions no Ichnography) in a sacred piece of ground near Hercules's Templeⁱ.

When the Ancients erected Stones in order to compose any Memorial, there was something expressive either in the number of the Stones of which the Monument did consist, or in the shape of the Stones themselves, or in Order and figure, in which they were dispos'd.

SECT. III.
Of several
Stone Monu-
ments.

Of the first kind were the Monuments of Mount Sinai^k, and that at Gilgal, erected by Joshua upon the banks of Jordan; they consisted of twelve Stones each, because the people of Israel, (for whose sake the Altar was built, and the streams of Jordan dividing themselves, open'd a miraculous passage for the whole nation) were principally class'd into twelve tribes^l. The same number of Stones, and for the same reason, were set up in the midst of Jordan, where the Ark had rested^m.

The Altar also which Elijah builtⁿ, was compos'd of 12 Stones only, according to the number of the 12 Tribes of Israel; intimating thereby, that this Altar was dedicated to the God of Israel, who had chosen those twelve Tribes for his peculiar people, and by a long se-

* This seems to be the most obvious and natural reason for erecting Stones in this Number, and of this kind probably may be the three huge upright Stones call'd the Devil's Quoits, in a plough'd field near Kennett in Oxfordshire, which Dr. Plott thinks British Deities. Hist. Oxf. ch. x.

^f Worm. pag. 8.

^g Buxt. Lexic. Talm. in voce Marcolis.

^h Strabo, lib. xvii. pag. 1173. Univerf. Hist. English, vol. I. folio. pag. 217.

ⁱ Of which Keyfler pag. 189. thus, "Apud

"Strabonem, quidam, de fano Herculis ad occidentem sito mentionem faciens, neque aram ibi esse ait, neque ullius Deorum [scilicet templum] sed Lapides multis in locis Ternos aut Quaternos compositos. Fas ibi non esse Sacrificare, neque nocte eum locum adire, quod ferunt eum nocturno tempore a Diis teneri."

^k Exod. xxiv. 4.

^l Josh. iv. 8.

^m Ibid. ver. 9.

ⁿ 1 Kings xviii. 31.

ries of miracles and Revelations, had prov'd himself to them not to be a dead Idol, but a living God.

There is a very singular Monument recorded by Wormius*, and as the Stones are neither shap'd by Art, nor plac'd in any regular emblematick figure; it may be suppos'd, that the number was expressive of what Tradition is now silent. Six large tall Stones are the principal parts of this Monument*; four of them have two small circles, or ringlets of Stones round the base of each; the other two have a few small Stones heap'd round their bottom. Between the principal Stones, are six little piles of Stones interspers'd: the neighbours relate, that it is a monument of a battle fought there.

Perhaps it was the Memorial of an appointed Duel betwixt six persons of each side (as that of the *Horatii* and *Curiatii* was of three). The little heaps (which are generally construed to be sepulchral) being intended as Memorials of the conquer'd and slain, the erect Stones emblems of the victorious, whereof four surviv'd the Combat, and were invested with Garlands, or Ringlets of Stones, as tokens of Victory; the other two fell in the action, and have therefore little heaps round their base; but, being entitled to a share of the Conquerour's Glory, have therefore the honour of a $\Sigma\eta\lambda\eta$, or column, erected to their Memory.

Some of the Ancients were wont to place as many Obelisks, or Stones-erect at the Grave, as the departed Warriour had slain of the Enemy. In the number of Stones of which they compos'd their circular Temples, they sometimes had regard to the divisions of time into Days, Weeks, and Months. There is also reason to believe, that when any new Circle of Stones was form'd for the more solemnly electing a King, or Chief, as many Stones went to compose the Circles, as there were Electors who had a right to vote at the Election, one Stone for each, and no more.

Sometimes by the particular similar shape of many Stones erected, they express'd their reverence for their principal Deity, by conforming all the Symbols to that figure in which he was usually represented. Thus the Phareans round their *Mercurius Agoræus*, which held the middle and most honourable place of their *Forum*, erected 30 Cubes of Stone, out of respect to their chief God, Mercury, (whose Symbol was a Cube) each of which they worshipp'd under the name of some particular Deity.

Some Authors think that erected Stones, plac'd in a straight line, are Memorials of Battles, or Combats. In Westmoreland, is a row,

* Mon. Dan. pag. 63.

* See this Monument at the End of Chap. VII. copy'd from Wormius.

P "Iberi pro hostium interfectorum numero, tot Obeliscos apponunt, hoc insigne testimonium Virtutis, & expertissimum decus arbitrati." Al.

ab Al^{ro}. vol. i. pag. 558. lib. iii.

¶ Pausan. Acha. lib. vii. chap. xxii.

¶ Wormius Mon. Dan^a. 62.—Olaus Mag. lib. i. chap. xxxix.—Plott's Staffordshire 398. of the four Pyramidal Stones near Burrow Bridge, Yorkshire.

or range of stones erect, some nine foot high, pyramidal, plac'd almost in a direct line, and at equal distances for a mile together. They seem erected, says the learned Annotator, in memory of some great action'. With as much reason, at least, it may, from the extent of these Monuments, be presum'd, that they were boundaries of patrimonial Lands, or those little Territories, into which most countries anciently were divided; for "in Anglesea there are many lines of single Stones-erect, which are still call'd *Terfyne*, or *Terfyneau*, that is, terminations of Lands'."

On the Downs leading from Wadebridge to St. Columbe, and about two miles distant from it, is such a line of Stones, (Pl. XV. fig. i.) bearing N. E. and S. W. This Monument is generally call'd the Nine Maids.

Olaus Magnus* tells us, that Stones dispers'd in a triangular figure, denote a Victory obtain'd by a body of horse; that by a square figure, the place where armies (or, rather champions for single Duels) met and engag'd, is signify'd; by a round, family-burial-places.

Sometimes we find Stones erected, and others lying horizontally on the tops of them, making as at Stonehenge, &c. so many Portals; and in this fashion we find the Ancients sometimes erected their Trophies to perpetuate the Memory of some important Victory.

The Victory gain'd by Regnerus over the Kings of the Biarmi, and the Finni, was transmitted to posterity by a Trophy of this kind.

Some Stones plac'd in this latter manner were (as I conjecture) seats of Judgement; of Instruction, of Ritual Admission of Disciples, and giving Audience to persons of note*.

There is a Monument of this pensile kind in Karn Boscawen; it consists of one large flat Stone, (A) one end of which rests upon the natural Karn (B); the other end on three large Stones (C D E) plac'd on one another, in order to raise a proper support for the weight above (Plate XII. fig. v.). Between this Canopy Stone, and it's supporters, there is an opening, wide at the top seven feet, but the Chasm closes into a sharp point at the bottom (F). This Canopy is too nicely supported to be the work of nature, and one must check one's imagination very much not to conjecture, that the opening, underneath it, was design'd for the seat of some considerable person; from which he might give out his Edicts, and Decisions, his Predictions, and Admissions to Noviciates. The mind can hardly frame to itself a scene more striking and awful than this must be to all persons, who came hither

* Camden 996.

† Rowland chap. xxvi. pag. 5.

‡ Lib. i. chap. xxix.

§ Wormius, however, a more cautious Writer, pag. 67. doubts, whether these Characteristicks are always infallible. "J. Speed in Descriptione De-

" von. ad Exmore Saxa in Triangulum, alia in

" orbem erecta. Trophæa certè victoriarum quas

" Romani, Saxones, vel Dani obtinuerunt, ac

" Danicis literis unum inscribi refert." Worm. 67.

* Worm. p. 96. * See pages 167, 169.

† In the Parish of St. Buriën, Cornwall.

for judgement, or instruction; nor more suitable to the superstition of the Druids, nor more likely to promote the delusion of all that were to be initiated into the mysteries, or introduc'd into the presence of the Chief Priest: we may fancy, with some probability, that, when any person of more than ordinary figure was to be admitted, he was to be conducted first round the holy Circle (of which the remains are still to be seen on the brow of the hill above); that as he descended, he was to be sprinkled and purify'd at proper pauses, and stations, by the heavenly waters which the Rock-basins (very numerous here) contain'd: as he descended farther, passing along between the sacred Obelisks (of which some are still to be seen) he loses sight of every thing, but of vast Rocks on either side, above, and below, and the immense ocean before him, till being got about half way down this steep and craggy Cliff, doubtful whither he was to be led, he is surpriz'd with this Throne, which has something so truly grand and simple in it's supporters and Canopy, that it almost leaves us uncertain, whether it be the work of Nature, or of Art. Between the supporters sits the venerable Chief Druid, his Tiara on his head, his holy vestments on, his Scepter in his hand, all these decorated with the *Insignia* of his Order, and every where round him the most stupendous Rocks.---A few paces below this Throne is an Area of about 12 feet diameter, clear'd of the Rocks, from whence the person introduc'd with his attendants, might well hear the Precepts of the Druid without violating his Dignity by too familiar an approach.

C H A P. VII.

Of Circular Monuments, the Use and Design of them among the Ancients in foreign Countries, and the Druids in this.

AMONG the most ancient British Monuments, the Circles of Stones-erect may justly claim a place; we come therefore to discourse of them particularly, for as much as by their simplicity, they appear to be next in date to the Monuments which go before.

SECT. I.

Number of
Stones.

We find the number of Stones erected on a circular plan various; some Circles consisting of twelve, others of more, the most which have reach'd my notice, seventy-seven. This difference in number was not owing to chance, but either to some establish'd Rules observ'd in the construction of these Monuments, or referring to, and expressive of the Erudition of those ages. In some places we find them oftner of the number *Twelve*, than of any other number, either in honour to the twelve superiour Deities; or to some national Custom of twelve Persons of Authority meeting there in Council upon important affairs²;

² The Monument of Sinai, pag. 177. and of Gilgal, *ibid.* (which were both probably of the circular kind) had twelve Stones each, because such was the Number of the Tribes. "Reperiun-

"tur in his oris loca quædam in quibus Reges olim solenni creabantur pompa, quæ cincta adhuc grandibus Saxi (ut plurimum duodecim) conspiciuntur." Worm. M. D. 87.

or alluding to the twelve months of the year. There are four Circles* in the hundred of Penwith, Cornwall, (the farthest two of which are not eight miles asunder), which have nineteen Stones each, a surprising uniformity, expressing, perhaps, the two principal divisions of the year, the 12 months, and the seven days of the week. This conjecture will not seem strange and groundless, when we reflect that the Priests were the only Chronologers and Registers of Time, and it is no wonder that they (forbidden as they were either to teach by Letters, or commit their Mysteries to writing), should endeavour to perpetuate the memory of their Learning, and Astronomical Computations, in such Characters as were most likely to descend through all ages of their Posterity, without transgressing the laws of their Order. But whatever was the reason, the number of these Stones is for the most part different, and where the design of the Circle was for electing Governours, or holding Councils, must needs have been so, because the number of Nobles there assembled could not but be frequently different, and each Noble, so conven'd, had a right to his Pillar, at which he was to take his stand; and when the Authors of such Monuments were eminent for family, fortune, or learning, they might probably chuse to record some discovery in Science, the number of their famous Ancestors, or of the Principalities they inherited, in these their works.

The distance of the Stones from each other is also different, in different Circles, but was likely the same, or nearly so, at first, in one and the same Circle, so that by the distance of what remain standing, or otherwise, may in a great measure be ascertain'd the number of Stones of which the Circle formerly consisted. Whether they were very exact in suiting these distances according to the size of the Stones, and observ'd a regular gradation from the smaller to the great, and again a gradual declension from the greater to the small, is what I cannot assert, but is imagin'd so to be by some of the learned, as well as that they measur'd those distances by Cubits in whole numbers, not by the foot or yard^b.

Distance of
these Stones.

It was not in any indifferent, or common place that these Circles were erected, but the Rites of Augury, and the opinion of the Magi (or Philosophers of the Country) were first consulted, especially if Religion, or the Election of Princes was upon the Carpet; but if Victory, the place where it was won, was to be honour'd with the Trophy.

The figure of these Monuments is either simple, or compounded. Of the first kind are exact Circles, elliptical or semicircular. The

* Boscawen'uun, Rosmodereuy, Tregaseal, Boskednan.

^b Dr. Stukeley's Abury, pag. 21.

^c "Augures vero eadem ferme Tescua, quæ & Templâ, vocabant; Loca Auguriis designata, quorum termini, cum fere rupibus, silvisque ac

"montibus finirentur." Not. Var. Hor. Epist. lib. i. pag. 14. ver. 19. "No Place was call'd
"a Temple, but what had been mark'd out, that
"is, consecrated by the Augurs." Scal. de Lin. Lat. lib. v. pag. 54. Moyle P. W. vol. i. p. 390.

construction of these is not always the same, some having their circumference mark'd with large separate Stones only; others having ridges of small Stones intermix'd, and sometimes Walls and Seats, serving to render the inclosure more compleat. Other circular Monuments have their Figure more complex and varied, consisting, not only of a Circle, but of some other distinguishing Properties^d. In, or near the center of some stands a Stone taller than the rest^e; in the middle of others a Kist-vaen, that is, a Stone-sepulchral-chest, or Cavity. A Cromlêh, (or Altar-tomb of rough Stone) distinguishes the center of some circles^f; and some remarkable Rock that of others; some have only one line of Stones in their circumference, and some have two; some Circles are adjacent, some contiguous, and some include, and some intersect each other. Sometimes Urns are found in, or near them; and these Circles are of very different dimensions, as will be seen in the Icons. Some are curiously erected on geometrical Plans, the chief entrances facing the cardinal points of the Heavens; some have avenues leading to them, plac'd exactly North and South, with detach'd Stones, sometimes in streight lines to the East and West, sometimes triangular; all evidences of more than common exactness, and design: of all these we shall produce instances in their proper place.

These Monuments are found in many foreign Countries^g, as well as in all the Isles dependant upon Britain^h, and in most parts of Britain itselfⁱ.

SECT. II.

How nam'd.

They go by several names in different places. In the Highlands of Scotland they call them Temples; and from two or three of them in the Parish of Strathawen, there is a place adjoining call'd Temple-Town; and, where two Circles are call'd the Temple Stones, in Auchincochie, there, as Tradition says, Pagan Priests had formerly their Habitation. In Scotland sometimes they are also called Chapels, and from one of them in Bamffshire, a Place is call'd Leachell Beandic, or Blessed Chapel^k.

In the Western Isles (where there are many) they are call'd by the common people Druin Crunny^l, that is, Druid Circles. In Denbighshire, there is one Circle call'd Kerig y Drudion, or the Druid Stones^m. Another name (tho' foreign) may be here taken notice of, which is, that Stone-Circles in Denmark, and in the Isles of Island,

^d One Circle at Abury has a work in the Center, which the old Britans call'd a *Cove* (as Dr. Stukeley says, *ib.*) consisting of three Stones making an obtuse Angle toward each other, this was the Kibla, or point, to which they turn'd their Faces during the time of Worship.

^e See the Circle of Boscawen-ûun (Plate XIII. Fig. iii.) this is also call'd the Kibla by Dr. Stukeley. See his Abury pag. 24.

^f See Karn Lechart in Glamorganshire, Cambden, pag. 739.

^g Island, Sweden, Denmark, in the Marquisate

of Brandenburg the Dutchy of Brunswick, Lunenburg, and other Parts of Germany.

^h The Orkneys, Western Isles, Jersey, Ireland, and the Isle of Man.

ⁱ Scotland, Cumberland, Wales, Oxfordshire, Wiltshire, and in Cornwall many, and very entire.

^k Cambden.

^l Rowl. Mona pag. 112.

^m Lhuyd's Letter to Mr. Paynter, in Moyle, pag. 239. D's Letter to the Bishop of Carlisle, Baxt. Gloss. pag. 272.

Shetland, and Man, are call'd Ting, that is, a Seat of Justice, a *Forum*; and the hill on which the King of the Isle of Man was formerly inaugurated, standing in the Center of a Circle, (his Nobles round him, and the Commons without the Circle) is call'd the Tinwald-hill.

In Cornwall there is a great number of these Circles, (and of most sorts that have been mention'd) and the name they go by most commonly is, that of Dawns-mên, that is, the Stone-Dance, "so call'd of the common people on no other account, than that they are plac'd in a circular Order, and so make an Area for Dancing." This is the true reason of that name, and not a corruption of Danif-mên, (as some have imagin'd) as if these Monuments had been of Danish erection; the traditions of the common people seldom fixing upon, and being constant to points of history, but rather taking their rise from some obvious property that strikes the senses, and resembles the Customs of their Country. To confirm Mr. Lhuyd's opinion, I must observe, that these Circles are found where the Danes never were; that, Dawnse in Cornish, signifies a Dance, and that in the circular Figure (of which we are now treating) there is a very ancient Dance, or play, still practis'd among the Cornish. For the same reason, as I suppose, (namely, because these circular Stones-erect, seem to have thrown themselves into a Ring towards a Merry-making) about eight miles West of Bath, a Monument of this kind is call'd the Wedding; and I can't but observe, that the Greeks had such a Dance at their hymeneal solemnities, as appears by the Nuptials engrav'd on the shield of Achilles, where the young men are said to run round, or dance in a Ring.

— Πολυς δ' Ὑμεναῖος ὀρωρεῖ ——— The Hymeneals far resound,
Κῆραι δ' ὠρχήσῃρες ἐδίνεον. ——— And Youths in mystic Mazes whirl^a.---
Hom. Il. lib. xviii. ver. 493.

The several names by which these Monuments are distinguish'd in different parts of the world, consider'd jointly with the other before-mention'd properties of Size, Figure, Number, and some Peculiarities belonging to particular Circles, will contribute to discover in a great measure by whom they were erected, and for what uses they were intended; and our conjectures form'd upon these, we must be contented to fortify as well as we can by Tradition, and such historical Records as offer in other Countries as well as in our own.

SECT. III.
Of the intent
and use of
these Circles.

^a Worm. Mont. Dan. pag. 68.—Ding, Judicium, Dingstuhl, Sedes Scabinalis, [or Sheriffs Seat] Dingdach, Dies Juridicus.—Hustingum & Hustingian, Anglo Saxones pro Curia usurpabant. Keyser, pag. 78.

• Lhuyd Moyle's Posthum. Works, vol. i. p. 239.
• 'Tis call'd Trematheeves.
• "Adolescentes autem Saltatores in orbem agebant se." Cler. Hom. ibid. "δ' ἀγα, viz. ut fieri solebat.

Some Religi-
ous.

First, it is highly probable that some of these Monuments were of Religious Institution, and design'd originally and principally for the Rites of Worship. "And Moses rose up early in the Morning, and builded an Altar under the hill, and twelve Pillars according to the twelve Tribes of Israel". Certainly this was a Religious Monument; the Altar for Sacrifice, and the twelve Pillars for a Prince of each Tribe to stand by, to partake of the Sacrifice, to covenant in the name of his Tribe, and to seal that covenant which he made with God by receiving the Blood with which Moses besprinkled these Delegates of the people, as they stood round about the Altar. If it be said, that the Scripture leaves us in the dark as to the form of this Monument; yet it must be observ'd, that the ceremonial circumstances make it clear, that it was of the circular Figure. I would only ask, in what form these Pillars would be erected by any person who was to perform the like ceremonies? I fancy it would be answer'd, without any hesitation, in the circular form, as liable to less exceptions, with regard to the Princes, and most convenient for the officiating Prophet.

In obedience to the Divine Command, there was a Monument set up by Joshua at Gilgal, which consisted of twelve Stones fix'd in the Earth. The design of it was to make the Israelites constantly adhere to the worship of the true God, by remembering their miraculous passage (dry shod) over the river Jordan, from the chanel of which these twelve Stones were taken. In what figure these Stones were dispos'd, the Scriptures do not say, but from the resemblance which Monuments did usually bear to some of the principal incidents they were design'd to commemorate, as well as also from the name of Gilgal; 'tis most probable that this Monument was round. It must here also be noted, that there were not only twelve Stones erected upon the banks of Jordan, but the same number also, in the chanel of the River, exactly "in the place where the feet of the Priests, which bare the Ark of the Covenant stood". Now as the Priests stood round about the Ark, to prevent the approach of every thing that was unholy; 'tis more likely that the Stones in the Water were erected with a conformity to the Order in which the Priests stood, whilst the people were passing over, than in any other manner. For the same uniform reason, the twelve Stones on the Land, were most probably erected in like Order. This Gilgal was first a place of worship, then of national Council, and Inauguration, and when the

^r Exod. xxiv. 4.

^s Ibid. 7, 8.

^t Joshua iv. 21, 22, and 24.

^u Which signifies Rolling, surrounding, Roundness, a Wheel, and the like. See Buxtorf's Lex. Heb. Leigh's Crit. Sacr. pag. 40. and Paul. Fag. ibid. so that besides rolling away the Reproach of

Egypt, (mention'd Josh. v. 9.) there seems to be in Gilgal a mutual Relation, and Agreement between the Name and the Figure of the Monument; and therefore Dr. Stukeley in his Abury thinks Gilgal a circular Monument.

^w Josh. iv. 9.

^x Ibid. v. 10.

^y 1 Sam. vii. 16.

^z Ibid. xi. 15.

Israelites

Israelites had degenerated into Paganism, it became a place of Idolatrous Worship^a; as suiting the principles of the Eastern Superstition. For, as it was their Custom to consecrate places to Religion, so it was equally their principle to take care, that those places should be open, and nothing like confinement in their Temples, least it should look like *Limiting*, *Enclosing*, or *Imprisoning*, an infinite, ubiquitarious being. The Images of the Sun were to be open to the Heavens, and were therefore call'd חמנים^b, that is, *Subdiales*, or Statues in the open air; and the Phenician Hercules (or the Sun) was wont to be ador'd in an open Temple^c; and their Sacrifices, and publick Devotions were always, *sub dio*, on the tops of Rocks and Mountains, or in the midst of Groves, but never under covert. Now these two principles of dedicating particular places to worship, and at the same time keeping them open and unconfin'd were thoroughly reconcil'd in Monuments of this circular kind. The places were mark'd out sufficiently to preserve them from rude profane abuse, and yet by Stones plac'd at some distance from each other on their ends, there was no absolute, compleat inclosure. That the Druids held, the first of the abovemention'd Principles, and had places appropriated to sacred use, has been shewn before^d; and that they also maintain'd the second principle, namely, that the Gods were not to be confin'd within walls, is not to be doubted, it being one of the fundamentals of the Celtic Religion^e, from which we can have no reason to think that the Druids ever departed, if we judge from their Monuments, which are the best vouchers for their opinions. Besides, the multitude and nature of their Sacrifices requir'd such Fires as could not admit of Roof or Coverture. Again, the Druids were extreamly addicted to Magick, in which Art the Circle was esteem'd essentially necessary, to carry on all the nefarious Rites of Witchcraft, and Necromancy; and the vulgar opinion that Conjurers have no power to call forth the Demon to foretell future events, or discover what is conceal'd from others, unless he draws a Circle round him, seems to be a remaining part of this Druid Superstition. It has been already observ'd^f, that the Druids had a surprising resemblance to the Persians, who took in all the whole compass of Heaven into their Idea of Jupiter^g; and it must be own'd, that the Druids had the same Deity, and that they could not erect their Temples more analogous to, and expressive, of that God, nor better adapted to perform their adorations to every Region of the Heavens, than in the circular Figure^h. Again, we find in the mid-

^a Hosea iv. 15, and xii. 11.

^b Isaiah xxvii. 9. Buxtorf. in verb.

^c Maundrel's Travels, pag. 21.

^d Chap. XVII. Lib. II.

^e Tacitus de M. G. Sched. pag. 340.

^f Chap. XXII. Lib. II.

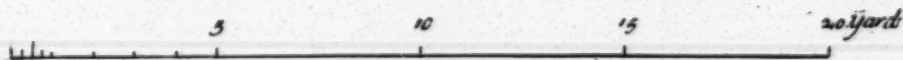
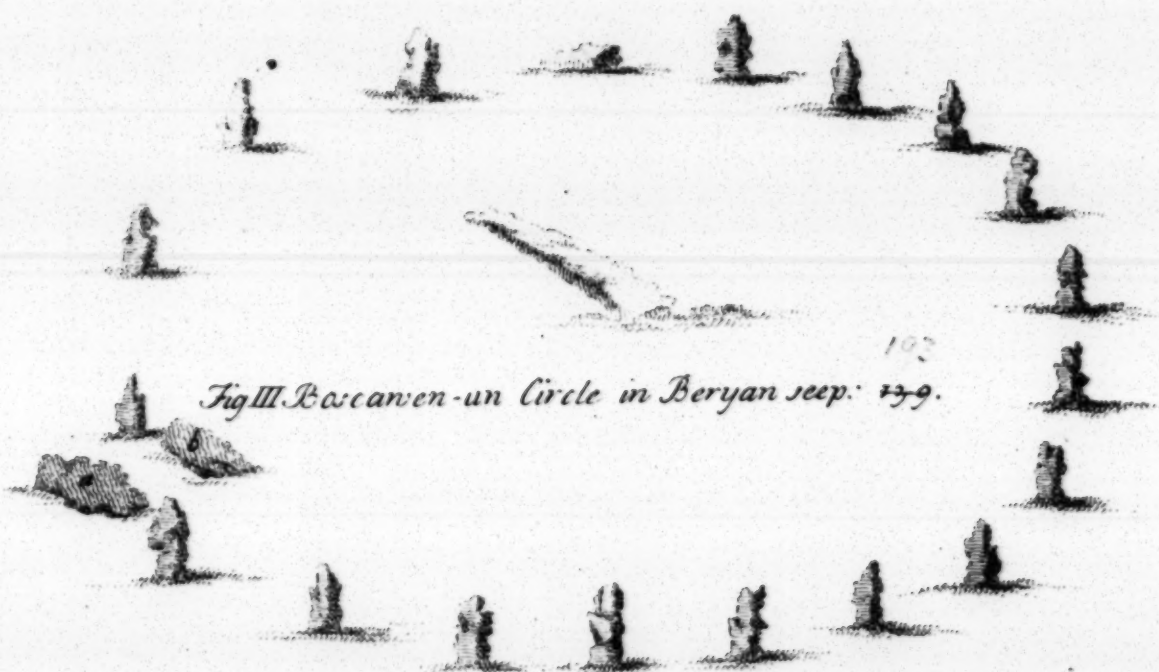
^g Herodot. in Clio. Hyde, Chap. VI. pag. 137.

^h In the Symbols of their Deities there was something in the Figure which express'd the principal Attribute of their God, (see pag. 105.) so also in their Temples; the Temple of Vesta was round because Vesta was the Earth.

dle of such Circles, sometimes a tall Pillar, such as formerly were worshipp'd as Idols; at other times a Rock, or Cromlêh, which have all the appearances of having serv'd for Altars; and therefore nothing can be so probable, as that the ring of Stones, without, serv'd to mark out the limits of the Temple, where sacred Offices were perform'd to such Idols, and upon such Altars. The circular Figure, (as every one must allow) was most convenient of any for the audience to see, and hear, and enter into their parts of the sacrificial Rites, and therefore could not but suggest itself from the most remote Antiquity, to all Idolaters that plac'd their whole stress upon the outside of Religion. Let me observe farther, that some of these Monuments are of astonishing Grandeur and Magnificence¹, much exceeding every other end, and occasion, than that of Religion. I am aware that some attribute the Circle of Stonehenge to the Romans, and not to the Druids; but there is such a wildness in this grand Structure, that to imagine it of Roman erection after Julius Cæsar's time, is too groundless a supposition to be worth confuting. However, to add a word or two to this dispute, let it be only consider'd, that the Roman ways cross and mangle these Circles, (as see Tab. IV. of Dr. Stukeley's Stonehenge), and it can never be true, that the Romans would erect and disfigure the same, and their own works. It is also evident, that such Monuments were prior to the Roman ways, for the Druids would never be suffer'd to impede the Highways of their Lords and Masters, therefore, these must have been built before the Roman ways were made, which will naturally lead us to another conclusion equally evident, which is, that as they could not be Roman works, because prior to the Roman ways; so neither could they be of the Saxon age or construction, and therefore can justly be ascrib'd to none but the Druids.

That these Temples are of different sizes, and some exceeding small, no more than 12 feet diameter, must be confess'd; and yet this will not hinder but that all might be places of worship: That some are of larger dimensions than others, may probably be owing either to the different quality of the Founders and Priests, or the different end for which they were design'd; the larger for more noble and general assemblies, the smaller for more private, and, perhaps, family uses: the large for Sacrifices and festival Solemnities, the small for particular Intercessions, Predictions, and perhaps Sepulchres of Priests and Worthies.---The larger circles for Inauguration, as well as worship, the smaller for electing inferiour Magistrates.---In short, these Circles were of different size, either because thereby they were better proportion'd to the different kind of Superstition therein to be perform'd, or to the different ranks and classes

¹ See Dr. Stukeley's Stonehenge and Abury.



To Christopher Hawkins of
This Plate is with great



Trenvinard in Cornwall Esq.
respect inscrib'd by Wm. Borlase.

5



of the Druids; the larger Circles for the elder and more noble, the smaller for the inferiour Druids to officiate in. If the riches or power of the persons that erected them was great, so was their work, if their ability was small, the Circles they erected were in proportion.

Of these Monuments that kind was most ancient which was most simple, and consisted only of a Circle of Stones-erect. Of this sort ^{Particular sorts of Circles.} we have a great number in Cornwall, which differ not materially from one another, Boskednan Circle therefore (Plat. XIII. Fig. ii.) may represent the whole.----In the tenement of Kerris ^k there is an oval Inclosure which may be seen (Plate XV. Fig. ii.) It is about 52 paces from North to South, and 34 wide, from East to West: At the Southern Termination A stand four rude Pillars about eight feet high, at the foot of which lye some large long stones, which I am apt to think did formerly rest upon these Pillars. The Plan on which these Pillars stand ^l is 18 feet from North to South, and 11 feet wide. I am inclin'd to think that this was a place of Worship, that these Stones-erect were designed to distinguish and dignify the Entrance, and were the Kibla of the Place, (as the learned Dr. Stukeley calls the Cove of one of his Abury Circles) and that they were erected like some of the Stones at Stone-Henge in the shape of two rude Portals, to inspire those that entered this enclosure with double Sanctity^m. It is at present called the Roundago, which name, (though English) it may have acquired possibly from the superstitious Rounds used in the Druid Worship.

On a Karn adjoining to the Giant's Castle in St. Mary's Scilly, we found the back of the Rock clear'd, as it seem'd, of all unevenness, and making one plane of Rock. This Area is of a circular figure, 172 feet from North to South, and 138 feet from East to West; on the edges of it are nine vast stones still remaining, planted in a circular line, several others perfected the round, but from time to time have been remov'd, and some of them within these few years. There is no uniformity in the shape of the Stones that remain, neither do they seem to have ever been plac'd at any calculated, equal distances. The Stone (Plate IX. fig. ii.) plac'd among the Rock-idols^{*} makes one of the ring; the front of it, towards the center, is 20 foot long; a rude Pillar fallen down lies before it, about five paces distant, inwards. This Rock stands East of the Central Point, and in a line from it somewhat to the North of the West, are three large flat Stones which have Basons on the top of them, but pieces of them are broke and carry'd off. This was a great work of it's kind, the floor of one Rock, and the Stones round the edges of an extraordinary size. Some

^k Parish of Paul, Cornwall.

^l See the Entrance or Portal, Plate XV. fig. iii.

^m Chap. iii. pag. 168.

^{*} Pag. 165. Chap. iii. lib. iii.

Circles are near one the other, and their Centers in a line, to signify, perhaps, that they were intended for, and directed to one use. Of this kind is the Monument call'd the Hurlers, in the Parish St. Clere, Cornwall, the Stones of which, by the vulgar, are suppos'd to have been once Men, and thus transform'd, as a punishment for their hurling upon the Lord's Day. * This Monument consisted of three Circles from which many Stones are now carry'd off; what remain, and their distances may be seen (Plate XV. fig. vi.). Again, some of these Circles include, and intersect one the other, as in the curious cluster of Circles at Botallek, (Plate XIV.) in the seeming confusion of which I can't but think that there was some mystical meaning, or, at least, distinct allotment to particular uses. Some of these might be employ'd for the Sacrifice, and to prepare, kill, examine, and burn the Victim, others allotted to Prayer, others to the Feasting of the Priests, others for the station of those who devoted the Victims: Whilst one Druid was preparing the Victim in one Place, another was adoring in another, and describing the limits of his Temple; a Third was going his round at the extremity of another Circle of Stones; and, likely, many Druids were to follow one the other in these mysterious Rounds: Others were busy in the Rights of Augury*, that so all the Rites, each in it's proper place, might proceed at one and the same time, and under the inspection of the High-Priests; who, by comparing and observing the indications of the whole, might judge of the Will of the Gods with the greater certainty: Lastly, that these Circles intersected each other in so remarkable a manner as we find them in this Monument, might be, to intimate that each of these Holy Rites, though exercised in different Circles, and their own proper compartments, were but so many Rings, or Links, of one and the same chain, and that there was a constant dependance, and connexion betwixt Sacrifice, Prayer, Holy Feasting, and all the several parts of their Worship. It is farther to be noted, that near most of these circular Monuments we find detach'd Stones, as particularly on the South-West side of these circles at (A) and (B), which are placed so orderly, that there can be no doubt of their having some share allotted them of their superstitious Rites.-----At these Stones, probably, the High Priest had his Officers to keep silence, and the officiating Priests their Assistants to prompt them, lest any material words might be left out, or disorderly inserted; for the Ancients were extremely nice in every thing said, or done, upon such solemn occasions, and were not only allowed their Prompter, but a second person also at hand to mark that no Ceremony or Circumstance should

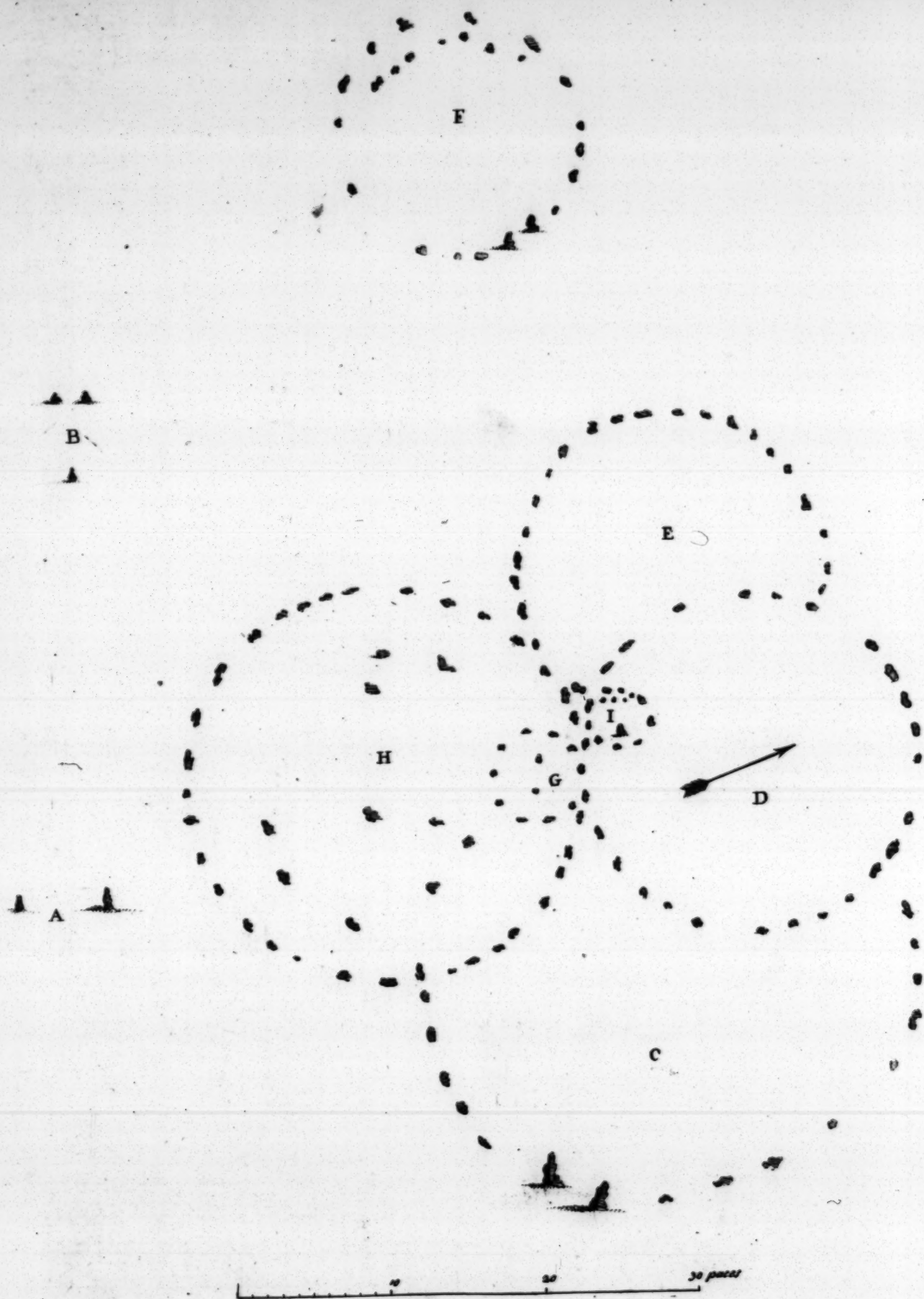
* Hurling, is playing with a Ball, and endeavouring to get at the Goal with it before one's Antagonist; an antient tryal of Strength and Swift-ness among the Cornish.

* The Circles D E F, (Plate XV.) are also in a Line.

• See Lib. ii. Chap. xix.

• Plin. Lib. xxviii. Chap. ii.

Botallack Circles in S. Just



To the Rev. Jeremiah Milles D.D.  Precentor of the Church of Exeter
 This plate is with great respect inscrib'd by Wm. Borlase.

be omitted; but where these detach'd Stones are found at too great a distance for these purposes, inferiour Priests might be station'd to prevent, or regulate any disorderly behaviour on the out-skirts of the congregation, and might attentively observe the flying of Birds, or any other ominous appearances during the time of these solemnities. I have only farther to remark, that the Circles, F, H, I, in this singular Monument of Botallek appear to have been edg'd with two rows of Stones. I need not here add, that in whatsoever Circles we find Ashes and Altars, they want no arguments to prove that they were places of sacrifice and worship¹.

Of this kind of Circle, I shall take notice of three only. The first of them is on the Island of Trefcaw in Scilly. It is one rude Stone, 19 foot long, shelving on the top, round the bottom of which there is a hollow circular trench 36 feet in diameter, the brim of which trench is edg'd with a line of rude and unequal Stones (Pl. X. fig. iv.) The other (Pl. X. fig. v.) is in the Wilds of Wendron Parish, Cornwall, on a high hill call'd Karn-Menelez; it consists of four flat thin Stones by nature plac'd on each other; the upper Stone is circular, and measures just 19 feet long, as the Rock abovemention'd; but what is more remarkable, the circular Trench at the bottom of it is in shape and cavity, like to that of the former, and measures 35 feet and half diameter, which is within half a foot as long as the former, and that small difference may be owing to the inaccuracy of my measurement, rather than to any real difference betwixt the things themselves. I leave the Reader to make his remarks on this conformity; but I can't help mentioning, "that in the Isle of Arran (Scotland) there is a Circle of big Stones, the Area of which is about 12 paces. In the middle of this Circle there is a broad thin Stone supported by three lesser Stones, the antient Inhabitants are reported to have burnt their Sacrifices on the broad Stone in the time of the Heathens." See there, the same dimensions of the Circle as those of the two before-mention'd, the Stone in the middle also; and I see no reason to question the truth of the Tradition, as to the use of the latter, which may therefore point out to us the use and intent of the two former.

We see how easy it is to reconcile all the different appearances of these Circles to the Rites of Worship; and I must observe in the last place, that Tradition, and the opinion of the learned, confirm the arguments above, which are drawn from the Structure of the Monuments, and the Customs of antient ages. Boethius in his life of Mainus, King of Scots, intimates that some of these Circles were erected by him, and appropriated to the Worship of the Gods'. In the Western parts of Island, in the province of Thorneething, there was a Cirque, in which Men were sacrific'd, after they had been kill'd, at a

Circles with
Altars.

¹ "In medio Fani Focum instruebant coquendis hostiis destinatum." Worm. 28.

² Martin ib. ut supr. 220.

³ Cambd. Wallace of the Orcades, pag. 54.

vaſt Stone plac'd therein'. In the Mainland (one of the Orkneys) they worſhipp'd the Sun in a Circle, as they did the Moon in a Semi-circle". "The Grave of Gealcoſſa, a Druids, is in Inifoen in the County of Donegall, (Ireland), and hard by is her Temple, being a ſort of a diminutive Stonehenge, which many of the old Irifh dare not even at this day, any way profane".

The Temple at Claſſerniſ is the moſt regular example of this kind that I have met with; and therefore I have infered the plan of it (Plate XV. fig. v.) It is in the Iſland of Lewis near Claſſerniſ, and call'd a Heathen Temple*. It conſiſts of an avenue, which has nineteen Stones of a ſide, from F to E, and one at F; this leads you to a Circle of 12 Stones, with one in the center, A. from the circumference of which Circle, and in a line with the center, run a line of four Stones to B, four to D, and four to C. "I enquir'd (ſays Mr. Martin') of the inhabitants what Tradition they had concerning theſe Stones, and they told me, it was a place appointed for worſhip in the time of Heatheniſm; and that the chief Druid ſtood near the big Stone in the center from whence he addreſs'd himſelf to the people that ſurrounded him." One obſervation occurs to me relating to this curious Monument, which is, that the number of Stones in the Avenue is 39, and the Circle 13, in all 52, and the detach'd Stones to the South, Eaſt, and Weſt, twelve; whether theſe numbers happen'd to be ſo compleat by accident, or whether (as I rather imagine) they were intended to expreſs the number of weeks and months in one whole year, I ſubmit to the learned. The Rev. Dr. Stukeley has given us ſome extraordinary inſtances of exactneſs in works of this kind in his plans of Abury and Stonehenge, which being in every one's hands, I ſhall not detain the Reader withall.

To have done with this firſt Claſs of circular Monuments. I take every thing almoſt of this figure, that is either magnificent, greatly expenſive, regular, or laborious, to have been erected for Religious uſe. In this number, therefore, I reckon, all the great works we have of this plan, the Circles of Main-land, Abury, Stonehenge, the circle of vaſt Stones on Salakee Downs in St. Mary's, Scilly, Rollich in Ox-

* Arngrim. ex Eyrbyggja Worm. Mon. Dan. pag. 27.

" Martin pag. 365.

" Toland ib. ut ſupra pag. 23.—"Temples of the Druids Circles of Obeliſks." Ib. p. 87. "I conjecture, ſays the late learned Mr. Lhuyd, that they (viz. thoſe Circles) were Places of Sacrifice, and other Religious Rites, in the times of Paganism." Lett, concerning the Dawnſ-mén. Moyle's Works. vol. i. pag. 239. "The Reaſon why we uſe Lhan for a Church, was, as I conjecture, that before Chriſtianity the Druids ſacrific'd, and buried their dead in a Circle of Stones." Id. Baxt. Gloſſ. pag. 272. Wallace, ibid. ut ſupr. p. 53. is of like Opinion.

* In copying this Monument, I have follow'd

the deſcription of it given us in Mr. Martin's own Words, (pag. 9.) as being likely taken on the Spot, and therefore true, and not the Copper Plate (ibid.) which does not at all agree (in Number of Stones, or largeneſs of the Circle) with the verbal Deſcription, as being committed to the Hands of ſome inaccurate Engraver.

" Of the Iſles, pag. 9.

" Since my writing the Obſervation above, I find Mr. Carte (Engliſh Hiſt. vol. i. pag. 55.) thinks there is ſomething emblematical in the number of Stones (XIX.) on each ſide the Avenue, which he refers to the great Year or Circle of XIX years, and the 12 Pillars compoſing the Body of the Temple, he thinks an Emblem of the Zodiac.

fordshire, and in other places wherever they appear. The intent of them, Wormius^a attributes to a different reason; but what he says is too vague to be convincing. I take them (says he^b) for Altars, or for Courts of Judicature; and then speaking particularly of Rollrich, Stiperstons, and Stonehenge (undoubtedly the noblest Monument of it's kind), "All these are no more than Monuments, and Trophies of Danish Victories." Here we have Stonehenge declar'd to be an Altar, a *Forum*, a Trophy. The same perplex'd account of these things we have from Speed^c, "Trophies most certainly (says he) of Victories here obtain'd, either by the Romans, Saxons, or Danes." Now, can any one suppose that the Romans, at the time they liv'd in Britain, erected Trophies in the same taste as the Saxons and Danes did afterwards? or will any one believe that the stupendous Fabrick of Stonehenge was erected by an army intent on action and conquest? The grandeur of the design, the distance of the materials, the tediousness with which all such massy works are necessarily attended, all shew that such designs were the fruits of Peace and Religion; that they must have been chimerical and impossible, during the busy scenes of war. Trophies are suggested by the sudden transport of victory, but when the mind cools, and national or personal animosities subside, they are the evidences of a vain-glorious presumption, and rather insults upon the vanquish'd and unhappy, than Monuments of any real honour to the victor^d.

To imagine that Stonehenge is only a Sepulchral Monument^e, is equally groundless, and incongruous to the shape and vastness of the building; that it might, after it was built and consecrated, be applied such purposes, for the greatest Princes or Priests, is very likely; for though these circles were originally of Religious Institution, yet that they became afterwards applied to other uses we shall see in the next Section.

Next to Religion, Government must be suppos'd to have claim'd the attention, and employ'd the labour and arts of mankind; and in order to give weight to the most solemn Acts of the Society, where could Assemblies be held more properly than in places consecrated to Religion, already revered equally by the Nobles and the Commonality, and therefore likely to influence those who were to make Laws and govern, as well as awe those who were to follow them, and obey? Accordingly, when any place had first been distinguish'd by the Rites of Worship, and was look'd upon with a kind of sacred dread, as the habitation of the Deity, where he was most especially and always present; this place naturally suggested it self to all ranks, as most likely to inspire the Rulers with justice and knowledge, and

SECT. IV.
Places of
Council and
Judgement.

^a Mont. Dan. p. 67.

^b Ibid.

^c Wormius ibid.

^d Wormius himself, ibid. pag. 90. thinks such

circles more likely to be Places of Election, than Trophies.

^e As Keyfler, pag. 109.

the people with submission: the Laws made here were reckon'd to partake of the sacredness of the place; the Oaths sworn here were of highest obligation, and double impiety it was accounted to violate any compact, or disturb any friendship here contracted: Besides, the Ancients took care that all civil Treaties, Laws and Elections should be attended by Sacrifices; that place must therefore serve most commodiously for ratifying such Acts of the Community, where they could so easily have all the means of the most sacred attestations, as Priests, Altars, and Victims, to confirm them.

The Monument of Gilgal was first dignify'd by Religious Rites there perform'd: here the whole nation, by God's particular appointment was circumcis'd; here they kept a solemn passover, (which, since their departure from Mount Sinai they had entirely omitted[†]) consequently, the Ark and Tabernacle remain'd here for some time, and where they were, there were their stated constant Sacrifices, and devotional Oblations, publick prayers and intercessions. This Monument became afterwards the Seat of Justice and National Councils, but we do not read of it's being us'd as such, 'till the time of Samuel, which was some centuries after it's first erection by Joshua, and then, out of regard to the holiness of the place, and from a persuasion that God was present there, in an eminent and peculiar manner by his power and goodness: for whatever was done there, was said to be transacted "*before the Lord*," that is, in the most solemn manner, in the most holy place, and with the additional corroborations of Sacrifice and Devotion[‡].

There is no doubt but the ancient Monuments of Stones-erect, and particularly these circles, underwent the same alterations in other countries, and for the same reason became, in succeeding ages, the common places of assembling upon any emergent, and more than ordinarily interesting occasion. In the same place was the *Forum* (viz. Court of Judicature) and the Altars of the Gods, so as that the *Fora* might at once serve for Worship, Law, and Justice: so Homer, Il. xi. ver. 805.

----- Ἰνα σφ' Ἀγορῇ τε, Θέμισ ἐτ
'Ἦεν, τῇ δὴ καὶ σφί Θεῶν ἐλεεινχάλο Βωμοί.

So also Virgil describing the Grove and ancient palace of Picus[§], says that it serv'd for the inauguration of the Latin Kings, and for Religion too.

*Hinc sceptrā accipere, & primos attollere fasces
Regibus omen erat; hoc illis curia, Templum,
Hæ sacris sedes epulis; -----*

[†] The first Passover was held on the Day they came out of Egypt, Exod. xii. 2. The Year after upon their receiving the Law, and setting up the

Tabernacle in Sinai, Numb. ix. 2. The third was this at Gilgal.

[‡] 1 Sam. ii. 14. xv. 31. — xv. 33.

[§] Æn. vii. ver. 174.

Instead therefore of detaining the reader with a dispute whether they were places of Worship, or Council, it may with great probability be asserted that they were us'd to both purposes, and having been first dedicated to Religion, naturally became afterwards the *Curia* and *Fora* of the same Community.

These Courts of Council and Judicature were built in different manners: for when the assembly was conven'd, it was the custom either to stand by, or to stand upon, or thirdly to sit upon these stones, and each of these different positions of the body required a peculiar arrangement of these materials¹. In the first case, whilst any election or decree was depending, or any solemn compact to be confirm'd, the principal persons concern'd stood each by his Pillar, and where a Middle Stone was erected in the Circle, there stood the Prince, or General elect. This seems to be a very ancient custom, and is spoken of as such, before the Babylonish Captivity². A Monument of this kind I take the circle of Boscawen-ûn to be, (Plat. XIII. Fig. iii.) as having a Middle Pillar erected near the centre of the Circle, probably at the Election of some considerable Prince, or at the establishment of some new Decree; each Elector or Legislator standing by his Pillar in the circumference, as the Prince did by that in the middle.

SECT. V.
Stones to stand by.

It was also the custom to stand upon Stones, plac'd in a circular manner, and shap'd for that purpose, as so many pedestals to elevate the Nobles above the level of the rest; consequently, such Stones (however rude) were of different shape, and are therefore carefully to be distinguish'd from the abovementioned Columnar Stones-erect, by the side of which the Kings stood, and upon which it cannot be suppos'd that any one ever intended to stand. Where we find Stones of this Kind, and Order, we may pronounce them merely elective, consultory, and judicial, as never intended for the Rites of Worship³. This custom of chusing Princes by Nobles standing in a circle upon Rocks, is said to have remain'd among the Northern Nations, 'till the Reign of Charles IV. and the Golden Bull, A. D. 1356⁴. Some of these Circles have a large Stone in the middle, as the Monument near Upsal in Sweden, call'd Moraften, of which Olaus Magnus gives us both the description and use⁵. On this Mo-

SECT. VI.
Stones to stand upon.

¹ Wormius pag. 87. seems to make no distinction betwixt these Monuments, whereas, whoever considers the shape of the Stones which compose them, must immediately perceive that the tall Columnar Stones-erect, could neither be for sitting or standing upon, as the Moraften and Kongstolen kind evidently were.

² See pag. 158.

³ "Lecturi Regem, veteres, affixis humo faxis infistere, suffragiaque promere consueverunt, sub-jectorum lapidum firmitate facti constantiam

ominaturi. Quo ritu Humblus, decedente patre, novo Patriæ beneficio Rex creatus. Sax. Gr. in Worm. 88.

⁴ Worm. ibid.

⁵ "Est etiam Lapis ingens & rotundus, circum circa duodecim minores adjacentes habens, cuneatis petris paululum e terra elevatus, non procul a Metropoli Upsalensi Moraften dictus, super quem novus Rex eligendus, infinita populi multitudine præsentis suscipitur." Lib. i. pag. 11.

raften Ericus was made King of Sweden, no longer since than the year 1396°. In Denmark also there are Monuments of this kind^p, and Macdonald was crown'd King of the Isles, in the isle of Yfla, standing upon a Stone with a deep impresson on the top of it, made on purpose to receive his feet^q.

SECT. VII. It was also a custom to sit on Stones plac'd in the same circular manner, during the time of Council, Law, or Election, and the seat where the King sat, is still in Denmark call'd Kongstolen, or King's seat, as that whereon the Queen was crown'd, is call'd Droning-stolen. In the Holm, as they call it, in Shetland, (i. e. the Law-Ting) "there are four great Stones upon which sat the Judge, Clerk, and "other Officers of the Court^r."

Of this kind of circular Monuments for the principal of the Assembly to stand, or to sit on, I take our Circle of Tredinek in Gullval, (Cornwall,) to be; the drawing of which, will best support the conjecture (Plate XIII. Fig. 1.)

Of the same kind, I take the following singular Monument, call'd the Crellas^s, to be. It's plan is very regular (Plate XV. Fig. iv.). It consists of two low walls, the outermost forms two Circles, one of which, B is but 18 feet diameter, the other C is 55 feet diameter by 50, and incloses within it another circular wall which makes an Area within 41 feet from North to South, and 36 from East to West; between each wall of the great inclosure, is a ditch four foot wide. The larger Circle has two entrances from the adjoining grounds at E and F, and one into the smaller Circle at G; these entrances have tall Stones on each side: I conjecture, that the little Circle might be for the Prince, with those of higher rank to sit, or stand upon, and the other two Circles, for the inferiour part of the Council.

In the Parish of Senor, I met with a remarkable cirque, (Plate XIII. Fig. iv.) form'd by small Stones thrown loosely together in a circular Ridge. At the entrance A, there is one tall pillar. The dimensions of it may be found by the scale annex'd. I judge this to have been an elective Circle; but why this Round should consist of such a number of small Stones heap'd together, and the rest of a few, and so much larger, I cannot guess unless that in the latter, such as Boscawen-ûn, &c. where, the Stones are few, great, and erect, the Election was made by a few, Leaders or Nobles; and here, where the Stones are small and numerous, the Election was more popular, and determin'd by the Voices of the common people.

^s Worm. pag. 90.

^p Ibid. p. 87.

^q Martin of the Isles, pag. 241. Of this kind I have not yet met with one in Cornwall, unless it should please the Reader to reckon the great Stone on the Island of Trefcaw, Scilly, (Plate X. Fig. iv.) in that number, which by the hollownes

of the Ground round it, I have judg'd rather to be an Altar, pag. 189.

^r Martin of the Isles.

^s In the Tenement of Bodinar, Sancred, Cornwall.

Fig. V. The Hurlers p. 188.

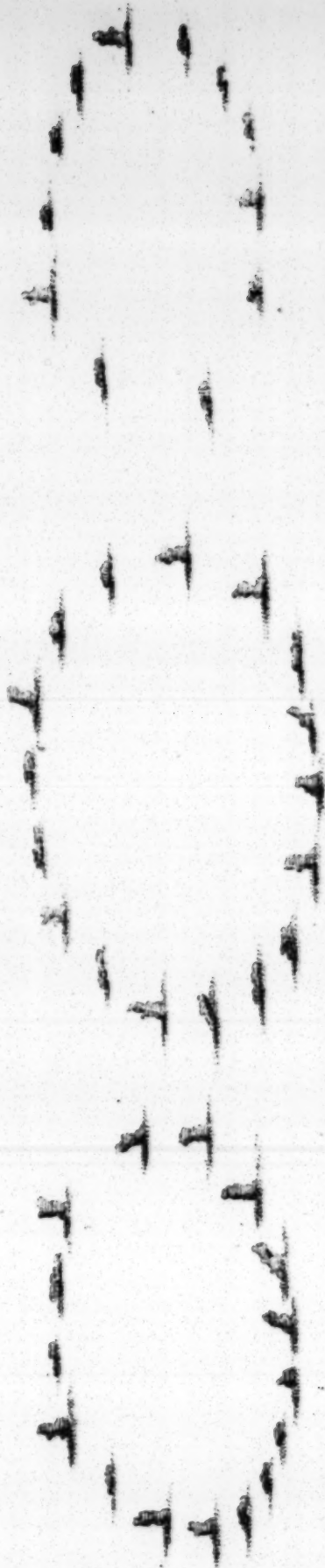


Fig. VI. Clapham's Temple p. 190.

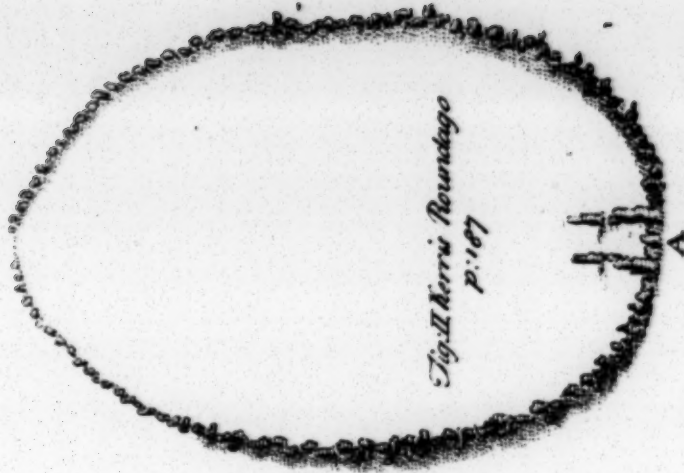
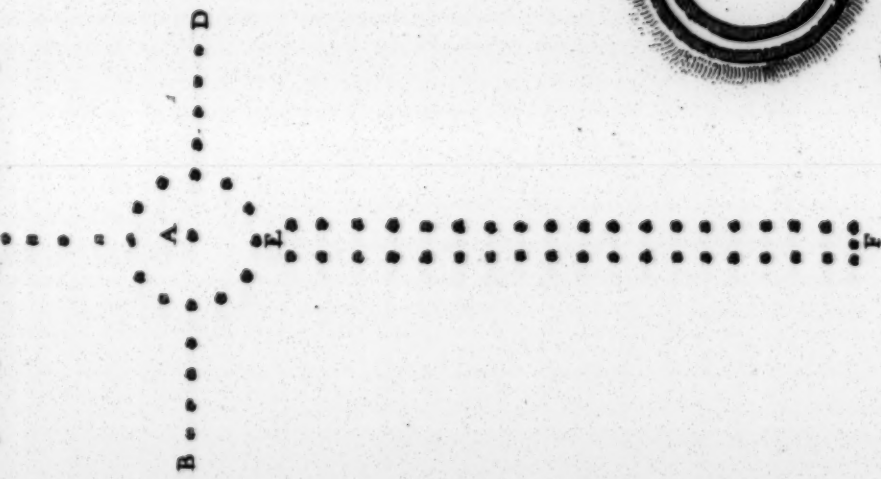


Fig. VII. Roundway p. 187

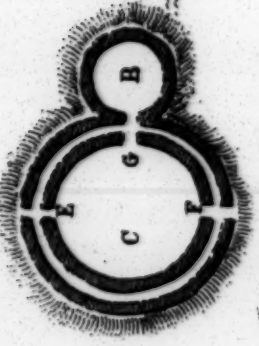
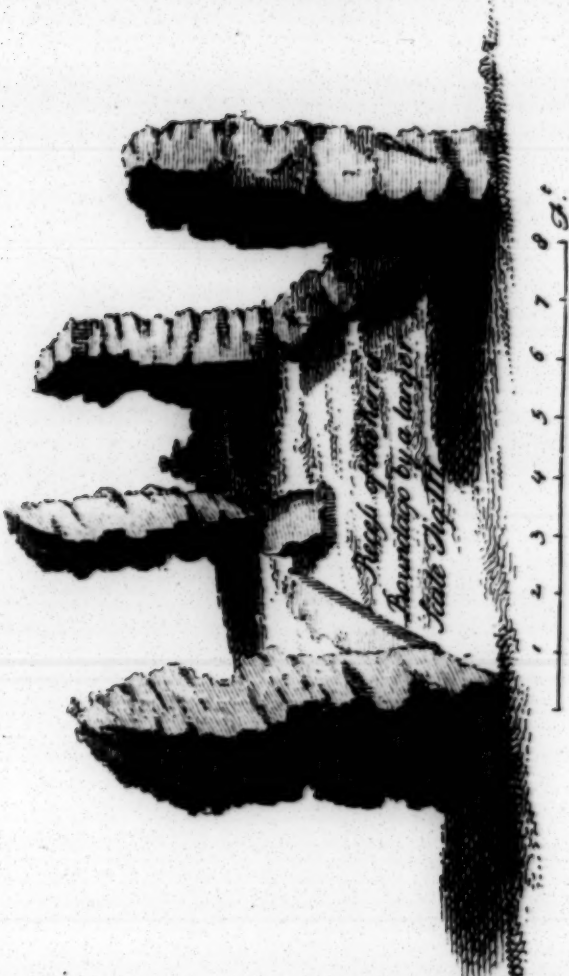


Fig. VIII. Roundway p. 187

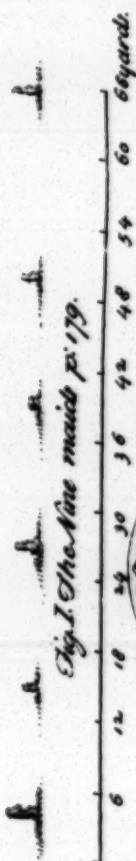


Fig. IX. The Nine Maids p. 179.



To Thomas Hankins of TREWITHEEN in Cornwall Esq. Member of Parliament
This plate is with great respect inscribed by Wm. Borlase.

This Custom of sitting on Stones in Council, was very ancient among the more Eastern Nations; for, in the several sculptures which the fruitful imagination of Homer bestows so liberally on the shield of Achilles, one of them is of the Elders of the community, met together to decide a matter in difference, sitting on Stones properly adapted to receive them, and in a sacred Circle:

----- ΟΙ ΔΕ ΓΕΡΟΝΤΕΣ
ΕΙΔ' ΕΠΙ ΞΕΣΟΙΣ ΛΙΘΟΙΣ ΙΕΡΩ ΕΝΙ ΚΥΚΛΩ'.

On rough-hewn Stones, within the sacred Cirque,
Convok'd the Hoary Sages sat. -----

We must not think, however, that all the Monuments of the circular kind had no other use, but those beforemention'd, of Religion, Law, and Election. The names which some of them are still call'd by, and the singular construction of others, as well as particular Customs recorded in history of the Ancients, will suggest some other very different uses to which Monuments of this Figure were apply'd.

SECT. VIII.
Some Theatres, and Amphitheatres.

Where these Stone-inclosures are semi-circular and distinguish'd by seats and benches of like materials; there is no doubt, but they were design'd to exhibit plays, and were constructed in that form out of regard to, and for the convenience of the spectators. There is a Theatre of this kind in Anglesea, resembling a horse-shoe, including an Area of 20 paces diameter, call'd Bryn gwyn, (or supreme Court), with it's opening to the West: it lies in a place call'd Tre'r Drew, (or Druid's town) from whence it may be reasonably conjectur'd, that this kind of structure was us'd by the Druids.

There is also one in the Main-land, (Orkney) from it's theatrical or crescent-like form, suppos'd to have been dedicated to the worship of the Moon, but perhaps nothing more than one of these ancient Theatres.

But though the theatrical form is best adapted for the instruction and information of the Audience, yet (as they can't be suppos'd in those illiterate times to have consulted the delight and instruction of the Ear, as much as the pleasure and entertainment of the Eye) it is not so commonly met with among the Ancients, as the Amphitheatrical, which being more capacious, had generally the preference to the former. In these continued Rounds, or Amphitheatres of stone (not broken as the Cirques of Stones-erect) the Britans did usually assemble to hear plays acted, to see the Sports and Games, which upon particular occasions were intended to amuse the people, to quiet and delight them; an institution (among other Engines of State) very

^t Il. xviii. ver. 504.

^u The Reason why Theatres are built in, or nearly in a semicircular Figure, is this. The Right

Line is for the Actors and Speakers, and the Curve better distributes the Hearers than any other Figure.

^w Rowland's Mon. Ill. pag. 84.

necessary

necessary in all Civil Societies: these are call'd with us in Cornwall (where we have great numbers of them) *Plán an guare*; viz. the level place, or Plain of sport and pastime. The benches round were generally of Turf, as Ovid, talking of those ancient places of sport, observes *:

*In gradibus sedit populus de cespite factis,
Qualibet hirsuta fronde tegente comas.*

We have one whose benches are of Stone, and the most remarkable Monument of this kind which I have yet seen; it is near the church of St. Just, Penwith; now somewhat disfigured by the injudicious repairs of late years, but by the remains it seems to have been a work of more than usual labour, and correctness. (See Plate XVI. Fig. i. & ii.) It was an exact circle of 126 feet diameter; the perpendicular height of the bank, from the area within, now, seven feet; but the height from the bottom of the ditch without, ten feet at present, formerly more. The seats consist of six steps, fourteen inches wide, and one foot high, with one on the top of all, where the Rampart is about seven feet wide. The Plays they acted in these Amphitheatres were in the Cornish language, the Subjects taken from Scripture History, and "call'd Guirimir, which Mr. Llyud "supposes a corruption of Guari-mirkl, and in the Cornish dialect "to signify a miraculous Play, or Interlude. They were compos'd "for the begetting in the common people a right notion of the "Scriptures, and were acted in the memory of some not long since "deceased."

In these same Cirques also, were perform'd all their Athletary Exercises, for which the Cornish Britans are still so remarkable; and when any single combat was to be fought on foot, to decide any rivalry of Strength or Valour, any disputed Property, or any Accusation exhibited by Martial Challenge; no place so proper as these inclosed Cirques². When a sudden Challenge and Rencontre happen'd, and the Champions were to fight it out on the spot, the area was mark'd out immediately with such stones as were at hand³; and indeed it must be observ'd in favour of these rude customs, that marking out the place of battle must have prevented much cruelty, and sav'd many innocent lives; for if either combatant was by any accident forc'd out of the describ'd Gyrus or Cirque, he was to lose his cause, and to pay three marks of pure silver as a re-

* De Arte Amat. lib. i.

¹ Bishop Nicholson's Letter to Dr. Charlett, Nov. 14, 1700. pen. Mr. Ballard of Magdalen College, Oxford.

² "Quædam (viz. Saxa) Circos claudabant in

"quibus Gigantes & pugiles duello strenue decertabant." Worm. 62.

³ "Nec mora (says Sax. Gr. Worm. 65.) circuat campum, milite, circus stipatur, concurrunt pugiles."

Pl. XVI p. 196

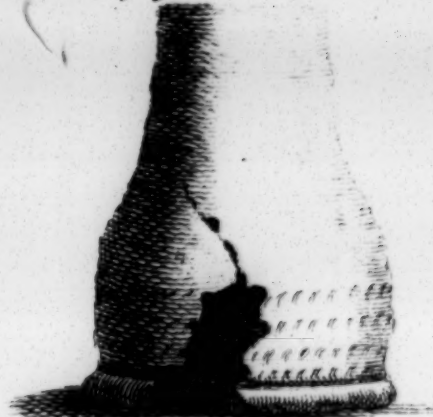


Fig. I Gnythian Urn p. 221.



An Urn found in Sironia.



Fig. III Herri Urn p. 286.

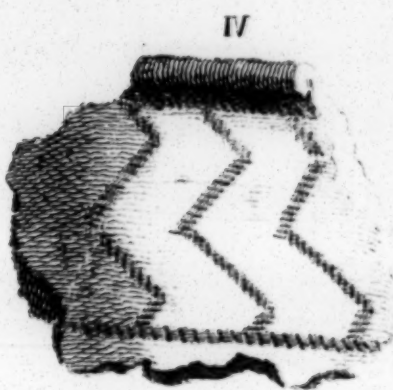
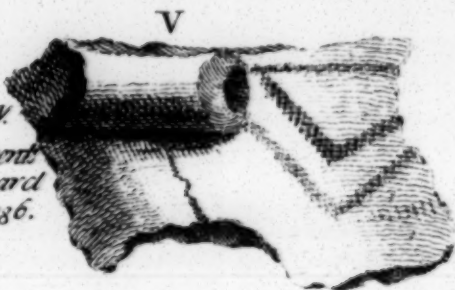


Fig. IV V.
Two fragments
of Treminard
Urn p. 286.



for the fragments



Fig. III Varred Urn p. 286.



Two fragments of Bosavern Urn Fig. VII IX. p. 286.

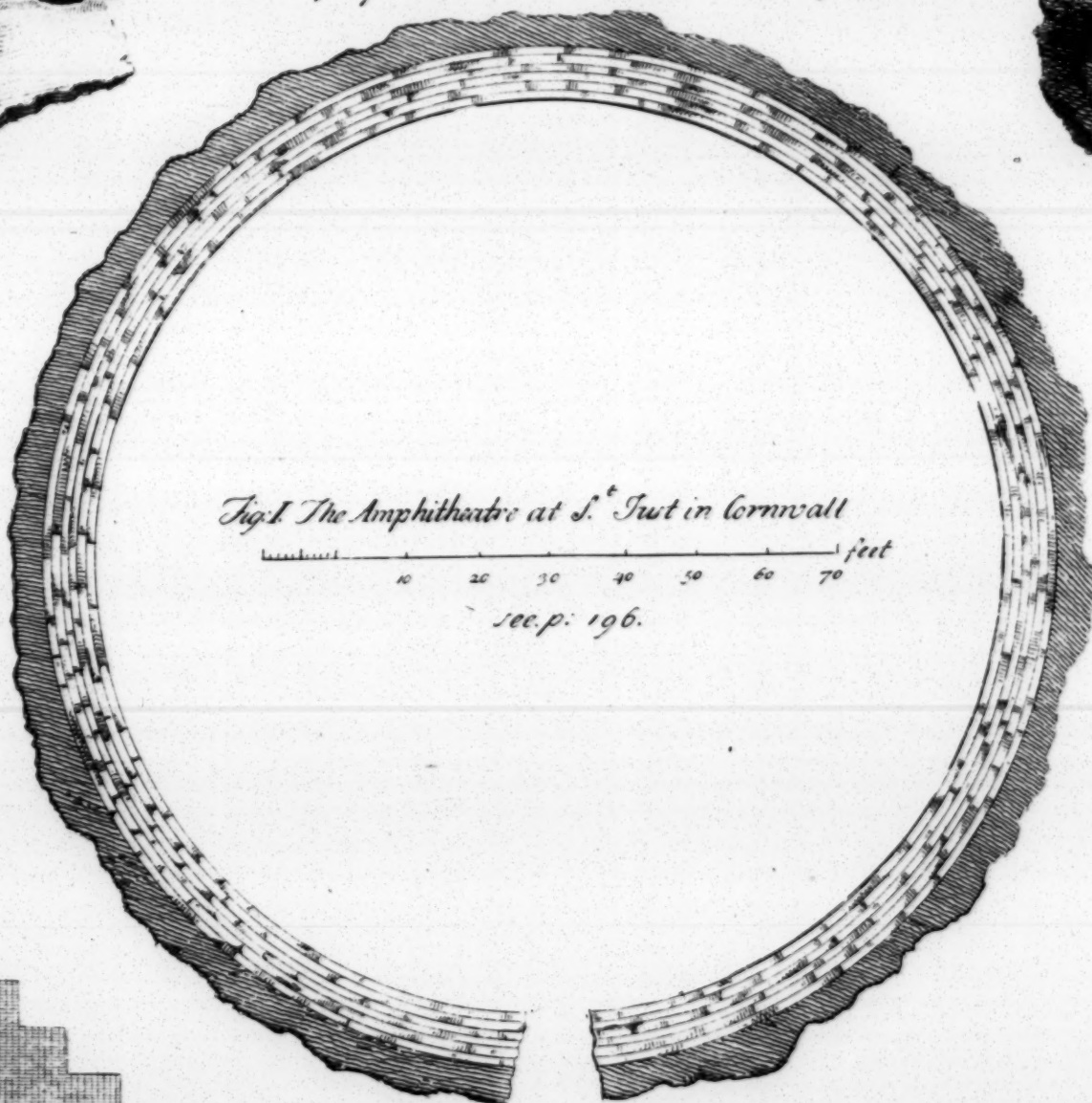


Fig. I The Amphitheatre at S. Iust in Cornwall

10 20 30 40 50 60 70 feet

see p. 196.

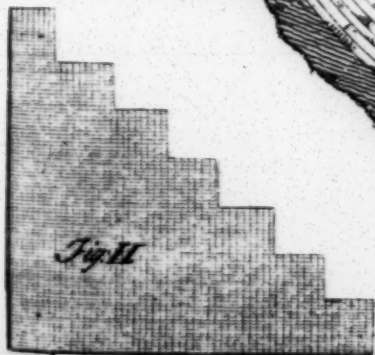


Fig. II

Benches of the Amphitheatre

by a larger scale

2 4 6 8 feet

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demption of his life'. Frotho the great, King of Denmark (cotemporary with our Saviour) is reported^c to have first ordered, that all controversies should be decided by the sword; for which law he had doubtless this reason of state, viz. That all his subjects might study and practise the use of Arms; for upon any dispute whatsoever, if a man could not vindicate his own right, he must give up the Cause, and bear the Insult, as if he had been actually slain in a Duel. This warlike, but unjust manner of trial obtain'd in Denmark, 'till the year 987, when it was abolished for a still more whimsical decision (Ordeal) to take it's place. It was not prohibited in England 'till the Reign of Edward III.^f who better understood the true nature of Military Glory, than to suffer Duelling any longer^e.

The Cirques, whether open or enclosed, were also often Sepulchral. For in, or adjoining to the edge of these Circular Monuments, we find Kist-vaen's (or Stone Chests) sometimes Cromleches^b, and at other times Sepulchral Urns or Barrows^g; all evident signs of burial; and, doubtless, of the burial of persons, the most illustrious of their country, for Knowledge, Virtue, or Power; it must therefore be observ'd, that these Cirques were never the ordinary common places of burial, it being very seldom, that more than one Kistvaen Barrow, or Cromlêch is found in, or near them, scarce ever more than two, and very few Urns; and, indeed, it is no wonder that their friends should desire, and the general voice consent, that those who were at the head of the Religion, and Laws of their Country, might be interr'd when dead, in those sacred places, where they had presided with so much eminence, whilst they were alive. Thales the Milesian (being press'd probably by his friends to declare in what *Forum*, or what part of the *Forum* he would be buried) commanded them to bury him in an obscure, and contemptible part of Miletus, saying, "That place would in aftertimes become the *Forum* of the Milesians^k", as if the *Forum* was not so able to do honour to his remains, as his remains to erect a new *Forum*.

SECT. IX.
Some Sepulchral.

A late discovery in Ireland has plac'd it beyond all doubt, that persons were sometimes bury'd in those Circles; for the account of it I am oblig'd to Mr. Wright in his Louthiana (Plate II. book iii.) "The center of two Circles he procur'd to be open'd, and in both

^b Worm. pag. 68, 69. ^c Sax. Gr. lib. v.

^d "Ut de qualibet controversia ferro decerneretur." Worm. pag. 68.

^e Ibid. pag. 69. ^f Camb. vol. i. pag. 349.

^g Notwithstanding this Prohibition, and of so great a King, some remainders of the inveterate old Custom, remain'd till "the beginning of Elizabeth, when a Duel was appointed, and all the Apparatus settled, but when the Champions had enter'd the Lists the Queen interpos'd, and made up the difference."

^h There is part of a Cromlêch to be seen on the Skirts of Boscawen-ûn Circle, (Pl. XIII. Fig. iii.) mark'd there B. On the outside edge of the Roundago at Kerris, there is also a Kistvaen, or Sepulchral Stone Cavity. At Killimille, near Dungannon, Ireland, within a Circle of Stones on the top of a Hill, have been found Urns. Philos. Tran. 1713. pag. 254.

ⁱ Cambden Annot. 1396.

^k Plutarch in Solone.

“ of them were found several decay’d human bones. In one, the broken
 “ parts of two or three different Urns were taken up, one of which was
 “ fill’d with burnt bones, and pieces of charcoal, but the rest were
 “ almost quite decay’d, and turn’d to a black grey substance. Two
 “ such Circles of Stones, not long since, were by accident laid open up-
 “ on Mr. Kaux’s Estate near Dungannon¹, and three such Urns were
 “ discover’d, but the Urns were broke^m.” But either all Circles have
 not been us’d for this purpose of burial, or all people have not been
 alike successful in their researches, for “ Ralph Sheldon, Esq; ” digging
 “ in the middle of Rollrich Circle^o, (Oxfordshire) found nothing^p. ”

SECT. X.

Little Circles
 originally se-
 pulchral.

We must not dismiss this subject, before we have observ’d, that
 there are many little Cirques, sometimes of a banquet of Earth^q, some-
 times of Stones-erect^r, sometimes of loose small Stones thrown toge-
 ther in a circular form, enclosing an Area about three yards^s, without
 any larger Circles to enclose them.

Now as the first are found in the Area of a Fortification, and the se-
 cond intermix’d with the Circles of Worship, I should be apt to think
 them, in both, places of Burial; in the first instance, Monuments of the
 leaders of the Garrison of Bartinè, who fell during the Garrison’s lodg-
 ing there, and were brought off from the Enemy, (it being accounted
 most dishonourable of all things to the engag’d party, to leave behind
 them their slain commander^t); and in the second instance, the Sepul-
 chres of some principal Druids buried there. Thirdly, the little Circles
 on the Moors of Altarnun are about three yards diameter, more or less
 somewhat; about four or five in the Botallek Monument; and the
 three in Bartinè Castle are six and half, 7, and 9 yards diameter;
 all, much too small for fortification, or duel, attended with no vestiges
 which can make us suppose them habitations, and much below the
 general size of the other Circles mention’d in section iii. and there-
 fore, intended likely originally for Sepulchres.

¹ In the County of Tyrone, Ireland.

^m Nat. Hist. of Ireland by Molyneux, p. 184.
 Wright’s Leuth. pages 8, 9.

^o Stukeley’s Abury, pag. 12.

^p Rollrich is suppos’d Sepulchral by Sir Tho.
 Brown, Hydriot. pag. 28, but a Temple, by Dr.
 Stukeley in his Abury, both likely right.

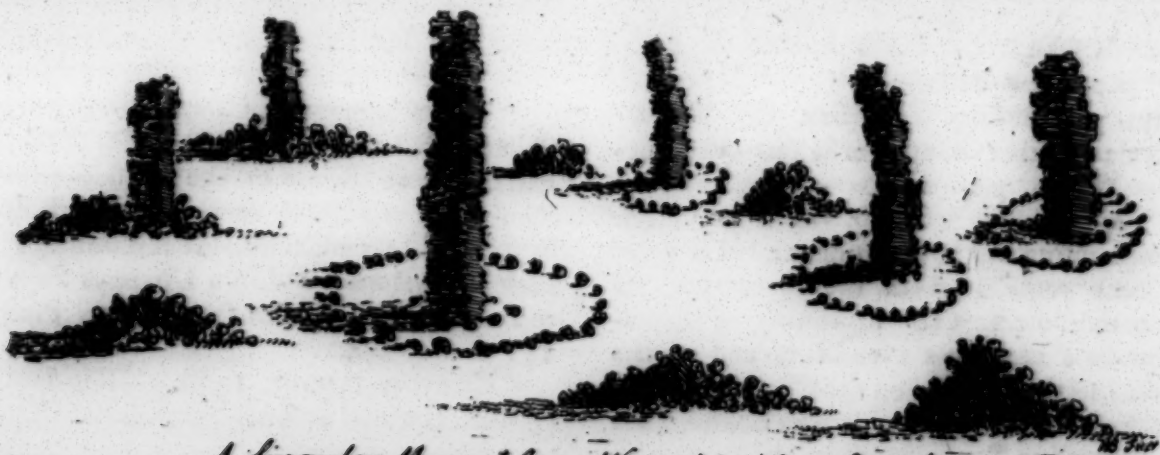
^q That the Druids us’d such Places for Burial.

See Camb. pag. 739. and that these Circles con-
 tinue to this Day in Scotland, apply’d to the same
 Use. See *ibid.* 1270.

^r As at Bartinè Castle (Pl. XXIV. Fig. i. a, b, c.)

^s Among Botalleck Circles (Pl. XIV. a, b, c.)

^t In the wilds of Altarnun Parish near Lances-
 ton. See Homer’s Iliad. The long Dis-
 pute about the Body of Patroclus.



A Singular Monum.^t from Wormius p. 63. Expl.^d p. 178.

C H A P. VIII.

Of Barrows.

IN Cornwall there are dispers'd on every plain (almost) as well as tops of hills, great numbers of those artificial heaps of earth or stone, which are at present call'd Barrows*. A kind of Monument this, found in most countries, of the remotest Antiquity, oftentimes of the highest Dignity, of various name and construction, but for one use only, forasmuch as all of them seem primarily intended for the more securely protecting the remains of the dead, though afterwards transferr'd to other uses.

The most ancient Barrow we read of, is that of Ninus founder of the Assyrian Empire*: Semiramis, as it is related, wife of Ninus, buried her husband in the Royal Palace, and rais'd over him a Mount of Earth. SECT. I.
Found in
most Coun-
tries.

In Persia the same manner of burying obtain'd*, though, generally speaking, none but princes were so buried.

Achan*, after his body had been burnt (he, and his children, and cattle being first stoned) was buried under a Stone Barrow, during the time of Joshua's command; and the King of Ai was buried in the same manner. So was Alyattes the Father of Crefus, and King of Lydia*.

The same method obtain'd among the Grecians. The Monument of Laius father of Oedipus is yet extant in the middle of the way, (*Trivium*) where he and his servants were buried "collected Stones" being thrown over them*. Tydeus, the father of Diomed, slain in the Theban War, was buried in that country under an Earthen Barrow*; and it seems to have been the universal custom of Greeks and Trojans, to bury both the Soldiers and Generals in the same manner during the siege of Troy*. "The Monument of Lycus near Sicyone was an Earthen Barrow, and the Sicyonians generally buried in that manner*." Alexander intomb'd his friend Hephestion in a Barrow*.

As we come farther West, in Sicily we find vast numbers of these Monuments. The Romans had the same custom, some think as an-

* I call them Barrows, because, that Name is commonly us'd, but in Cornwall, we call 'em, much more properly, Burrows; for Barrow signifies a Place of Defence, (Dugdale's Warwickshire pag. 782.) but Burrow is from Byrig, to hide or bury; and signifies a Sepulchre, as what we call Barrows, most certainly were.

* Diod. Sic. lib. ii. chap. i.

* Xenophon lib. vii.—Hyde, ch. xxxiv. p. 410.

* Josh. vii. 26.

* Herodotus.

* Pausanias in Phocis chap. v. pag. 808.

Λιθοὶ λογαδεῖς. "A little below the City (viz. of Orchomenos) are some heaps of Stones somewhat distant from each other erected to the honour of Men that had fallen in Battle." Ib. Arcad. pag. 626.

* Iliad 14. ver. 119.

* Il. 7. ver. 336. Il. 23. ver. 247. Il. 24. ver. 795.

* Pausan pag. 126.

* "Tumulumque ei 12 mill. Talentorum fecit." Justin lib. xii. chap. xii.

ciently as Remus and Numa; and Virgil¹ makes it still more anti-ent. From Livy², it appears, that Claudius Nero bury'd his own Soldiers after this manner, in the second Carthaginian War; and Cesar Germanicus brought the first Turf himself, to raise the Barrow over the Remains of Varius's unfortunate army³.

In Germany there was the same way of interring⁴; and in the most Northern Kingdoms there are still many Barrows of great Note and Extent.

In Britain, and the British Isles, they are without number, for the Druids burnt and then buried their Dead.

Mr. Martin (Rel. de Gauls, Vol. II. pag. 345.) denies the Druids to have had either Barrows or Urns; but as the Gauls burnt their Bodies, and us'd Urns, at least for their Victims, as this Author confesses, (ibid.) can it be imagin'd that they us'd not the same way of interring their Priests, Generals, and Princes? Who could be the Authors of the numerous Barrows in Britain, but the Britans themselves? How could it surprize this Author that Ashes should be mix'd in these Barrows, when the Heap was form'd from the neighbouring Ground, upon which the Funeral Pile had been burnt? That the Gauls honour'd the Remains of their human Victims is true, but that they could not but respect the Remains of the most considerable men among them, must also be as true.

SECT. II.

Name.

These Monuments are differently nam'd, according to their obvious, and most distinguish'd properties. From the Stone Materials of which some are built, they are, in Scotland, in the Isle of Man, Ireland, and in Cornwall, as well as in other parts of England, call'd Kairnes or Karns; but when among the Grecians they consisted of Earth (*χυλη γαια*)⁵; they were then call'd *γηλοφοι*, or *γεωλοφοι*, or *Tumuli* of Earth⁶; sometimes *Ερμαια*, from being near the Highways, where the Symbols of Mercury us'd frequently to stand. From the circular plan on which they are erected, in Cornwall they are often call'd Crigs, or Crugs, (in British, round Heaps) and by the Vulgar oftentimes Crig an Bargus, or the Kite's round Hill; it being no uncommon thing for a bird of that kind to perch upon such Habitations of the Dead.

From their being intended for Sepulchres they are call'd Lows in Staffordshire⁷, &c. and Lawes in Ireland; in Wales they are call'd Tommens, or Hillocks; in Oxfordshire and Northamptonshire, Cops⁸; in Teutonick Broghs, in Saxon Byrighs, (whence comes our English word to bury); and Burrows they are still call'd in Cornwall. Because

¹ Æn. II. ver. 207, &c.² Lib. xxvii. chap. xlii.³ Worm. 34.⁴ "Sepulchrum cespes erigit." Tacit. de M. G.⁵ Il. 10. v. 799. & v. 801.⁶ Pausan. pag. 126. in Corinth. calls the Tumulus of Lycus, *χωμα γης*, a Heap of Earth.⁷ Plot. Staff. pag. 402. Low signifies a Sepulchre, as Kow-low, regale Sepulchrum.⁸ Merton. Northamptonsh. 530.

they

they consist of Earth or Stones gathered into a Heap, Quintilian calls the manner of burying *Sepultura Collatitia*: in Denmark and the Northern Kingdoms, they have their names from the Kings and Generals interred under them.

When the Funeral Pile was exceeding large, or the number of the Persons burnt, great, the fire was not suppos'd to be extinguish'd till the third day, when they proceeded to collect the Bones and make the Barrows. SECT. III.
Constructi-
on.

*Tertia lux gelidam cælo dimoverat umbram,
Mærentes altum cinerem, & confusa ruebant
Ossa focus, tepidoque onerabant aggere terræ*.*

The materials, of which the Barrows consist, are either a multitude of small or great Stones, or secondly Earth, or Stones and Earth mix'd together, collected (as they seem to me) by many hands, from the neighbouring nearest ground, and heap'd together till they make a little Hill, or *Tumulus*. It is suggested* that some "Barrows are" compos'd of foreign, adventitious Earth, of a yellow colour, "known to be the natural soil of a hill a mile distant from them," but whether the Sun, Rain, and Air, together with the admixtures of Clay, Turf, Earth, and Sands (most of them entering jointly into the composition of such Monuments) may not have contributed to alter the original colour of the compost; and why the Ancients should go a mile for earth, when so much easier to be procur'd in the adjacent Plains, are questions not so easy to be answered: if it be said with this Author, that the more trouble the Ancients took in erecting these Monuments, the more respectful (as they thought) they shew'd themselves to the memory of the deceased: it should also follow, that in erecting Stone Barrows, they fetch'd the Stones from far, and neglected the Stones near at hand, and equally for their purpose, but this does not appear to be the case: 'tis true, that the Ancients thought, that the larger they made these Monuments, and the vaster the Stones with which they sometimes adorn'd them, the greater honour they did to their departed friends; but to chuse one Earth before another, purely because at a greater distance, contributed nothing to the grandeur of the work; the colour, richness or distance of the Mould, were things too minute to have any place in such designs.

In a field at Treloarwarren, there was open'd in July 1751, an Earthen Barrow, very wide in circumference, but not five foot high. As the Workmen came to the middle of the Barrow they found a parcel of Stones set in some order, which being remov'd, discover'd a

* *Æn.* xi. ver. 210.

° Dr. Williams's Dissertation on the St. Austle

Barrows: *Philos. Transact.* 1740.

° The Seat of Sir R. Vyvyan, Bart. in Cornwall.

Cavity about two feet diameter, and of equal height. It was surrounded and cover'd with Stones, and inclos'd bones of all sorts, Legs, Arms, Ribs, &c. and intermix'd with them some Wood-ashes; there was no Urn here, but at the distance of a few feet from the central cavity, there were found two Urns, one on each side, with their mouths turn'd downwards, and small bones, and ashes inclos'd. All the black vegetable mould which cover'd the place where the Urns were found, was industriously clear'd off, and the Urns, inverted, plac'd on the clean yellow clay, (which in this field lyes under the soil); then the black vegetable mould was plac'd round about the Urns, and throughout the whole composition of the Barrow, I observ'd afterwards the same materials, clay, mould, wood-ashes, and rubble Stone, mix'd very disorderly, so that there can be no doubt, but that the people who form'd this Barrow took indifferently of the mould and clay that lay nearest at hand. Three thin bits of brass found near the middle, just before I came there, were given me by the Workmen; they were cover'd with *æruugo*, neither inclos'd in the cavity nor in the Urns, by which I conjecture, that they were pieces of a sword, or some other instrument, which after having been inserted in the funeral pile, and broke, were thrown into the Barrow among the Earth, and other materials that were heap'd together.

All the materials, therefore, in this instance (and I believe in) most others were fetch'd from the adjacent, and most convenient grounds, gather'd from the surface nearest to the funeral pile, not dug very deep for, but the surface skimm'd and stripp'd of it's glebes¹, which lying more dispers'd, and open to numbers of workmen, were easier rais'd, and lighter to carry, than if the more solid parts which lye under the Glebe were first dug and broke, and then carry'd; the chief point was for many to work at a time, and for each party to bring their share of Earth, Stone, and Turf, in such regularity and succession as might create no confusion, or any way retard the work in hand, about which such a number of workmen were to be constantly employ'd: that they skimm'd the surface in this manner needs no other proof than that no hollows, (generally speaking) trenches, or pits, appear in the neighbourhood of these Monuments from which the Earth might possibly have been dug. The Earth was brought, and pour'd out of the Helmets². The Stones were brought from as far, as conveniently might be, on the shoulders of the Soldiers, and so the

¹ Dugdale on the Lowes in Warwickshire, is of the same Opinion.

² Πρὸς δὲ στήθεσιν. Il. xxiv. ver. 795.

There is a passage in Homer which very happily (though no where, as I remember, taken notice of by Commentators) the diligence and expedition with which they work'd on such Sepulchres:

— εὐθὺς δὲ χύθησιν οὐκ ὀλίγας ἔχουσιν
Χειμαίτες δὲ τὸ στήθεσιν ἑαλόντων. Il. xxiii. v. 256—7

Where *χύθησιν*, *ἔχουσιν*, & *χειμαίτες*—come so thick on the back of one the other, on purpose to express the quickness and activity with which the Soldiers pour'd out their Helmets-full of Earth one upon the other, in order to compleat the Barrow as soon as possible.

Monument was soon compleated, if plain, and not immoderately great, neither adorn'd with Circles, or Pillars of Stone, nor crown'd with large flat Stones; which Stones in some Monuments, are of astonishing magnitude, must have been far fetch'd, and brought with considerable labour, to bear a part in these works. In places where Stones were more plentiful, and easier to be collected than the Earth, these Barrows were compos'd of Stones, seldom larger than what might be carry'd easily by one Soldier, but oftentimes less. In places where Stones were not to be had, the Barrows were form'd of the Earth, or such a mixture of Earth, Sand, or Stone, as the soil presented; and this the Antients seem to have done, not out of any preference which they gave to either of these materials, (unless the Stones were large, and thereby became more suitable to the magnificence of the design) but purely directed by the nature of the place, and their own convenience; indifferent, whether the remains of the dead were to be cover'd by heaps of Stone or Earth, they contented themselves with answering the principal intention of the monument, which was that persons of distinguish'd merit should have the honour of being interr'd by the united labours of so many of their own countrymen, of which the Barrow was to be a perpetual (*Σημα*, or) Memorandum. Some think that Earthen Barrows denote an inferiour quality of the person interr'd; but we find them erected (as well as the others) for persons of the highest quality. King Dercennus's in Italy was of Earth, (*Virg. Æn.*) so was that of Abradates in Lydia; so was Patroclus's; the King of Ai's Monument of Stones; so was Achan's; so was that of Laius; Hector's was of Stones and Earth; so was that of Alyattes King of Lydia. To these materials of Earth (as is thought) some added a covering of green sod, as more pleasant for the eyes of those that pass'd by; but as likely, perhaps, to keep the Barrow in shape, and give it an air of neatness.

This was the construction of plain Barrows, or *Tumuli*; nothing SECT. IV. more was requisite than heaping together the materials till they made a hillock, over the dead body, of a Conic shape: that some of them are now become of a more depress'd and hemispherical figure, is owing to the rage of winds and rain, the first original design being to heap up the Earth, or Stones as high as the Base would bear. This was a shape (I mean the Conocoid) of the greatest simplicity, and therefore most ancient; less subject than any other form to the injuries of Time, nor likely to be violated by the fury of Enemies, and therefore the most lasting; indeed, the Egyptian Pyramids themselves are but improvements of this first Plan, they are but so many Conic

* That some of the Stone Barrows are earthen ones petrified (as Dr. Plot imagines, Staffordshire, pag. 414) is very unlikely, to say no more on't.

† As Pet. Lindeberg. & Joh. Cyprius. In Worm. 33. 34. 38.

‡ Wormius, pag. 41.

Tumuli of Masonry (if I may call them so) hollow'd out into Galleries and Chambers, to preserve the successive Remains of Egyptian Princes. Barrows therefore and Pyramids (solids the most simple, next to Barrows) bid fair to last as long as the world. For small ones escape the attention and envy of the destroyer, and little labour will not deface the large ones; no one, but a Cambyfes*, can be found in history barbarous, or mad enough to use much labour in order to deface such venerable instances of the magnificence of former ages. By the Laws of Solon, there was a Penalty laid upon the violation of all such Monuments*.

Besides these plain Barrows, there are others which shew greater art and exactness. Some are surrounded with a single row of Stones which form the Base; others with a ring or fosse of Earth. Some have a large flat Stone on the top, and some a Pillar, now and then with, but oftner without Inscription†. Some have a circle round the bottom, and round the top also; and where this custom prevailed, and no Stones offered for this purpose, there Trees were planted‡, Oak, or Beech, to supply the want of high Stones:

----- *Fuit ingens monte sub alto*
Regis Dercenni terreno ex aggere Bustum
Antiqui Laurentis, opacaque ilice tectum. Æn. xi.

SECT. V.

Place.

When these Barrows were not very large, that is, when they were intended for private persons, they were either plac'd near publick roads to put travellers in mind of their common destiny, or, like Joshua's Sepulchre in the borders of their patrimony; most people desiring to rest in peace where they had usually liv'd with content and reputation*. Plato enjoyn'd, that no arable or cultivated, but only coarse and barren land should be allotted for Sepulchres, least that should be taken up to no purpose by the dead, which ought to feed the living†. If they were the Sepulchres of common Soldiers, they were thrown up generally on the Field of Battle, where the Soldiers fell, and are still to be known in some places, by being found in straight lines stretch'd along the plains, which have been the Scenes of great Actions, as regularly, as the Front of an Army. On St. Austle Downs in Cornwall, the Barrows "lie sometimes two, three,

* Son of Cyrus the Great, who when he conquered Egypt, employed his army to destroy one of the greatest Pyramids; but the Officer who had the direction, after much time and labour expended in making a Breach or two, (still to be seen,) gave over the design as impracticable as well as ridiculous.

† "Pæna est si quis, *Bustum* (nam id puto appellari *Tymbon*) aut Monumentum, aut Columnam, violarit, dejecerit, fregerit." Cic. de Leg. lib. ii.

‡ The Barrows with Pillars are "pretty frequent in Ireland, in the county of Waterford; the Heap of Stones has in the middle a long Stone about six feet high stuck in the ground: These we suppose to be Monuments of persons of great distinction. Under the Stones of such Karns they have found a sort of a coffin made with rough stones." See p. 157. and 159.
 * Wormius, pag. 38.
 † Joshua xxiv. 30.
 ‡ Cic. de L. L.

"even

“even seven in a strait line.” It was indeed reckon’d so honourable to be interr’d on the Field of Battle, that not only the Athenian and Platæan Soldiers, who fell in the Plains of Marathon were there interr’d^a, but Miltiades also, (who commanded in, and survived that great Action) chose to be buried in the same place, leaving there his mortal Remains, where he had gain’d immortal Glory. This General’s Sepulchre was apart, at a distance from those of the common Soldiers. Sometimes Barrows are found in Valleys, but generally, and much oftner on the tops of Hills and Plains, where Engagements for the most part, as well as Encampments happen, and where such works may have the advantage of being more conspicuous than if they were lower plac’d.

The Size of these Sepulchral Monuments is various, but generally large in proportion to the Quality of the deceas’d, or the Vanity, Affection, and Power of the Survivors. That of Ninus, according to Ctesias, was of a wonderful bigness, nine furlongs in height^b, and ten in breadth^c; so that the City standing in a Plain near the river Tigris, the *Tumulus* look’d like a stately Citadel at a distance, and it is said that it continues to this day, though Niniveh (where it was erected) was destroy’d by the Medes when they conquer’d the Assyrian Empire.

SECT. VI.
Of the Size
of these Mo-
numents.

The Barrow erected by Achilles, over his friend Patroclus, was reckoned but a very moderate one^d, though it exceeded 100 feet in diameter^e. But this was owing to the particular order of Achilles, who commanded that it should be made no larger until he himself came to lie down with his friend in the same Sepulchre; for then it was to be made higher and wider^f. The Barrow of Alyattes King of Lydia was more than a quarter of a league in circuit, and 1560 Italian feet wide. It is indeed certain that where time and power permitted, persons of rank were not interr’d in small Barrows.

When Abradates (of Princely Dignity) was kill’d fighting under Cyrus, against Crefus King of Lydia, his Eunuchs and Servants dug a private grave for him in a rising ground. Cyrus thinking this too mean a setting for such a Jewel, went to visit his widow, Panthea, and to assure her of a more honourable Sepulchre for her husband. He found her sitting on the ground, Abradates her dead husband lying by her with his head on her knees: Cyrus in a friendly

^a Philof. Transf. 1740.

^d Under *Tumuli* with Stones on the top, inscrib’d with the names and tribes of the Slain. Pausan. in Atticis. pag. 79.

^e Ibid.

^f This Height must be reckon’d by the slant line, not the perpendicular.

^g Diod. Sic. Lib. ii. chap. 1.

^h Iliad xxiii. 8. Ου μάλ’ α πολλοί — Αλλ’ οὐρανὸν ἵκεν.

ⁱ It was erected round the Funeral Pile, which was 100 Feet each way. Ib. ver. 164.

^k Ευρυς, τ’ υψηλοῦ τε τιθήμεναι, 247. ibid.

manner taking the dead by his hand, and the hand (cut off in Battle) following on the touch, Panthea adjusted it again to its place; it seems she had been before employ'd in the mournful office of collecting and disposing his other dispers'd and mangled limbs. Cyrus, mov'd with compassion, endeavours to comfort her (though in vain) with a promise that a great number of Soldiers should come and raise a Monument (*χωσσει το μνημα*, i. e. *heap up a Barrow*) worthy of his dignity. Panthea killing herself that she might be buried in the same grave with her husband, Cyrus took care that their burial should be perform'd with proper honours; a very large Barrow was erected, and on the top of the Barrow a high stone was plac'd with the names of the Princes, there buried, inscrib'd in the Syriac language¹.

The *Tumulus* erected by Alexander the Great over his friend Hephestion, was so large that it cost 1200 Talents²: the Greeks seem about the time of Alexander, to be launching out into great extravagance in this particular, and therefore Plato proposes a regulation, which no one ought to exceed in erecting such Monuments; viz. that no one Sepulchre should be larger than what five men could compleat in five days, nor a Pillar larger than what would contain four Heroic Verses³. In the Northern Kingdoms, the custom was to deny the honour of being buried under Barrows to Tyrants, Parricides, and other Criminals, but to grudge no labour or expence in erecting Barrows to their truly great and worthy Princes. The carcase of Fengo was to have neither Urn nor *Tumulus*, but only to be burnt by the common Soldiers, and the ashes scatter'd into the air⁴. On the other hand, the Barrows of good Princes and brave Generals were exceedingly large in themselves, or adorn'd with immense Stones; sometimes one *Tumulus* took up three years in the making⁵; the Monument of Haco was *Collis spectatae magnitudinis*⁶; Haraldus employ'd his whole Army, and a great number of Oxen, in drawing one vast stone to adorn the *Tumulus* of his Mother⁷; and it is to be observed, that where Stones of sufficient Magnitude to do honour to the dead were not to be procur'd, there the Earth-barrows were made so much the larger, and were heap'd up into little Mountains, that by their astonishing size they might excite the wonder and curiosity of the living, and thereby perpetuate the dignity of the dead.

Silbury Hill in Wiltshire is an evidence of the labour and time

¹ Xenophon. lib. vii. Cyroped.

² Justin. Lib. xii. ch. 12. Curt. x. 4, 25.

³ Several laws were made at Athens to restrain this Vanity. Cic. de L. L. lib. ii.

⁴ "Non urna, non Tumulus nefandas offium reliquias claudat, nullum Parricidii vestigium maneat (says Amletus to the Soldiers in Sax.

Gramm.) "His exequiis prosequendus tyrannus." Wormius, pag. 39, &c.

⁵ Worm. Mon. D. pag. 39.

⁶ Ibid. 33.

⁷ See pag. before, 167.—Sax. Gram. lib. x. Worm. pag. 39.

which

PLXVII p. 207.

Fig. III.
Scilly large
Barrow
p. 207.

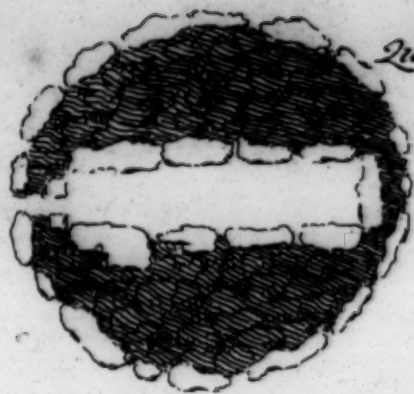


Fig. II.
A Monn. of four stones plac'd
Quadrangularly at Treves can near the
Land's end



Fig. I
Scilly little
Barrow
p. 207.

10 20 30 F. for y^e Barrows

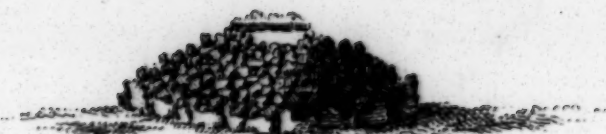


Fig. V. A Barrow with a kistvaen near y^e top.

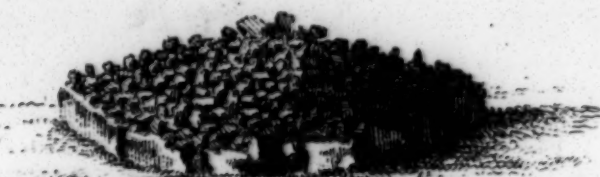


Fig. IV. A Stone Barrow at Fredineh
in Guhal

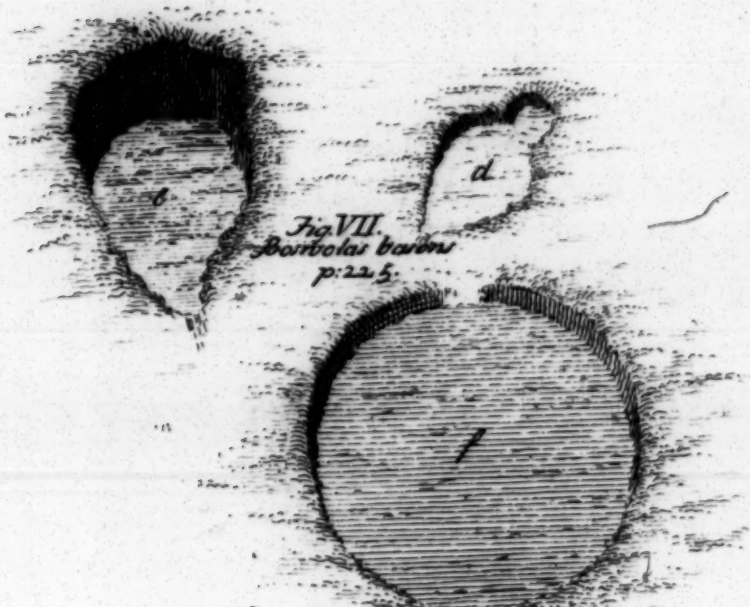
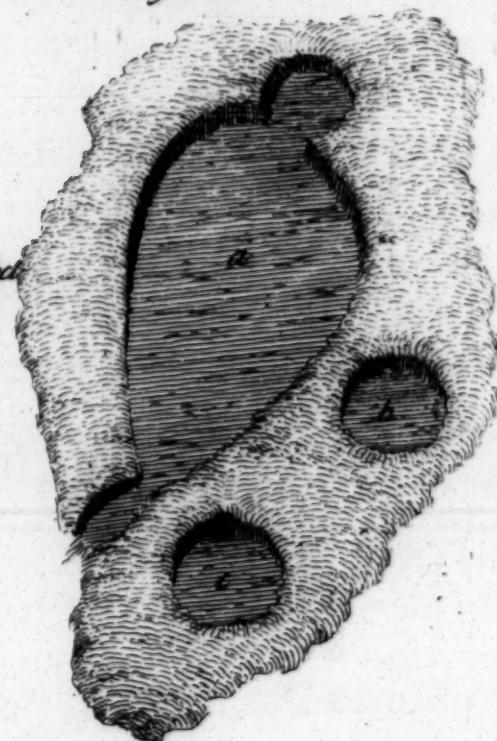


Fig. VII.
Borbolar barrow
p. 225.

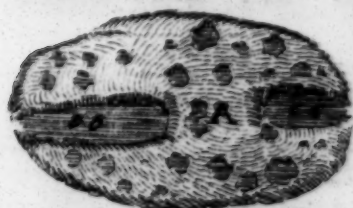
Fig. VI.
Rock barrow called
Authur's bed
p. 226.



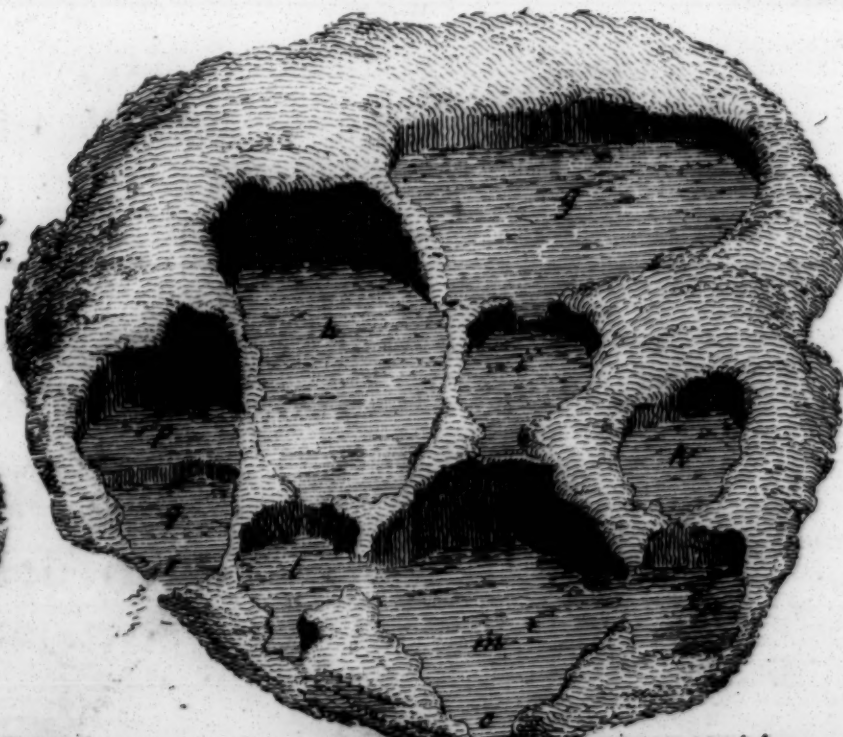
2 4 6 8 10 F. for the Rock barrow

Fig. VIII. The Rock barrow
Quoit at Karmore p. 238.

Fig. IX. Plan of the
Tolmen see p. 238.



33 by 18 f^t



To Robert Hoblyn of NANSWYDEN in Cornwall Member of Parliament
This plate is with great respect inscrib'd by Wm. Borlase.



which the ancient Britans did sometimes bestow on such Works. The diameter on the top is 105 feet*, at the bottom somewhat more than 500 feet; it's perpendicular height 170 feet, On the top of it the workmen planting trees dug up a Human Body. "In Ireland their Barrows are also so very large, that during their Civil Wars, they erected Castles and Fortifications on their tops." In Cornwall we have them from 30 feet high and under, down to four feet, and from 15 to 130 feet wide; where Stones are plenty, of Stones; in champaign Countries and Plains, mostly of Earth: some have *Crypta*, or hollows in the top; some a pillar.

There is very singular kind of Barrow which obtains throughout all the Scilly Islands; they are edg'd with large Stones, which form the outward Ring (as Fig. i. and Fig. iii. Plat. XVII.) in the middle they have a Cavity wall'd on each side, and cover'd with large flat Stones, and over all is a *Tumulus* of small Stones and Earth, in some more of Earth than Stones, in others *vice versa*. Upon opening it, (Fig. iii.) in the middle of the Barrow we found a large Cavity, as represented in the Plan, full of Earth; there was a passage into it at the Eastern end, one foot eight inches wide, between two Stones set on end. In the middle it was four feet eight inches wide, the length of it 22 feet. It was wall'd on each side with Masonry and Mortar, the sides four feet ten inches high; at the Western end it had a large flat Stone which terminated the Cavity, its length bore E. and by N. and it was cover'd from end to end with large flat Stones, several of which we removed in order to get the exact dimensions of the Cavity, and others had been carry'd off for building. Forty-two feet distant, to the N. E. we opened another Barrow of the same kind. The Cave was less in all respects, but of the same shape; the length bore N. E. by E. 14 feet, the walled sides two feet high; where the Cavity was narrowest, it was but one foot eight inches, in the middle four foot, and at the S. W. end two feet wide in the bottom. On one side, in the floor, was a small round Cavity, dug deeper than the rest. It was cover'd with flat Rocks as the former. In both these we found neither Bone nor Urn, but some strong unctuous Earths, of different colours from the natural, which smelt cadaverous. The reason why these Cavities were made so much beyond the dimensions of the human body, was probably that they might contain the Remains not of one person only, but of whole families, it being usual among the ancients for particular families to have separate Burying Places. The vulgar, however, are not easily persuaded, but that these Graves were made according to the Size of the Body there interr'd, and they are still call'd in these Islands, *The Giants Graves*.

SEC. I. VII.

Remarkable
Barrows at
Scilly.

* Stukeley's Abury, pag. 43.

• As see the Louthiana passim.

• As at Boswens in the parish of Sancred, Cornwall.

• "In hisce vulgus Gigantes sepultos credit."
Wormius.

In

In most of those Barrows which have been examin'd by the Curious, they have found Urns, of which we shall discourse at large as soon as we have gone through the Monuments that inclose them.

In some Barrows there are no Urns, but in or near the centre there are either round or square Pits", which, by their containing black greasy earth, shew that they were design'd to serve the office of Urns, but the moisture of the surrounding Earth, in this kind of burying, soon consumes the Bones.

SECT. VIII.

To what nation the Barrows in Britain are to be assign'd.

In some Barrows again, there are neither Urns, nor little Repositories instead of them, but Human Skeletons without any Sign of their having pass'd through the Fire. Whose Sepulchres these were, we shall presently consider. In the mean time it must be observ'd, that this way of burying under *Tumuli* was so universal, that it is no easy matter to decide by what Nation any Barrows were erected, unless some criterion found within, assist us to form our judgment. Thus, by the Materials, and Workmanship of the Urn, the Cell that contains it, Coins perhaps, and Instruments of War, or domestick life, which may accompany the Bones, we may discover to what nation we are to assign such Sepulchres; but where these Indications are wanting, we must rest contented in our uncertainty. If indeed it be true "that the Saxons and the Danes, though they " continued to bury their dead under Earthen Hillocks, had left off " burning them, at or before their arrival and settlement in this " Island;" as Morton * conjectures from Wormius, (Mon. Danica, Lib. i. chap. vi. and vii.) then all our Barrows in Cornwall with Urns or Ashes, must be either British or Roman, (few, if any, being to be attributed to the Traders of Phenicia and Greece, as being too distant from the Sea Shore): but I doubt whether so much can be clearly concluded from Wormius. That the Danes and Swedes sometimes burnt their dead bodies (especially of their principal men) and sometimes interr'd without burning, is to be gathered from Sax. Gram. * (pag. 50. *ibid.* Wormius, pag. 51.) but no more. Thus far, then, we may proceed upon sure grounds in assigning these Monuments to their proper Authors, that where there are no Coins, or Pavements underneath, or elegance in the Workmanship of the Urns, or choice in the Materials of which the Urns are made, or Roman Camp or Way near, or in a line with these Barrows, we may safely conclude, that such Barrows are not Roman, and *vice versa*. But

* Dr. Williams, *ibid.* ut supra. N° 2, 3, 4. Plot's Staffordshire, pag. 405.

" On opening one of the Barrows on Clent Heath, mention'd by Plot in his Nat. Hist. of Staffordshire, there was found at the depth of ten feet, a quantity of black greasy earth, and some half-burnt sticks and ashes." Letter 1744.

* Northamptonsh. pag. 531.

* The Danes buried the body of Hubba, in

the year 878 in Devonshire. Hearne's Note on the Life of Alfred, pag. 60. The Stones are swept away by the Sea's encroaching, yet the name still remains on the Strand near Appledore in the North of Devon, and to this day the place is commonly known by the name of Whibble Stow. *Is^t. Mem. of Ex.* pag. 8. but sometimes they also burnt their Dead. See Worm. and Nich. Histor. Libr. pag. 52.

we cannot determine all the rest to be British, nor indeed distinguish the Saxon, Danish, and British one from another; arts being at much the same height with them all, and their customs very like, especially in the ancient simple manner of bestowing their dead, and ornamenting their Sepulchres with memorials of Stone-work; and the Saxons, and Danes, likely, when they had leisure, as willing to honour their Generals with funeral Piles, as the Britons were their Princes and Priests: but it must be allow'd, that where Barrows have neither Urns, nor little repositories instead of them, but human Skeletons, without any sign of their having pass'd thro' the fire; these are more likely to have been the Sepulchres of such unsettled strangers, as the Saxons were (whilst they infested Cornwall) before the time of Vortigern, and the Danes after them, who were perpetually engag'd in inroads, and all the hurry of wandering parties, than of the fix'd natives.

By the contents of all Barrows which have been examined elsewhere, as well as in this Island, it appears that the principal cause of their erection was to enclose either the Ashes, or the Bodies, unburnt, of the dead: however, the Sepulchres of the Ancients, being always look'd upon with a kind of veneration they became afterwards applied to the solemnization of their highest Rites of Religion and Festivity. No sooner was Alexander arriv'd upon the Plains before Troy, but he perform'd Sacrifices and other usual Rites at the *Tumulus* of Achilles; and this is recorded of him not as any thing new, or instituted by him; we are therefore only to consider him here, as complying with the already established customs of his country. Again, as the Druids burnt, and afterwards buried their dead, there is no doubt but they had Barrows for their Sepulchres, as well as other nations, and this was the original use of them, but they were afterwards otherwise applied; for, on the Stone Barrows, the Druids kindled their annual fires, especially where there is a large flat Stone on the top¹. Where the Earth Barrows are inclosed, or shaped by a Circle of Stones-erect, they may safely be presum'd to have serv'd as Altars for Sacrifice. These Heaps were also, probably, at times, places of Inauguration, the Chieftain elect standing on the top expos'd to view, and the Druid officiating close to the edge below². On the same Hillocks (likely) judgment was frequently pronounc'd, and the most important decisions made, as from a sacred eminence; and where these were not at hand, something of like kind³.

SECT. IX.

The Secondary Uses of Barrows.

¹ Pomp. Mela. lib. iii. chap. ii.

² See Book ii. chap. xx. pag. 130.

³ Martin of the Isles, pag. 365.

⁴ "When an assembly met together for the title of lands, the King, or his Deputy came upon the land, and with the contending parties and their friends, and a champion for each, view'd the controverted lands, then caus'd a

"round Mount to be cast up, and upon the same was the Judgment Seat placed, having his Back towards the sun or the weather. Some of these Mounts were made square, some round, and both sorts bore the name of *Gorsfeddevy* dadle, that is, the Mount of Pleading." Jones's Answers in Toland of the Druids, pag. 94.

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was

was erected for the Judge to sit upon and give forth his Decrees with proper advantage.

In the Scotch Isles they rest their Corpses (as they are carry'd to burial) at some little Barrows, oblige themselves to make a religious tour, sun-ways, round some heaps of Stones, and (that they might retain this very ancient, but Druid Custom, (though Christians) maintain a Tradition among them, that one Barrow was consecrated to St. Martin, and another to the Virgin Mary.

The first Missionaries in Ireland (in order to prevail in greater points) were forc'd to comply with some of the Druid Superstitions, and instead of abolishing them quite, thought it best to give them only another, and a Christian turn. Not being able to withdraw them from paying a kind of Adoration to Erected-stones, they cut Crosses on them, and then permitted that Superstition. So here, their Missionaries, sent to convert these ignorant Islanders, seeing the profound veneration they had for Barrows, dedicated them to Christian Saints, and then allowed of the religious turn, resting the Corps, and the like fanciful absurdities.

CHAP. IX.

Of the Cromléh.

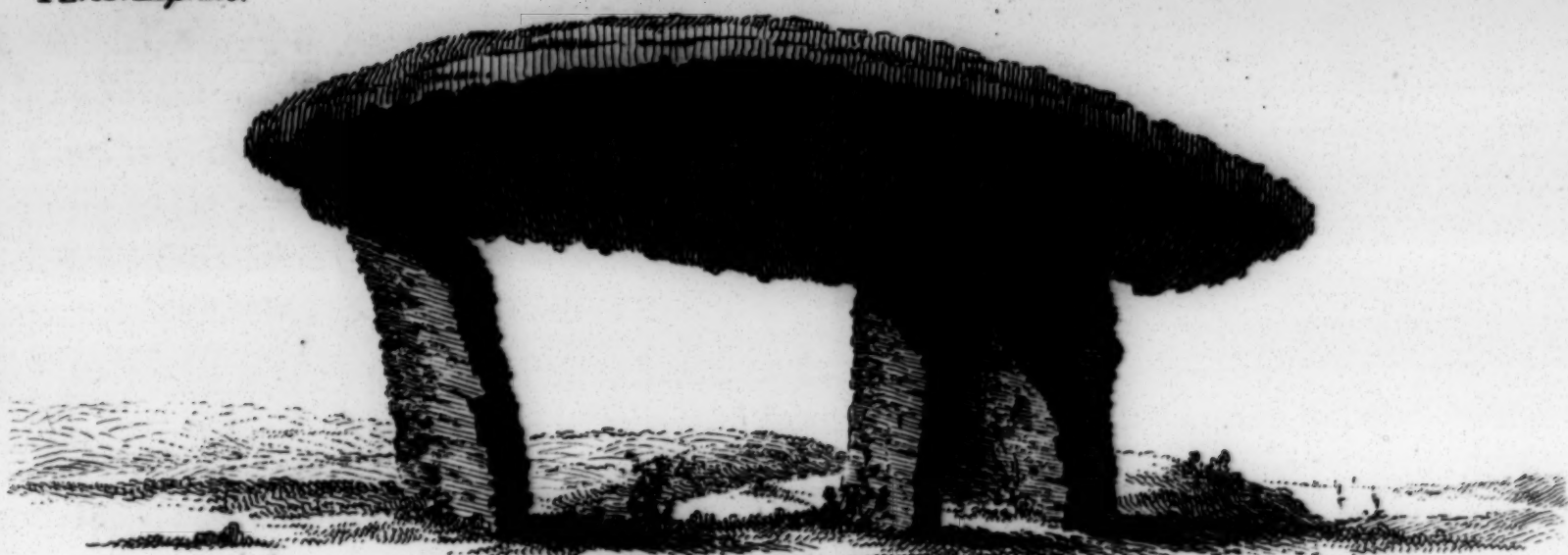
IN several parts of Cornwall we find a large flat Stone in a horizontal position (or near it) supported by other flat Stones fix'd on their edges, and fasten'd in the ground, on purpose to bear the weight of that Stone, which rests upon, and over-shadows them, and by reason of it's extended surface, and it's elevation of six or eight feet, or more, from the ground makes the principal figure in this kind of Monument. The situation which is generally chosen for this Monument, is the very summit of the hill, and nothing can be more exact than the placing some of them, which shews, that those who erected them were very solicitous to place 'em as conspicuously as possible. Sometimes this flat Stone, and it's supporters, stand upon the plain natural soil, and common level of the ground; but at other times it is mounted on a Barrow made either of Stone or Earth; it is sometimes plac'd in the middle of a Circle of Stones-erect, and when it has a place of that dignity, must be suppos'd to be erected on some extraordinary occasion; but when a Circle has a tall Stone in the middle, it seems to have been unlawful to remove that middle Stone, and therefore we find this Monument of which we are speaking sometimes plac'd on the edge of such a Circle. But we find some Cromléhs erected on such rocky

SECT. I.
Place of the
Cromléh.

* See Pl. XIII. Fig. iii. a, and b, in Boscawen-ün: from which we may draw this Consequence; that

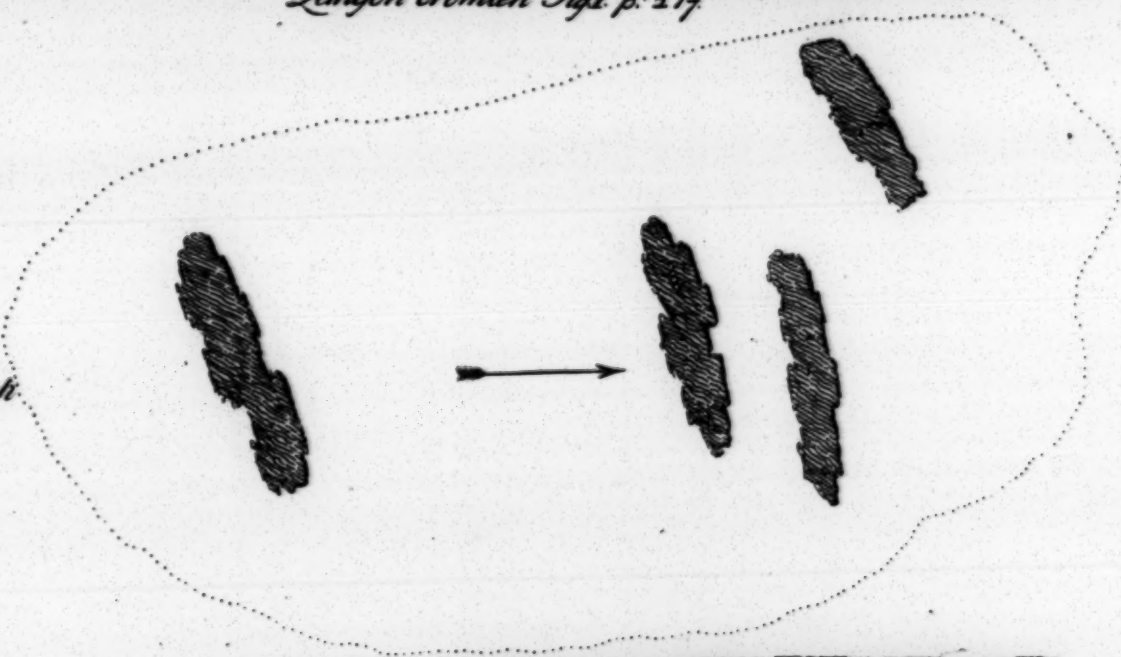
the Cromléh was posteriour in date to the Circle, and the former erected there for the sake of the latter.

situations,

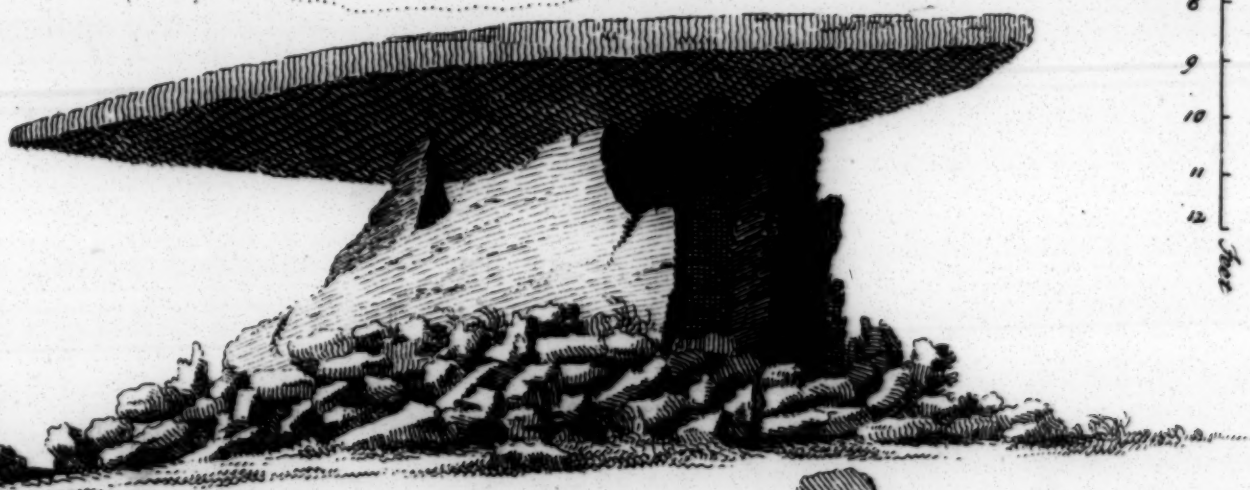


Lanyon Cromlech Figt. p. 217

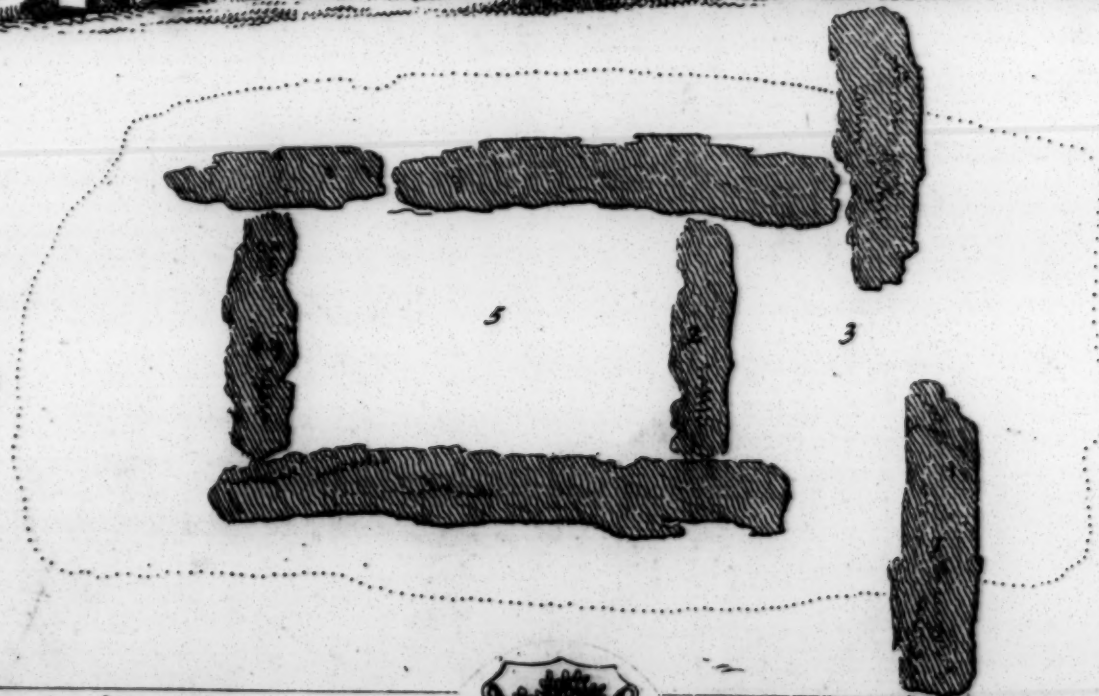
*Fig. II Plan of
Lanyon Cromlech*



*Zenor Cromlech
Fig. III p. 218.*



*Fig. IV Plan of
Zenor Cromlech*



To William Oliver of Bath M.D. F.R.S.
This Plate engrav'd at his Expence is with great respect inscrib'd by Wm. Borlase.

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situations, and so distant from houses, (where no Stones-erect do stand, or appear to have stood,) that we may conclude, they were often erected in places where there were no such Circles. Some of these Monuments are quite inclos'd, and buried, as it were, in the Barrow; As that of Senor in Cornwall (Plate XVIII. Fig. iii.) and that at Chûn (Plate XX. Fig. x.) and that mention'd by Wormius, pag. 4. Mon. Dan. ^a

I find the number of supporters in all the Monuments of this kind which I have seen to be no more than three, the reason of which I take to be this; they found it much easier to place and fix securely any incumbent weight on three supporters than on four, or more; because, in the latter case, all the supporters must be exactly level on the top, and the under surface also of the covering Stone be plan'd and true, in order to bring the weight to bear equally on every supporter; whereas, three supporters have no occasion for such nicety; the incumbent weight easily inclining itself, and resting on any three props, (tho' not of one level on the top); and accordingly, we find the Covering Stones, not horizontal, but always more or less shelving, the weight naturally subsiding where the lowest supporter is found, and supporters of unequal height being easier found than those of one and the same.

SECT. II:
Construction
an Name.

The Supporters mark out, and inclose an area, generally, six feet long, or somewhat more, and about four feet wide, in the form of a stone Chest or Cell; on these Supporters rests a very large flat, or gibbous stone. In what manner they proceeded to erect these Monuments, whether by heaping occasional Mounds, or Hillocks of Earth round the Supporters, in order to get the Covering Stone the easier into it's place, or by what Engines, it is in vain for us to enquire; but what is most surprizing is, that this rude Monument of four or five Stones is so artfully made, and the huge incumbent Stone so geometrically plac'd, that though these Monuments greatly exceed the Christian æra (in all probability) yet 'tis very rare to find them give way to Time, Storm, or Weight; nay, we find the covering Stone often gone, that is, taken down for building, and yet the Supporters still keeping their proper station.

From the oblate, and spreading form of the upper Stone (resembling a *Discus*) this Monument is in Cornwall call'd by the name of Quoit. In Merionidshire (Wales) also there is one call'd Koeten-Arthur, or Quoit of Arthur; and another in Carnarvonshire, called

^a One only which I have yet heard of, has it's Supporters, or Side-Stones, fix'd on a solid Rock. State of Downe, pag. 199.

^c In Denmark, also Wormius says, the Supporters are but three.

^f "Sub hac Mole, Cavitas visitur in quibusdam
" vasta fatis, in aliis terrâ ac lapidibus repleta quæ
" sanguini victimarum recipiendo deputata credi-
" tur." Worm. pag. 7. How right he is in the

use assign'd for this Cavity, will be seen hereafter.

^g One in Wales at Bodofwyr (Cambd. 810.) is said to be neatly wrought and pointed into several Angles, which, if not the Effect of some modern Fancy, and love of Alteration, is very rare in Monuments of this kind. Those five which I have exhibited here from Cornwall in Pl. XVIII. and XX. and others, which I have seen, are more artless.

Bryn y Goeten, or the Quoit Hillock. In the Isle of Jersey, (where there are many) they are call'd Pouqueleys, but the general name by which they are known among the learned is that of Cromlêh^a, (or crooked Stone) the upper stone being generally of a convex or swelling surface, and resting in an inclined or crooked position.

SECT. VIII. What Nation, Sect, or Religion this kind of Monument may be said properly to belong to, or had it's rise from, is a point not easily to be adjusted, seeing we find them in Denmark, France, Germany, and in the Isles of the Mediterranean Sea, adjacent to the Coasts of Spain and France, in Jersey, Ireland, Britain, and the British Isles; and perhaps in many other countries they will occur, especially the Northern Kingdoms, by which they should seem to have been Celtic Monuments, and with that numerous people carried into all their Settlements.

What Nation to be ascribed to.

That the Druids erected Monuments of this kind, I think is more than probable, for there are remains of several in the Isle of Anglesea, and in places denominated from the ancient Druids¹. There are also many Cromlêhs still entire in the West of Cornwall, where, by the number still remaining of their Monuments, the Druids must have been long fix'd. From which reasons I conclude, as well as for that the Christians never erected such Monuments, that the Druids were accustomed to erect Monuments of this kind. To whom else can we attribute them? If it be said, to the Danes; some of them would likely have been inscrib'd, if that were the case, among such a number as we meet with in Cornwall; for inscrib'd, some of them are, in Denmark, as Wormius informs us: besides, we find them in places where the Danes never were, and therefore they cannot all be Danish; neither do they appear to be such as Sojourners, and generally in an Enemy's Country, would have leisure and security enough to erect. But as they are not likely to be Danish, so neither can they be said to be peculiar to the Druids; for we find them also in many foreign parts where the Druid Priesthood never took footing.

Doubtless they are very ancient, as appears by their simplicity, the grandeur and fewness of the Materials. The Irish Historians say that Tigernmas King of Ireland, first Author of Idolatry there, died *anno mundi* 3034, in the Plains of Magh Sleachd, (i. e. the field of worship) with a great number of his subjects, whilst they were sacrificing

^a In Welsh, Cromlech; but the Cornish (instead of pronouncing the Greek X as ch,) only accent the Vowel before the H, and drop the C. thus instead of Lech a flat Stone, they say Lêh, plur: Lêhou. Crom, or Crum, (Armorice Crwm), is crooked, and a Word still in use among the Cornish, in that sense. From Crom or Crûm, comes Crymmy, bending, bowing; whence some (viz. Toland, and the State of Down, &c.) conjecture that these Stones were call'd Cromlech, from the Reve-

rence and Adoration, which Persons bowing paid to them. If the Reader chuses to derive Cromlech from the Hebrew with Rowland, pag. 47, 214. **לוח חרם** will signify a devoted, consecrated Stone.

¹ As Tre'r baird, and Bodofwyr; and Monuments of the same nature, viz. Kistvaen's (or Stone-chests) cover'd, are call'd in Denbighshire, Kerig y Drudion, that is, Druid Stones.

there

there to Crom Cruach *. The largest Cromlêh in Anglesea, is said to be the Sepulchral Monument of Bronwen, Daughter of King Leirus, who by the Welch Traditions begun his Reign, A. M. 3205¹. The Supporters indeed are found mark'd with Crosses in a Monument of this kind call'd Ty Iltud * in Wales; but the Crosses and the Saint's name must have been given it after Christianity came in, if this be a true Cromlêh, for the Christians never erected Structures of this kind.

Some have been fanciful enough to imagine that the Cromlêh was intended for a federal testimony²; some from the Sacrifice near it, and other sacred Ceremonies performed, seem to have mistaken the Cromlêh for the Idol to which divine honours were pay'd, as at Crom Cruach abovementioned; others have been so weak as to think them Prisons, because one goes by the name of Kenricus's Prison, in Wales, and might possibly be converted to that use; but the most prevailing opinion is, that they were Druid Altars³; which, because espous'd by several learned men, we will now proceed to examine, by considering their structure, and fitness, or unfitness for such an use.

It is very unlikely, if not impossible, that ever the Cromlêh should have been an Altar for Sacrifice, for the top of it is not easily to be got upon, much less a fire to be kindled on it, sufficient to consume the Victim, without scorching the Priest that officiated; not to mention the horrid Rites with which the Druid Sacrifice was attended, and which there is not proper room or footing to perform in so perilous a station⁴. Molfra and Senor Quoits are so very thin, that the intenseness of the Sacrificial Fire must have crack'd, and soon broke the Quoits, which are all of Moor-Stone⁵, and can therefore resist the fire but very indifferently, the strongest and most compact stone easily splitting on being roasted. But what is almost decisive in this dispute is, that the Table Stone of the Cromlêh at Ch'ûn, in Morvah, Cornwall, (Plate XX. Fig. x.) is so very gibbous that no Priest could stand on it either to tend the Fire, or oversee the consumption of the Victim. There is also one in Pembrokeshire, of which the middle, or covering Stone, is eighteen feet high, and nine feet broad towards the Base⁶; now what kind of Altar could

SECT. IV.

The intent and use of these Monuments.

Not Altars originally.

* This Crom-Cruach (i. e. a heap of crooked, unwrought Stones) was the most famous Idol of all Ireland, it stands in the middle of a Circle of 12 Obelisks on a hill in Brefin in the County of Cavan; and by the Irish Writers (State of Down p. 20. Tol. Hist. Druidsp. 100.) is said to have been cover'd with Gold and Silver: I suppose they mean when it was at the most celebrated point of Glory, for Idols rise and fall in value, and have greater, or less resort, according as the fits of Superstition are more or less inflam'd.

¹ Cambd. p. 810. * i. e. House of St. Iltut.

² See the Louthiana, book iii. pag. 12.

³ "Ego ejusmodi (viz. Tumulos) integris etiam familiis destinatos puto, unde et in his Aræ,

"(viz. Cromlehs) quæ communia sacrificia pro-totius gentis incolumitate immolata excipiant." Worm. pag. 35. See Rowland 47. 215.

⁴ Of this opinion I have the pleasure to find the judicious Keyser (pag. 46.) speaking of the Cromlêh Monuments, "Quod enim alia hujusmodi monumenta in Drenthia & Septentrione attinet, constat superiores eorum lapides planè rudes, gibbosos atque ad sacrificia fuisse ineptos: Accedit quod nulli in ullis appareant gradus, quibus sacerdos sacra peracturus ascendere & in summa eniti potuerit."

⁵ A stone of a large grain or gritt, easily clove, and sometimes free enough to yield to a chizell.

⁶ Toland, pag. 98.

this be? I know that it is confidently affirm'd that all Cromlêhs were Places of Worship, but this is a hasty, vague expression, and it was not at all considered by him how improper the dimensions and parts of a Cromlêh were for a Place of Worship. That part of it which lies directly under the Quoit, and may be term'd the Kist-vaen of this Monument, is in some so close (as particularly at Senor and Ch'ûn) that 'tis with great difficulty any man can get into it, and where the Kist-vaen is not so regularly marked out and enclosed on every side, (as at Lanyon, and Molfra it is not) there is great reason to believe that some of the constituent parts have been removed: besides, many are erected on Stone Barrows, viz. Heaps of loose small Stones; a very uneasy station for people to perform their Devotions upon. The Top-stone is also too high for the Priest to pour out his Libations upon; so that it could in no sense serve the purpose of an Altar, but only (which is not improbable) to receive the Oblations, and Presents of the Assembly, in honour of the deceased.

That the ancients might sacrifice near the Cromlêh is not unlikely; whence it comes to pass that great quantities of Ashes may be found near these Monuments, as in Jersey; but that the Cromlêh itself was an Altar for Fire will by no means follow: it is incongruous both to the Structure and the Materials, the nature of which last, as well as the shape and dimensions of the former, are more invariable rules to judge by, than perhaps any other now to be discovered or expected.

But Sepulchral.

As the whole frame of the Cromlêh shews itself unfit for an Altar of Burnt-offerings, so I think it points out evidently to us several reasons to conclude that it is a Sepulchral Monument. The area inclos'd underneath the Quoit is about six feet and a half long, and four wide, so very near is this space to the dimensions of the human body, and every kind of *Sarcophagus* of the ancients.

In Cornwall and elsewhere we find many Kist-vaens, (that is, an area of the size of the body) inclos'd by Side Stones pitch'd on end, without any Covering Stone, these certainly once inclosed the Bones of the Dead, though now generally dug up to search for money, and what else is our Cromlêh but a Kist-vaen consisting of larger Side Stones, covered with a still larger and flat one on the top?

The Supporters therefore, as well as Covering Stone are no more than the suggestion of the common, universal sense of mankind, which was, first, on every side to fence and surround the dead body from the Violences of weather, and from the rage of enemies, and in the next place, by the grandeur of its construction to do honour to the memory of the Dead. Our Altar-tombs at this day are but a

more diminutive and regular Cromlêh, and call'd Altar-tombs (as I apprehend) not from any divine service or sacrifice ever intended to be perform'd upon them, but because they are rais'd from the Earth as Altars are, near their height, and near their figure. I leave it to be consider'd, whether the Cromlêh might not obtain the name of Altar from the same resemblance; it being usual to think with the Fabulous, that our Forefathers much exceeded in proportion the present race of mankind, and therefore had seats or chairs, (as we find the Gyants chair almost in every country) Altars, Tombs, and Weapons, proportionably larger, than what the dwindled present generation have any occasion for. Next, let it be observ'd, that the Cromlêh's are sometimes found on, and often surrounded with Barrows, for the hollow of the Kistvaen part is as deep as the natural surface of the hill; and therefore in Cornwall the Cromlêhs are not plac'd on the top of the Barrow as some of the Danish are. But the Barrow was one of the most ancient and most general ways of interring the dead, and therefore, it's being round this Monument is no weak reason for the Cromlêh to be the place of Sepulture. Again, it is justly observ'd, that a small brook near this kind of Monument, is call'd Rhyd y Bedheu, or the ford of the Graves. In the same page it is said, that human bones and ashes have been found near them. The names also of some persons interr'd in them, are recorded, as that of Haraldus, (in Wormius pag. 22.) and that of Bronwen in Wales. Wormius mentions a *Crypta* and a Cromlêh together on one Barrow, (pag. 44.) but, for want of an accurate drawing of both, his description is not sufficiently distinct; out of the first were taken a great many human bones, from which he concludes it to have been the burying place of some illustrious family.

It is very probable therefore, that the use and intent of the Cromlêh was primarily to distinguish, and do honour to the dead, and also to inclose the dead body, by placing the supporters, and Covering-Stone, so as they should surround it on all sides.

When this Monument is found in the middle of a sacred Circus, it was probably the Sepulchre of one of the Chief Priests or Druids, who presided in that district, or of some Prince, a favourite of that Order. When the middle of the Circus was already taken up by a single Obelisk which was always regarded as a Symbol of something divine, and generally worshipp'd, then was the Cromlêh placed on the edge of that Circle, and perhaps respecting a parti-

* "Ea dispositio est (says Emmius in Wormio pag. 9.) "ut aras referre videantur."

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cular region of the Heavens. Princes and great Commanders were not only interr'd in a Barrow, but had their Sepulchres farther dignify'd by a Cromlêh erected for them. Doubtless, it was the desire of many in former times, as it still is, to be buried near the remains of an illustrious Ancestor, or Predecessor in Office; hence it came that the places adjacent to these Cromlêhs were chosen for burial by relations, friends, and successours; and hence it is, that some Vaults are discover'd near these Cromlêhs; hence in the large Crypta, above from Wormius, some bones, ashes, and the Ensigns of military command, as spears, helmets, and the like; the principal body deposited, and remaining (as I suspect) undisturb'd by the after-interments in the Kistvaen of the Cromlêh, but thro' age and moisture decay'd; and another reason why they are not, at this time found, may be this, that most of these Monuments have been ransack'd by foolish people in hopes of finding treasure.

That these places of burial became afterwards the scenes of the Parentalia, or where divine honours were pay'd, and sacrifices perform'd to the Manes of the dead is very reasonable to believe, but these Rites must have been transacted at some distance from the Cromlêh, which (as I think, has been shewn) could never serve for sacrifice. "*Unica ubi visitur (viz. Ara, i. e. the Cromlêh) "maximâ ex parte Sepulchro imposita esse solet, eo fine, ut ibidem in memoriam defuncti quotannis sacra peragantur* *." By which words, if he means, that there, in that place, near by, that is, round about the Barrow and Cromlêh, sacrifices were perform'd, his opinion is just, and the Cromlêh might be as it were, the sacred Kibla, to mark the place of assembling, and to which they were to direct their devotions.

I must not dismiss this Article without proper Examples and Figures given of some of those Monuments in Cornwall.

SECT. V. Five Elevations I have chosen to exhibit here, and four plans, Examples. which, as there are some peculiarities in each, may, perhaps, afford some light and confirmation to what goes before, or may possibly contribute, when in the hands of others, towards a much happier explanation of the design of this Monument, than what has hitherto appear'd.

Molfra
Cromlêh de-
scrib'd.

In the Parish of Maderne (Cornwall) there are two Cromlêhs; one at Molfra (Plate XX. Fig. ix.) the other at Lanyon (Pl. XVIII. fig. i.) The former is plac'd exactly on the summit of a round bald hill, as the word signifies in the Cornu-british. The Cover-stone is nine feet eight by 14 feet three inches, reckoning a piece evidently clove, or broke off from it, and lying near it. The supporters are three, five feet high, inclosing an Area six feet eight from East to West, and four

* Worm. pag. 8.

feet wide, so that the length bears due East and West, has a side Stone to the North, but is open to the South, that Stone being probably remov'd, or broken into pieces. This Quoit was evidently brought from a Karn or Ledge of Rocks below, about a furlong to the North West, in which Karn may be seen several very large flat Stones lying on one another horizontally, and some thin ones near the top, seem by their parallel edges to have been rais'd or clove off from the Rock underneath by art, as if on purpose to form more Cromlêhs; those that did not rise well serving for Supporters, and the more entire for Quoits, or Covering Stones. The Stone Barrow with which this Cromlêh is surrounded is not two feet high from the general surface, 37 feet three inches in diameter.

As this Quoit is off from its ancient situation with one edge resting on the ground, I thought it might permit us safely to search the inclos'd area. In digging, one foot was very black, the natural upper soil, we then came to a whitish, cinereous-coloured stiff clay, two inches in depth, then a thin stratum of yellow clay mix'd with gravel, four inches deep; then a flat, black, greasy loam, mix'd in and throughout, more or less, with the yellow natural clay ten inches in depth, under which appeared the hard, natural, stony stratum which lies on the Karn, not mov'd since the deluge. The pit down to the fast, was 20 inches under the natural hill. Although here is not all the discovery that might be wish'd, yet the following truths may be deduc'd from this digging: By the black greasy loam being got down under the two layers of yellow and cinereous clay, it appears that a pit was dug in the area of the Kist-vaen; that something which either was originally, or has since turn'd black, was plac'd in the bottom of the pit.

The length of the area described by the supporters of Lanyon Quoit is seven feet, but it does not stand East and West, as at Mól-Lanyon
Cromlêh.fra, but North and South, as that Monument of Haraldus mentioned by Wormius, pag. 22. There is no Kist-vaen, that is, no area mark'd out by Side Stones under this Quoit, which is more than 47 feet in girt, 19 feet long, its thickness in the middle, on the Eastern edge is 16 inches, at each end not so much, but at the Western edge this Quoit is two feet thick. The two chief supporters (A and B) do not stand at right angles with the front line, as in other Cromlêhs, but obliquely, being forced from their original position, and, as I imagine, by the weight of this Quoit, which is also so high that a man on horseback can stand under it. Under this Quoit I caus'd to be sunk a pit of four feet and half deep, and found it all black earth that had been mov'd, and should have sunk still deeper, but that the Gentleman in whose ground it is, told me, that a few years before, the whole cavity had been opened (on account of some
K k k dream)

dream) to the full depth of six feet, and then the * fast appeared, and they dug no deeper; that the cavity was in the shape of a grave, and had been rifled more than once, but that nothing was found more than ordinary. This Cromlêh stands on a low bank of earth, not two feet higher than the adjacent soil, about 20 feet wide, and 70 long, running North and South: at the South end has many rough Stones, some pitch'd on end, in no order; yet not the natural furniture of the surface, but designedly put there; though, by what remain, 'tis difficult to say what their original position was. West N. W. there is a high stone about 80 yards distance. By the black earth thrown up in digging here, nothing is to be absolutely concluded, there having happen'd so many disturbances. By the pit being in the shape of a grave, and six feet deep, it is not improbable that a human body was interr'd here, and by the length of the bank, and the many disorderly stones at the South end, this should seem to have been a burial place for more than one person.

Senor Crom-
lêh.

On the top of a high hill about half a mile to the East of Senor Church-town stands a very large handsome Cromlêh, the area inclos'd by the supporters is exactly of the same dimensions as that at Molfra, viz. six feet eight inches, by four feet, and points the same way, running East and West (Plat. XVIII. Fig. iii. and iv.). The Kist-vaen (Plan. 5.) is neatly form'd and fenc'd every way, and the supporter mark'd N° 2. in the Plan, is eight feet ten inches high, from the surface of the earth in the Kist-vaen, to the under face of the Quoit. The side Stones of the Kist-vaen running on beyond the end Stone form a little Cell, (N° 4.) to the East, by means of two stones terminating them at right angles. The great depth of this Kist-vaen which is about eight feet, at a medium, under the plane of the Quoit is remarkable, there is no stone in it, and the Stone-barrow 14 yards diameter was heap'd round about it, and almost reach'd the edge of the Quoit, but care taken that no stone should get into the Repository. This Quoit was brought from a Karn about a furlong off which stands a little higher than the spot on which this Cromlêh is, and near this Karn is another Cromlêh not so large as that here describ'd, nor materially different.

Chûn Crom-
lêh.

About 500 yards to the South West of Ch'ûn Castle, in the parish of Morvah (Cornwall) stands a Cromleh, the Covering Stone of which being twelve feet and half long, and eleven wide, is supported by three stones pitch'd on edge, which with a fourth form a pretty regular Kist-vaen.

The top of the Quoit is very convex; it has a low Barrow, or Heap of Stones round it as at Molfra. Plate XX. Fig. x.

Though in searching these Monuments I was not fortunate enough to find any Bones, or Urns, yet those, who have lately been employ'd

* The Ground which has not been mov'd, is call'd in Cornwall the Fast.

in the same enquiries, have had better success, and as their discoveries plainly confirm'd the use assign'd to these Monuments in the foregoing papers, I beg leave to transcribe a paragraph or two from Mr. Wright's Louthiana.

" I chanc'd one day to meet with a fallen one (viz. Cromleh) upon
 " Lord Limerick's ground about two miles from this, by the side of
 " a River, exactly between the two Druid groves before describ'd :
 " two of the supporters were broke down with the fall of the incum-
 " bent load; the other standing. This (viz. the cavity between the
 " Stones) his Lordship immediately order'd to be carefully dug into, and
 " in the middle, about two feet deep, cover'd, and inclos'd within broad
 " flat Stones, great part of the Skeleton of a human figure was found,
 " all crowded together within a bed of black greazy earth, as if ori-
 " ginally inclos'd within an Urn. Mix'd with the bones were found
 " some pieces of clay about the thickness of my little finger quite
 " solid, and round, as if part of a Rod broke to pieces, which, if
 " really so, probably may have been the *insignia* of the high office of
 " the person here interr'd. Since my return from Ireland, I receiv'd
 " this farther account from a friend upon the place. Yesterday I
 " went with Lord and Lady Limerick to the great Cromleche at
 " Bullrichan, (near Dundalk, Louth) where you found the human
 " bones : the country people had sunk above a yard deeper in quest,
 " I believe, of treasure, and we found them still at work ; they had
 " got under, and were trying to pull up the large square Stone which
 " stood on one edge ; they came to another flat Stone, under which
 " they found many large Bones, but we do not yet know whether
 " they be human : they rais'd also many regular Stones of a con-
 " siderable length, and the whole place seems to have been built
 " up regularly, as well to strengthen the three great props, as to
 " contain a proper Repository for Bones, or whatever was to be
 " laid there."

C H A P. X.

Of Urn-Burial; and some remarkable Urns found in Cornwall.

THAT the Britans burnt their dead, and then interr'd the Remains in Urns, cannot but appear from the number of Barrows and Urns found every where, and Ashes mix'd with the Earth of the Barrows; that the Gauls did the same we are well assured ; let us therefore proceed to take notice of the most remarkable circumstances relating to Urn-Burial in general, and remarkable Urns found in Cornwall in particular.

* If they were not human, why bury'd with that care and labour, and the same sort of covering over them as where human bones were found by

Mr. Wright?

* Wright's Louthiana. Book iii. pag. 12.

* See Montfaucon, tom. v. pag. 194.

The Urns design'd to contain Human Bones were sometimes of Gold^b, Silver, Brass, Marble, or Glass, but are generally of Pottery Ware; among the *barbarous* nations, of rude fashion, coarse clay, and rather smok'd than burnt; but those of the Romans easily distinguish'd by their elegant shape, materials, and ornaments. Among the politer Ancients, when the Urns were carried to be intomb'd in the Barrows prepar'd for them, they were sometimes deck'd with flowers, ribbons, or other gay attire; but the stern Lyeurgus confin'd the Spartan Urns to the more sober dress of Olive and Myrtle. If the Barrow could not be immediately erected, the Urn, with the Bones in it, was securely laid by, covered with transparent linnen or silk, 'till the Sepulchre was ready.

SECT. I.
Places where
found.

The place where we generally find them is the middle of the Barrow, but there are some which are found near the outward edge^c; the reason of which different position seems to be this; the Urn, which the Barrow was purposely erected to inclose, lies in the middle of it, but, if any person had a desire afterwards to be intomb'd in the same Barrow, a skirt of it only was open'd near the extremity of the circumference, or a little trench dug that reached not to the middle, and there the second Urn was made partaker of the same Monument, but in such a manner that no violence might be offered to the Remains first interr'd.

It was common among the Ancients, where there had been great intimacy and friendship, for the Survivors to desire to be interr'd near the person that dy'd first.

----- Καὶ νῦν παθῶ,
'Τοῦ σου θανούσα μὴ πολεμπεσθαι Τάφου.

----- And now, my last request,
Grant me, ye Gods! with thee intomb'd to rest.

Says Electra lamenting over the suppos'd Urn of her brother Orestes.

Sometimes not only one, but two (or more) Urns were deposited round the central Sepulchre, and sometimes a whole family chose to be buried in the same Barrow, and then we find many Urns plac'd close one to another; the most remarkable Monument of which kind that I have yet heard of in Cornwall, was that open'd by Ralph Williams, yeoman, in the tenement of Chikarn (St. Just, Penwith) where (A. D. 1733.) in removing a Barrow was discover'd a great number of Urns, and as they approached nearer the center, a stone square chest, or cell, pav'd underfoot^d, in which was also

^b Patroclus's was of Gold. Il. xxiii. ver. 253.
^c Corinthus's of Brass. Æn. vi. ver. 226. A Glass
one. See Kenn. Par. Ant. pag. 12.

^d Brown, pag. 37. Hydriotaphia.

^e Dr. Williams's Philos. Transf. 1740. of the

St. Austle Barrows, Cornwall.

^f Sophocles. Electra. Act. iv. Scene i.

^g As I have been inform'd (since the Death of R. W.) by his Daughter who saw the Urn, which her Father brought from the Field into his House.
found

found an Urn, finely carv'd, and full of human Bones. As well as could be remember'd (at the time when I had this relation from him, which was four years after the discovery) there were about 50 Urns which furrounded the central and principal one, which alone, because it appear'd to be neatly carv'd, he carry'd home to his House, the rest (all which had some remains of Bones and Earth in them) were thrown away and broke, as of no consequence.

That these Urns might be guarded from the weight above, and round them, they are generally found in such little Cells of Stonework, but sometimes they are inclos'd with greater neatness and security, especially when deposited by the more cultivated nations.

Urn's are generally found standing erect on their bottom, and cover'd with a flat Stone, or Tyle; but sometimes they are themselves a covering to what they contain, being found plac'd with their mouths downwards, as were the Urns at Treloarwarren, (Chap. viii. p. 202.) and a remarkable one (Pl. XVI. Fig. v.) found in Gwythian Parish, Cornwall, where in May 1741, about half a mile to the South West of the Church-town, the sea having wash'd away a piece of the Cliff, discover'd about three feet under the common surface of the Land a small cavity about 20 inches wide, and as much high, fac'd, and cover'd with Stone; the bottom was of one flat Stone, and upon it was plac'd an Urn with it's mouth downwards, full of human bones, of which the *vertebræ* were very distinct. Round about the Urn was found a quantity of small Dust or Earth, which had all the appearances of human Ashes, and fill'd the lower part of the cavity about four inches high from the bottom. This Monument will shew, that the Ancients took different ways to secure the remains of their friends. Here, the bones being plac'd in the Urn, and secur'd therein with clay, earth, or fat^a; the Urn was inverted and plac'd in it's cell with it's mouth downwards, a method of proceeding which they thought might prevent the moisture of the ground above from suddenly rotting the bones, and in case of any accidental failing of the coverture might resist the weight with greater strength, than if the Urn were plac'd on it's bottom; but there was here another caution observ'd, which is, that when the Urn was thus plac'd on it's mouth, the ashes of the human body seem to have been collected and plac'd round the Urn, filling the cavity to such an height, that the mouth of the Urn stood, about four inches deep in these ashes. This body was well burnt, which is a mark of dignity in the deceas'd as we shall see by and by, and as the bones of some bodies which have not undergone so much fire are found round the Urn in some Sepulchres, so here the ashes were lay'd round the Urn which inclos'd the bones, for the same reason, namely, because both the bones and ashes belong'd to the same person.

^a Such a one was the Urn found at Kerris, and the Urn found in Golbadnek Barrow, of both which

there will be a particular account given hereafter. lib. iv. ch. ii.

^b See Hom. Iliad passim.

SECT. II.

Bones how
dispos'd.

In these Urns the friends, or relations of the deceased thought it their duty to lay up the collected bones as free from filth and pollution as the nature of mortality will permit. The larger bones of the body were burnt again and again, 'till they were reduced to the smallest shreds, and 'till all the bones, both great and small, could easily be crowded into so narrow a compass as that of an Urn: this was the general way of proceeding, for no bones are found scatter'd in the Barrows: when the bones were thus reduc'd they were laid in the Urn, and the ashes which the Urn would not contain were spread about it, and cover'd by the Barrow. But we find that the fires were not always so well attended, nor continued enough to consume the greater bones, for in the middle of the Barrow at Trelo Warren, (mention'd p. 202. before) we find bones of all kinds and sizes, which seems to have been the reason that they were plac'd in a Cell, as being too large for an Urn, but adjoining to this Cell we find two Urns (one on either side) full of bones, which being certainly laid there after the Cell was made, in the middle, shew that the bones of them were better burnt, and reduc'd small enough to be inclos'd in Urns.

Sometimes they inclos'd what was well burnt in an Urn, and what was not so, in a Cell round the Urn; for in the year 1716, a farmer of the village of Mên, near the Land's End, Cornwall, having removed (in order to cleave it for building) a flat Stone seven feet long, and six wide, discover'd a cavity underneath it, at each end of which was a Stone two feet long, and on each side a Stone four feet long. In the middle of this square cavity was an Urn full of black Earth, and round the Urn very large human bones not plac'd in their natural Order, but irregularly mix'd. In these instances it appears, that the antient Cornish-Britans were not always so religiously punctual in consuming the larger bones of the body, as others of the Ancients thought themselves oblig'd to be.

Whilst we are treating of the disposal of the bones, it may not be amiss to observe, that in some Sepulchres are found bones much larger than those of the human body, which are therefore by the vulgar thought to be the Remains of Giants; but they are more likely the bones of horses, which, as well as arms, were thrown into the funeral pile, and thought as absolutely necessary (for those who were Soldiers) in the next life, as they had been in this; and so honourable was it accounted to have the horse interr'd with them, that (as Keyser observes, pag. 169.) none but the *Equites* had a right to this honour, the Foot-Soldiers were not allowed it.

The bones being laid in the Urn were cover'd sometimes with earth press'd in close, whence it comes to pass, that in some Urns we find the roots of grass; in other Urns the bones seem to have been

been cemented by strong mortar, to prevent the impure mixture, and keep out the air and moisture; but the most ancient and effectual way was to cover the bones with the fat of beasts, the oil of which, the bones, hot from the embers, strongly imbib'd, and became thereby much better guarded against successive drought and moisture, than by any other method then known. Achilles therefore orders his attendants to cover the bones of Patroclus with a double coat of fat ¹ out of his tenderness for the remains of his friend.

Besides human bones it was usual among the politer nations to inclose in the same Urn, lamps, lachrymatories (such small vials as were fill'd with purchas'd tears) and other utensils of mourning, which had attended the funeral. Sometimes the furniture of the toilet accompanied the Matron to her grave; combs, inlaid boxes, nippers, some favourite jewel or bracelet² were thrown into the Urn, as of no farther use when the lady was to dress no more; others chose to throw in a little deity in Agate, Amber¹, or Chrystal. In some Urns are found Coins, kindly inserted for the satisfaction of posterity, being of the age nearly in which the body was interr'd. In others are found vessels of oyl, aromattick liquors, or vinous spirits^m. The Helmet, Sword, or Spear, were usually thrown into the funeral pile of the Soldier. It was a very antient custom for a soldier to be thus accompany'd, whether the body was interr'd without burning, or burnt, and the ashes plac'd in an Urn. If the body was not burnt, the sword is found entire, and was usually plac'd under the head, a custom recorded by the Prophet Ezekiel, chap. xxiii. 27. "They shall not lye with
" the mighty that are fallen of the uncircumcis'd, who are gone down
" to hell with their weapons of war, and have lay'd their swords under their heads." But if the body was burnt, we can't expect to find the Sword, Helmet, or Javelin, entire, they were either melted, or crush'd, and broke in the fallings of the funeral fabrick, undermin'd by the fire, or purposely broke before thrown into the funeral pile, that some piece, after it had gone thro' the same fire with it's master, might be inserted in the Urn, or that the pieces might be strew'd round about it in the Barrow, to give notice to all who should dig, that the remains of a soldier lay there, and were not to be violated; and these are the reasons that we find only small pieces of these weapons in Sepulchres where the bodies had been burnt. Several bits of brass were found among the bones in the Mên Sepulchre*, and the person who found the Urn shew'd me the point of a sword of brass found at the same time and place: some thin bits of brass I had also

SECT. III.
Various Contents of Urns

¹ Il. xxiii. ver. 243.

² A beautiful bracelet of gold, about three inches broad, but excessively thin, was lately found in a brown earthen Urn under a Stone Barrow in Ireland. By the size it should be a lady's bracelet,

for it will hardly come on a man's hand: the gold was of the finest sort.

¹ Brown of the Farnese Urn. Hydriot. p. 23.

^m Brown ib. 33. Kenn. Paroch. Antiquit. p. 23.

* Page preced.

out

out of the Trelowarren Barrow, which I take to have been parts of a sword.

In some Urns have been discover'd thin plates of brass, remainders, either of swords, or some neat implements belonging to a deceas'd Artift, and these, which is very remarkable, are half-melted; which last circumstance seeming to be an evidence, that such Urns contain'd the remains of some person of quality*; we will examine a little into, especially, as we had reason in the foregoing page 222. to take notice of the different degrees of burning which our Cornish remains of mortality have undergone.

SECT. IV.

Some bones
more burnt
than others
and why.

There is no doubt, but that the funeral piles of persons of rank, and character were better contriv'd, the materials greater in quantity, and of the most combustible kind, the fires better tended, and consequently more vigorous, than when persons of lower circumstances, or impious lives were to be burnt. It is no wonder, then, that the bones of the vulgar, of detested Tyrants, such as Tiberius, (whose body was to be but half burnt*) or of those who dy'd by pestilence, whose piles were erected in haste, and but little care taken whether their burnings were properly compleated or not; it is no wonder, I say, that their Relicks should be but half burnt, and expos'd to putrefaction, the most dreaded of all Catastrophes; a fate, of which Nero was more afraid than of death itself†. But it was otherwise, where the quality of the deceas'd, and the love of their surviving friends, call'd jointly for all the ritual Obsequies to be most minutely perform'd; here all imaginable care was taken by the friends, that the Fire should be kept in full force, till the flesh was quite consum'd, and the bones blanch'd fair‡, and few, fit to take their place in the appointed Urn. The fierceness of such strong Fires melted the Sword-Blades, Spear Heads, Spurs, and other Ensigns of War or Art; and therefore where these evidences of such intense Fires are found, it may be fairly concluded, that the intomb'd remains, were those of some considerable person. On the other hand, if a great quantity of Bones remain'd unconsum'd, it may be inferr'd, either that the person interr'd was of common ordinary circumstance, or, what may have been more probably the case, that the funeral was perform'd in haste, during the alarms of war, when they had not sufficient time to superintend the burning; for by the bits of Brass, and piece of a Sword found at Trelowarren, and also at Mên, there must have been Soldiers bury'd in both Sepulchres, tho' so many Bones remain'd entire. However, in all countries, where burning of the dead obtain'd, it was accounted very unhappy for the deceas'd, not to have every part of his body

* As Sir T. Brown very judiciously supposes ib. pag. 37. To whom assents Keyser, pag. 517.
† "Et in amphitheatro semiustulandum." Sue-

ton. in Tiber. not. Casaubon.

‡ Sueton—Brown 38.

§ Aquila oris. Hom.

(except

(except a few Bones, which, because they were so much burnt, were generally call'd ashes) convey'd into the etherial Regions by the ascending flame; and it is this general sentiment of the Ancients, to wit, that the body should be thoroughly consum'd by the funeral Fires, which is convey'd to us by Homer in the following beautiful Episode.

When Patroclus's body was burning, Achilles perceiv'd the Fire to burn faint and languid: immediately he suspends his addressees to the *Manes* of his departed friend, retir'd a little from the pile; from an exulting Hero became a submissive suppliant; offer'd up his Prayers, and pour'd his libations to Boreas and Zephyr; and having vow'd proper Sacrifices, beseeches them to come without delay, to rouse and fan the Fire, that it might consume the dead body of his dear Patroclus: in fine, lest the prayers of a mortal should prove ineffectual in an affair so essential to the honour and happiness of the deceas'd, Iris, from the Gods, seeing the distress of Achilles, hasts away to solicit the Winds; they come, and blow the fire, and the body is burnt.

C H A P. XI.

Of the Rock-Basons.

IN Cornwall there are Monuments of a very singular kind, which have hitherto escap'd the notice of Travellers; and, tho' elsewhere in Britain, doubtless, as well as here, in like situations, have never been remark'd upon (as far as I can learn) by any Writer; they are Hollows, or artificial Basons, sunk into the surface of the Rocks.

The first I met with of this kind were those cut into a Karn, or large groupe of Rocks, in the tenement of Bosworlas, in the year 1737. Three of them may be seen Plate XVII. Fig. vii. D, E, F. p. 207. SECT. I.
In several parts.

There are many more Hollows of the same kind on this Karn, and in the tops of several separate large Rocks, which are scatter'd in the Valley beneath, there are more, and some have one single Bason on their highest part.

In the higher part of a Tenement call'd Karn-Lêhou, in the parish of Tiwidnek, are many large flat Rocks. Many Basons there are cut into the tops of these Rocks, which have no communication with one another, (as before at Bosworlas) nor any chanel to discharge whatever it was that they were design'd to contain: these are of several sizes, but of no particular Figure.

On the top of a large Quoit here (Pl. IX. fig. iii. p. 165.) is one Bason, which has several little ones round it, communicating what moisture

* Iliad xxiii. ver. 192, &c.

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On the top of a large Quoit here (Pl. IX. fig. iii. p. 165.) is one Bason, which has several little ones round it, communicating what moisture

* Iliad xxiii. ver. 192, &c.

they collect to this principal Reservoir, which is triangular, about 3 feet 7 long, is sunk on the extremity of the Rock, having only a brim left round the edge to confine the contents, and oblige it to discharge them thro' one lip, lying to the South.

Round Arthur's Bed, on a rocky Tor in the Parish of North-hill, there are many, which the country people call Arthur's Troughs, in which he us'd to feed his Dogs. Near by also, is Arthur's Hall, and whatever is great, and the use and Author unknown, is attributed to Arthur: the dimensions, shape, and distance of these Rock-basons, may be seen Plate XVII. Fig. vi. A, B, C. pag. 207.

I have an account of some of the same kind found in Wales, where, I doubt not, but upon proper enquiry, more will appear; and I think we must understand a passage of Leland's Itin. (vol. i. pag. 59.) of works of the same kind. I have observ'd so many of these Basons in other Karns here in Cornwall, that I may venture to say, there was hardly any considerable groupe of Rocks in these Western parts which had not more or less of them; but no where perhaps are they to be found in greater number, or variety of shape, size, and situation, than on the top of Karn-brê-hill in the Parish of Illogan.

Since no author has mention'd, or attempted to explain these Monuments, let us see what light and assistance their shape and structure, exposition, number, and place, consider'd together with the customs and known Rites of Antiquity may afford us in this untrod-den path.

SECT. II.

Properties
observable.

Two Sorts,
some have
Lips, some
none.

Where found

Of these Basons there are two sorts; some have lips or chanel to them, others have none: and therefore as those lips are manifestly the works of design, not of accident, those that have so material a difference must needs have been intended for a different use; and yet both these sorts seem to be the works of the same people, for there is a multitude of these Basons which have no lips or outlets, as well as those which have, to be seen in Karn-brê-hill, as well as elsewhere, on contiguous rocks.

These Basons are generally found on the highest hills, spread on the tops of the most conspicuous Karns, very numerous in some places, and where we find few of them, and perhaps none at all, 'tis owing, in all likelihood to the many rocks which have been clove, and carried off for building.

" On the farther ripe of Elwy, a three or
" four miles above St. Asaphes is a stony rock
" caullid Kereg the tylluaine, i. e. the Rok with
" hole Stones, &c. There is in the Paroch
" of Llanfannan in the side of a stony hille a
" place wher ther be 24 hole stones or places in
" a roundel for men to sitte in, but sum lesse and
" sum bigger, cutte oute of the mayne Rok by
" manne's hand, and there children and young

" men cumming to seek their catelle use to sitte
" and play. Sum call it the rounde table. Kiddes
" use ther communely to play and skip from sete
" to sete."

" As is apparently the case at St. Michael's Mount, where and at Boscawen Ros, and elsewhere, some fragments of them, but not many in proportion to the still remaining Karns, are found.

On

On some single rocks, as we descend the hill at Bosworlas, we find a few single Basons, but they are small.

They are never on the sides of Rocks, (unless displac'd by violence) but always on the top, their openings horizontally facing the Heavens.

They are often found on the tops of Logan, or Rocking Stones, wherefore they, as well as those, should seem to have some affinity to, and to be in their several kinds subservient (tho' in different ways) to the same superstition.

Some are found sunk into thin flat stones, but they are oftner work'd into more substantial and massive Rocks.

The shape of these Basons is not uniform, some are quite irregu- Their shape lar, some oval, and some are exactly circular: one I measured at Karn-brê is a very regular Ellipsis, and is already taken notice of, pag. 115.

Their openings do not converge in the top as a jar or hoghead, but rather spread and widen, as if to expose it's hollow as much as possible to the skies.

Some have little falls into a larger Bason, which receives their tribute, and detains it, having no Outlet.

Other large ones intermix'd with little ones have passages from one to another, and by successive falls uniting, transmit what they receive into one common Bason which has a drain to it, that serves itself, and all the Basons above it.

The floor of these Basons (if I may so call it) is generally sunk to a horizontal level, or at least shelving, so as that whatever falls into it, may run off into the next Bason then into a third, and so on; this I have observ'd, more especially in the works of this kind which have most art, and are most finish'd, but in others which favour less of workmanship, the bottom is not so exactly levell'd.

The Lips do not all point in the same direction, some tending to the South, some to the West, others to the North, and others again to the intermediate points of the Compass, by which it seems as if the Makers had been determin'd in this particular, not by any mystical veneration for one region of the Heavens more than another, but by the shape and inclination of the Rock, and the most easy, and convenient Outlet.

The size of them is as different as their shape, they are form'd Size. from six feet to a few inches diameter: in Bosworlas the vulgar call the largest, which is circular and six feet diameter, the Giant's Chair (Plate XVII. Fig. vii. F.) and in the great Rock at Bosavarn just by, there is another of the same kind, which goes by the same name, the common people here attributing all those works which

which have something vast in them, as they do in other places, to Giants^a.

SECT. III. Many uses may suggest themselves to the imaginations of the curious from the description of these new, and hitherto unmention'd Monuments; and indeed, their uses not being settled by any author, will privilege every one to give his opinion freely concerning them. In order therefore to obviate some prepossessions, and prevent the mind from resting so far on groundless suppositions as may make it more difficult to embrace the truth, I shall first consider (by comparing and recurring to the foregoing properties of these Basons)

What, in all probability, *cannot* have been the design of them, and then submit to the reader a conjecture or two relating to the intended use of them, drawn from their shape, structure, number, and situation, and conformable to some universal principles and tenets of the ancients.

Some may perhaps imagine that they were design'd to prepare and dry salt in for human use, (because, on the sea shore in Cornwall, we find little hollows in the rocks spread with the whitest sea salt) but these Basons are found in great plenty many miles distant from the sea.

Diodorus Sic. (lib. iii. chap. 1.) informs us that the men employ'd about the gold mines in Ethiopia take a piece of the Rock, (viz. of the Ore broke out of the Mine with its *pabulum*) of such a certain quantity, and pound it in a stone mortar 'till it be as small as vetch: and the ancient Tanners had certainly the same custom of pounding in Stone-troughs their Tin-ore, before stamping-mills were found out: it may therefore be imagin'd, that these Basons were intended for so many troughs to pound their Tin-ore in, especially if no such Monument occurs in other parts of this island; but there are many objections to this use of these Basons. First, these Basons are on the tops of hills, whereas the ancient workings for Tin were altogether in valleys by way of stream-work, or washing (by the help of adjacent rivers) the Tin brought down from the hills by the deluge, and violent rains. These basons are generally far from water, which every one knows is of absolute necessity to promote the pulverizing any stubborn, obdurate stones, as our Tin-ores generally are. In the next place, it may be observ'd, that if these Basons had been much us'd in pounding Tin, they would be all concave at the bottom; but what is more convincing still, is, that many of the Basons are found on such high, and almost inaccessible Rocks, that people must have been very simple indeed to have made them there, when

^a The reader might justly think me too minute and circumstantial in the description of these, seemingly so trifling, peculiarities; but he is desir'd to consider, that in case the Author should be mistaken in the use and application which he has

made of these several properties, yet, being so particularly describ'd, they may one time or other lead some one (more happy in his conjectures) to discover the true and real use of these Monuments.

they

they had so weighty a substance to manufacture by their means, and must have lifted up, and let down both the Tin and themselves with such inconveniency.

It may with more reason be thought that these Monuments were intended some way or other for the purposes of Religion, than of Mechanicks; and according to our propos'd method we will first shew what religious Use they seem not to have been intended for. First, they are evidently too shallow and irregular, and too close together to have receiv'd Obelisks, or Stone Deities erected in them.

Neither do they seem to have been design'd for Altars, either of Sacrifice, or Libation, or Holy Fires.

The Ancients indeed sacrific'd on Rocks*, but the Rocks of which we are discoursing, have their surfaces scoop'd out in such a manner as no Altar extant, or on record, ever shew'd the like: Altars of 20 feet high, and more (for so high are some of our Rock-Basons) without any easier access than climbing from Rock to Rock, are no where to be found. If they were design'd for a whole Burnt-sacrifice, how should the Victim, or the necessary fuel without great labour be drawn up to the top of the Altar? How should the Fire be properly attended, nourish'd, and continued in so high a situation as that of the Mountainous Rock at Karn-brê*? To what purpose the small Basons round that capacious Urn, which stood on the top of this Rock, of three feet diameter, and one foot deep, beforemention'd pag. 113.

If they were for Altars, why such communications, as if to drain away thro' one common passage, something not commonly found in the Element of Fire? Why such thin and artful partitions, as we see in some of them betwixt the several Basons? If these were all for Altars, and offerings made by Fire, why should they not be all of one structure? Why have some Lips, and others never design'd to have any? Or, indeed, for the uses of Fire, what needed the surface of Rocks to be any more than meerly plan'd and levell'd? Why such hollows at the bottom of the Fire-place, as must have been retentive of water, and therefore in a great measure weaken, if not wholly defeat all Ignition? This would evidently be the case with those Basons which had no Lips, and those which had, would pass away the holy ashes upon every shower. In the last place, it may be observ'd, that some of these Basons are sunk into thin flat Stones, some not ten inches thick; which Stones could not long resist the fretting power of Fire, but must crack and fly to pieces with intense heat. If it be surmis'd, that these hollows may be the natural consequences, and were all fretted into the Stones by the power of the Fire, let it be consider'd, that they would then be without all regular form, none

* As Balaam Numb. xxiii. 9.—Gideon, Judg. vi. 20.—Manoah, ib. xiii. 19.

* Map Pl. V. Fig. F. p. 114.

serv'd in a flat Stone at St. Michael's Mount.

* As I ob-

would

would be Circles, nor Ellipses, there would be no perpendicular sides, nor thin partitions, nor plainly design'd communications, nor small, and artfully plac'd mouths, all which must be the confess'd properties of these Monuments. These are the difficulties, which, till they are answer'd and remov'd, must prevent our thinking, that the Rock-Basons were design'd for Altars of Sacrifice, or Holy Fires.

These Vessels before us must have been of more general use than either, for Libations of Blood, or, I may add, of Wine, Honey, or Oil; because, for such uses they are too many, and too large.

Having now shewn what uses the several properties of these Basons will not permit us to ascribe unto them, it will undoubtedly seem still more difficult to assign the real use, intent, and design of them; the candid Reader will, therefore, pardon the following conjectures, altho' he may not approve of them.

SECT. IV. Among all the Pagan Superstitions there was hardly any one more anciently, and more universally adopted, than that of Lustration and purifications by water. The Ancients thought that the Soul itself was defil'd by the impurity of the body, and therefore much care was taken of this outward purity: by frequent sprinklings and washings, they had persuaded themselves that all Sins were to be cancell'd, but without 'em no pardon was to be obtain'd, and besides the Rites necessary for every private individual frailty, they never approach'd the Sacrifice, or enter'd their place of Worship, or lay down to their festival entertainments, nor withdrew from battle, nor initiated their *Noviciates*, nor inaugurated their Princes, or Priest, nor proceeded to their magick enquiries, nor, in short, engag'd in any part of their endless Superstition, without either total or partial Washings.

There is no question but these Rites of washing are as ancient as the institution of the Mosaic Law; but many of the learned carry their original much higher, and considering how every Gentile nation, tho' divided into the extremities of the globe, had the same customs of purifying, think them as ancient as the Flood of Noah, and dispers'd with mankind from Babel¹. This Rite, indeed, by its great simplicity, shews its early date, and tho' the purifications of Washing, were, in many cases, enjoin'd the Jews by God; yet, does it not follow, but that they might be much antienter than the Law, and might probably be inserted in the Levitical Ordinances by God, that the Jews (impatient always of restraint) might not think themselves arbitrarily debarr'd of any innocent Rites, which the rest of the world

¹ Porphyr. de Abstinentia. lib. ii. — Spencer de L. Hebr. pag. 1177.

² It was the general opinion of the Antients, that the Earth was purify'd by the Waters of the Flood, (Spenc. ib. 713.) "Primum inter Sacra locum *Ἰδγεωσανδρις* tribuit Porphyrius de Abst."

Lib. ii. Sect. xx. Spencer (ib. 1099.) thinks these Rites as old as the Age immediately following the Flood. — "Hanc Ablutionem arbitror fuisse inter Instituta vetera orta post magnum Diluvium in memoria aqua purgati Mundi." Grot. ad Matt. iii. 6.

so universally embrac'd, and deriv'd from so high a fountain as the restoration of mankind: the Jews us'd not only Ablutions, but Libations also in the most early ages, after their Migration from Egypt. It is suppos'd by some*, that as the Jews were not prescrib'd the use of these Libations, and yet us'd them, they must have borrow'd them from the Heathens, but the consequence is not clear: and tho' Water-libation is no where ordain'd in the Levitical Law, yet this I take to be one proof of it's Antiquity, and not of it's being deriv'd from the Gentiles; for the Jews might practice it as one of those Rites, which being founded on the general sense of mankind, needed not to be republisch'd, and it is recorded as a piece of worship perform'd under the eye, and therefore, it may be presum'd, not without the approbation of that strict Governour, Samuel; "The Children of Israel gather'd together unto Mizpeh", and drew water, and pour'd it "out before the Lord;" which it is not likely that Samuel would have suffer'd; at a time too, when the people were to humble themselves for too criminal a commerce already carry'd on with the Gentile Worship; neither is it probable, that David (who was a man after God's own heart, more especially on account of his avoiding every part of Idolatry and Superstition) would have perform'd this same Rite of Water-libation, if it were no better authoriz'd to him than from the practice of the Heathens. The Jews practising, therefore, this Rite, without the Ordainment of God, is a strong proof of it's Antiquity, and it's being deriv'd (not from the Gentiles to the Jews, but) from the universal sense of mankind.

Not borrow-
ed from the
Gentiles.

It must however be acknowledg'd, that the Heathens are no where found without Ablutions and Libations; the Egyptians, Ethiopians, Syrians, Persians, Arabians, and the more Eastern Idolaters, the Greeks and Romans in the West, Christians as well as Heathens, nations, however distant, and in Genius, Climate, Religion, and Manners however different, all conspir'd to use these same Rites; which is sufficient Testimony, that they must have been the Customs of Mankind before the dispersion, and pass'd into all Countries with the first Planters of Nations; not borrow'd from the small and little-noted people of the Jews, no more than from the Gentiles deriv'd to the Jews; but having descended to all from their first common fathers, who practis'd it when mankind was united in one common mass, it could not but spread itself with every settlement, into every religious sect, though in some more strictly and scrupulously perform'd, in others with less choice, devotion, and frequency.

The Gentile
Rites.

Not borrow-
ed from the
Jews.

But as old as
the Disper-
sion.

These Rites of Lustration, though at first in all probability uniformly practis'd, yet after the dispersion soon varied as to manner,

Differently
practis'd.

* Spencer ib. 1098.

† 1 Sam. vii. 6.

• 2 Sam. xiii. 16.

substance,

substance, time, and use, (as the customs, dialects, laws, and religion took a different turn) some preferring one time of the day, or month, some another; some enjoining frequent and several stated daily Ablutions, others contenting themselves with fewer; some taught that the hands, others the head, others that the feet only needed to be wash'd, and they should be clean; whilst not a few insisted that nothing less than a total and frequent immersion of the whole body was absolutely necessary. The just, and every where prevailing notion, that sacred things required some preparatory, and more than ordinary purity, continued this Rite among all nations; but with some it continued in it's native simplicity, whilst it grew by degrees, among the civiliz'd and more cultivated nations, into a kind of Science. The water was consecrated with various ceremonies, nay in some places worshipp'd as a deity. The very temples were ritually besprinkled, not only when first consecrated, but as often as the gates were opened, with this holy water; and the people, whenever they came to worship. The priests were to wash in one only kind of the purest water, their vestments dew'd, their victims, altar, and sacrificial instruments wash'd; they had their magical water to divine by, to foretell events, to try doubtful and criminal cases; the purest was pour'd out in libations to the Gods; their *noviciates* were initiated with no other than one particular sort of water; at stated times; in certain appointed places; before particular persons in proper habits; so that it became one of the mysteries of the Pagan Religion, an emblematical science, of which the most minute circumstance was not to be omitted; a science which no one but their Priests understood, which, without the most powerful solicitations, and timely probation, no one was admitted unto, nor so much as to be present when another was admitted.

SECT. V.

Varieties of
Holy-water.

To obtain this external purity various were the opinions concerning the Water, which sort was most effectual and conducive. All nations agreed, that the purest Water was to be us'd at these Solemnities, but which was the purest Water they did not agree. Some prefer'd the fountain, and river Water, and were particularly attach'd to some noted springs and rivers of their own Country. The Romans thought it not lawful to use any other Water in their Sacrifices to Vesta, than what was taken from the fountain of Juturna where rises the River Numicus: with this they sprinkled their Victims, and carry'd it in the *Futile*, (a Vessel broad at the mouth, and so narrow at the bottom, that it would not stand on the ground) that it might not touch the common Earth lest it should be defil'd: this Water was also brought to Rome for all Sacrifices^d.

Fountain &
River water

^d Servius Æn. 12.

The Athenians for Sacrifices, and Bridal Contracts, thought it unlawful to use any other than that of the Fountain Callirhoe*. The Syrians were fond of their own Rivers. "Are not Abana and Pharpar Rivers of Damascus, better than all the Waters of Israel?" The Egyptian Priests purify'd themselves with no other Water than that which the Ibis had approv'd the Purity of by drinking of it.

At Heliopolis in Syria, not far from Lebanon, they never purify'd their Temple but with Water fetch'd from the sea, though at a great distance†. In Sea-water the Greeks wash'd their hands before prayer‡.

The Jews had the same custom§; but as lake and river Water is very impure, because of the mud and filth which comes from Plants, Fish, the Wind, and Animals; so neither is the Sea without the like impurities, and when not agitated by the winds has its unwholesome smells, is foul, and corrupts the air with noxious steams.

The purest of all Water is that which comes from the Heavens, in Snow, Rain, or Dew; and of this the Ancients were not ignorant¶, and therefore no Water seems to bid more justly for the preference in those sacred Rites than this. For what is likely to be so precious in the opinion of the Superstitious, so fit to be offer'd unto the Gods, or to purify Man, as that Water which comes from the Heavens?

The people who perform'd Sacrifice to the infernal Deities were sprink- led with Dew: "With pure Dew besprinkled go ye to the Temple," says Euripides*; and from the frequent mention made of Dew, before they proceeded to the solemn Rites of Worship, we may infer it to have been the opinion of the ancients, that as the Dews of Heaven did wash and purify the trees, herbs, and flowers upon which they fell, so did the sprinkling of any Sacred Water clean and purify the person who was to attend the Altar of the Gods; and indeed this *sprinkling* (tho' with every kind of water) was borrow'd (as it seems to me) first from Nature; for the effect of Dews, and Rain upon Plants, Leaves and Stones, was no sooner observ'd in the days of primitive simplicity, than these Celestial Liquors (as if design'd originally to cleanse all things they fell upon) became the symbols of Purity, and probably the first instruments (because the most obvious) of ritual Purification: among all the Ancients therefore, without exception, the custom of sprinkling still continued; altho', with some, Waters from Fountain, Well, Sea, or River, took place of the natural Dew, and Shower, from whence the phrase, and the practice, were both at first deriv'd.

* See Alex. ab Alex^{dro}. vol. i. pag. 1096. The nicety of the Greeks, Persians, Arabs, Egyptians, and Babylonians in this particular.

† 2 Kings v. 12.

‡ Spencer ibid. ut supra. 775, 6, 790.

§ ----- Τηλεμαχος δέ,

Χιρας νηφαιμος πολυς αλος, ευχαλ' Αθηνη.

Strom. lib. iv. Clem. Alex. p. 628.

¶ Moris est apud omnes Judæos manus aqua

marina lavare quoties Deum precibus venerantur. Spencer 789. ib.

* Των υδατων καθαλα τα ομβρια, και γλυκυλα, και λαμπρολα, και λευκολα. Hippocrat. lib. de Aere & aquis.

† "Aqua abluebantur Sacrificantes Diis superis, " Rore aspergebantur Sacrificantes Inferis." Servius. Æn. ii. ver. 720.

* Euripides in Jo.

Rain.

In the hot Eastern Countries it was no uncommon Rite to offer Libations, with thanks to the Gods for the former and the latter Rain: the Jews offer'd Water only", at the Feast of Tabernacles; by this Rite, testifying, that having gather'd in their Fruits, they ow'd the Rain and plenty to God". Some, says Pliny", prefer the Rain-water preserv'd in Cisterns, and there is little question to be made, but that they us'd in Religious Rites that Water which they thought most sweet, pure, and wholesome. Hospinianus and Pontanus, think that the Ancients us'd only that Water which was perfectly pure, without any mixture, to make their *Lustral*". The Jews too had their Cisterns for preserving Rain-water, and every family seems to have been thus provided". In these Cisterns they let the Rain deposit the *Fæces* which it could not but contract, (collected as it was generally from the tops of houses, or, into pits) and then purify'd themselves therewith".

The Greeks too had their sacred Rain; for Creon", coming upon the Stage, and seeing Oedipus, (after he had depriv'd himself of his sight upon his appearing to be the murderer of his Father, and the defiler of his Mother) begs the people present, if they had any reverence for the Sun, to whose beams they ow'd all the plenty of the Earth, to take away Oedipus, whom neither the Earth could support without horror, nor the sacred Rain purify, nor the light of the Sun endure".

The Egyptians, probably", were the first who improv'd the simple use of purifying by Rain, Dew, and Snow, into an establish'd system of secret and strict ordinances, and indispensable prohibitions; for there being very little Fountain or Well-water in Egypt, and the Waters of the Nile generally foul, and of a muddy colour, and Rain falling also but seldom, and therefore the more precious; this last became reserv'd for, and dedicated to sacred uses, as most suitable to the service of the Gods, and to all those mystical Purifications in which the Priests of this Country were so learned, and nice among themselves, and so unwilling to admit all others unto.

Snow-water.

Pliny" tells us, that as Rain was preferr'd to running streams, so was Snow to Rain, and Ice (as reduc'd by the Chemistry of nature to the utmost lightness and purity) to Snow. The Egyptians, though idolizing at times the water of their Nile, were also, probably, the

" Spencer ib. 1101.

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" Pluye Celeste, dont nous sommes arrosez aux pieds des Autels."

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Authors (among their various Rites of Libation and Ablution) of dedicating Snow-water to sacred uses; for in all such superficial Purities they much exceeded others, were more strict and pompous, and being bound (from the most ancient times) by a greater variety of Laws, they were to other nations, as it were, the Standard and Oracles of Purity, insomuch, that the Romans went to the farthest part of Egypt sometimes for Water, in order more ritually to besprinkle the Temple of Isis at Rome.

— — — — — *Si candida jusserit Jo,
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A Meroe portabit aquas, ut spargat in ædem
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Polyphemus in his addresses to Galatea, reckons Snow-water, as one of the most precious treasures of his Cave².

That the Egyptians us'd Snow-water to purify themselves before eating, is evident from Petronius³. Now the custom of such a nation as Egypt, so celebrated in Theology, Magick, Science, and the deepest Mysteries, could not but influence the customs of the neighbouring nations, and in the ancient Poem of Job, (who is generally suppos'd to have liv'd at no great distance from Egypt) the superiour purity of rain and snow-water is plainly taught.

In the 9th chap. ver. 30. Job acknowledges that all his endeavours after purity would prove ineffectual, and incapable of making him pure in the sight of God. "If I wash myself with Snow-water, and make myself never so clean, and I if purify my hands in a Cistern," (viz. of Rain Water) "yet shalt thou plunge me in the ditch, and mine own Cloaths shall abhor me." Meaning, evidently, that the Waters of the Heavens (whether from Snow or Rain) did principally conduce to purification, but that notwithstanding all it's ablutions in the purest liquid that could be procur'd, he must still appear, in the sight of God, full of Uncleaness and Iniquity.

I must here observe that in the latter part of this 30th verse, our translation leaves out a whole custom of the Ancients, by deserting the original words, and (which is a manifest defect) retaining only the general scope of the author; but Spencer⁴ translates these words as the Hebrew requires⁵: "*Si laverò me in aquis nivis* & "*mundaverò in Cisterna volas meas.*"; and thence infers the probability of Job's exercising himself in such Purifications. But more ex-

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plicit still is, *Garyll ad Loc.* pag. 376. "Others conceive it, (says he) an allusion to that peculiar Rite in those times when they took Snow-water to wash with, rather than spring, or river Water, because that came from the Heavens, not from the Earth here below, and was therefore in their opinion, more excellent in its nature, because it had a more excellent original. Thirdly, Job, (continues this Author) "is thought to specify Snow-water, because in those Countries the Fountain or River-water was not pure, and therefore they prefer'd Snow, and took that Water to wash and cleanse with, as the custom still is in those places, where good Water is a rare commodity.

SECT. VI.

That the
Druids had
these Rites
of external
Purifications

Now, it being manifest that all nations who were in any degree intent upon cultivating proper distinctions betwixt the sacred and profane, expiating their faults, and restoring themselves to a purity becoming the sacred mysteries, had some, or all of these Rites of water-lustration, ablution, and libation;

It may with great probability be advanc'd, that so strict a sect as that of the Druids could not be ignorant of so universal a custom, nor knowingly forbear to adopt so ancient and specious a Rite for a part of their system: my opinion, therefore, is, that the Druids, as well as other Priesthoods, had the Rites of external purification by washings and sprinklings; for this, they had their Holy Water, that this Holy Water was Rain or Snow, or probably both, and that these Rock-Basons were vessels most ingeniously contriv'd to procure that Holy Water.

The great resemblance which the Druids bore to the Egyptians and Persians in other parts of their superstition will not let us believe that they could be so singular as to reject one of the principal and the most extended branches of their religion.

There is no reason to think but the Druids were as nice in this particular, and as strict, and valued themselves upon their superiour purity, and were as cautious of these imaginary defilements as any sect in the world^b, and it appears by their gathering the Selago, that they had their Holy Water, and that before the Priest could proceed to cut this sacred Herb, he was to be cloathed in white, his feet were to be naked, and washed in *pure Water*^c.

Here a Ritual Ablution of the Feet, in order to gather the Selago with greater devotion, is expressly mention'd of the Druids, and may with equal justice be inferr'd, to have preceded the forms of gathering the much more scarce and revered Mistleto: a Sect which prescrib'd rules so minute and circumstantial in their Ceremonial, nam'd the hand, restrained the eyes, (for they were not to look from the

^b "Les Druides etoient seondes en Mystères,
" & rafinoient sur tout;" says Rel. de Gaul.

pag. 138. vol. i. very judiciously.
^c Plin. lib. xxiv, ch. xi.

Samolus upon any consideration) prescrib'd the colour of the robe, ordain'd a preparation of fasting, and then commanded the gatherer with naked and washed feet, to proceed to gather herbs, but must be equally mystical and superstitious in their other Rites^a.

The Druids had their Waters of Jealousy as well as the Jews, and near the banks of the Rhine us'd the waters of that river to purge the suspected^b.

In the admonitions of St. Eloi, in the 8th century we find him charging the Christians not to follow the several superstitions of the then Pagans and Gauls, (who were doubtless of the Druid persuasion) "Qu'on ne fasse point de Lustrations^c;" whence it is plain, that the Druids had the Rite of Lustration, for that this is meant of the Druids is evident by what immediately follows, "Qu'on ne jette au cun charme sur les herbes," that they say no incantations over herbs, i. e. over the Mistletoe, *Samolus*, and *Selago* as the Druids us'd to do.

Having reason therefore to conclude that the Druids had these Rites of washing and purification, let us next consider whether these Rock-Basons were Druid works.

Although these Basons could not be of any conceivable mechanical use^d, or serve the religious purposes of Druidism as to Libations, or serve as Altars, or as stages for their Holy Fires, yet there are great reasons to believe that they are indeed Druid Monuments.

These Monuments are generally on the tops of Hills, on the Craggs, or Karns, in places which have the vestiges of every kind of Druid Superstition; which must not only suggest to us that they were Druid, but also Religious Monuments; and some way or other subservient to the purposes of Paganism, as taught by the Druids. It may be objected, that the history of the Druids mention very little of these external Purifications by Water, but it must be considered that whenever we find any custom general, among the most superstitious of the ancients, and discover Monuments in places frequented by the Druids, by their fitness corresponding with, and by their properties adapted to, and fram'd as it were for that general superstitious custom, we have all the reason in the world to impute that custom to the Druids, though it be not mentioned in the few scatter'd historical imperfect remains relating to that sect.

We have no traces of such works among the Christian Antiquities, and they are too frequent and numerous to have been the works

^a The Celts us'd Lustrations, and even baptismal Rites; and by Pope Gregory's Epistle 122. to Boniface, it appears, that some Priests at that time sacrific'd to Jupiter, and eat part of the Victim, and then baptis'd, which Rite must consequently have been Pagan.

^b "Le Rhin tenoit lieu aux Gaulois des eaux

"de Jaloufie. Ce fleuve, dit Julien l'Apôstat vangeoit par son discernement l'injure qu'on faisoit à la pureté du lit conjugal." *La Rel. de Gaul.* vol. i. pag. 56.

^c *Rel. de Gaul.* ib. pag. 71.

^d See before, pag. 229.

of such sojourners as the Danes, always engaged in wars, and either passing to, or repassing from their own country; much less could they be the works of the Saxons, who were Christians long before they conquer'd Cornwall: to whom then are those Monuments to be referred but to the ancient British, and among them to whom so properly as to the Druids, who engross'd all the Science, and whose Sect gave birth to all the Monuments (military excepted) of those darksome ages?

SECT. VII.

Of their
Use in gene-
ral.

There being then great reason to conclude, that these Basons are Druid works; let us take a review of the most remarkable properties of these Basons, and from them (consider'd together with the fore-mention'd general Rites of Water-lustration) proceed to determine their use.

There are two sorts of these Basons; one sort has Lips, or passages, thro' which, what they receiv'd run off. The other sort has none, but retain the Liquors which they receive. They are both on the highest hills, in great numbers, on every Karn which has not been defac'd. Both sorts are also found on the tops of Logan, or Rocking Stones, and both have their openings, or upper brim, widening towards the Sky.

What is more particularly observable in those which have Lips, is, that their floors, or bottoms, are horizontal, their Lips generally level with the bottom, so as that the upper Bason runs off what it contains into another below it, that into a third, and so on, till the lowermost Bason has a mouth or lip to discharge what it has received from the others either on the ground, or (which is most likely) into a vessel or rock prepared underneath.

Examples.

I shall only produce two Monuments to illustrate what I have to say, as to the use of these Vessels. The Tolmên at Constantine has been already describ'd among the Rock-deities^a, but must be also taken notice of here, as the most astonishing piece of this kind of Fret-work, which perhaps the world affords. The whole surface A, is bespread entirely with Basons, (as may be seen in the little Plan, Pl. XVII. Fig. ix.) most of which supply, and run into two very large ones, in comparison of the rest, one at the South end, (b b), another at the North, (c c); but where the convexity of this vast body of Stone shelv'd off from the middle of it's top towards the sides, there many little rills, or chanel (I K in Pl. XI. p. 166.) are cut in the brim of the Tolmên to discharge what the Basons, next the edge, did contain; and underneath, a great number of Basons are cut into the natural Karns (C, B, F) as if to preserve from waste the precious Liquor as it fell.

To make this plainer still, I shall here particularly describe the large flat Stone on Karn-brê, (Plat. XVII. Fig. viii.) with the Basons wrought into it's surface.

^a Lib. iii. chap. iii. pag. 166.

The surface here is cut out into as many Basons as the natural declivities of the Stone would permit. The parsimonious Artift has made the most of his subject: seven Basons are contriv'd with so much skill as to fall from one level to another, from the highest bunch of the Rock at (g) down to (m) (pointing Westerly) which on the very brim of the Stone has a chanel cut (o) by which all that was collected in those seven troughs (for they are large, three of them near six feet long, and two feet deep) uniting, runs off, and is discharg'd easily into any vessel placed under: to the left hand of these Basons; the surface of the Rock falls quick, dipping away to the North, so that here was room for Basons. yet would not the level suffer any communication with the Bason (m). Two Basons therefore (p, and q) were contriv'd in order to make the most of this remaining space; they are together an area of ten feet (i. e. four feet long by two feet and half wide at a medium); and because the mouth at (o) was too high to serve their purpose, they have a chanel of their own at (r), thro' which they yield what they were intended to receive.

Now if Fitness can decide the use, (and where History is deficient, 'tis all reason that it should) we shall not be long at a loss: for, why all this art and labour? Why is all the area of these Stones employ'd, and no part left idle? Why are all the openings spread towards the Heavens, but to receive in greater plenty something which the Heavens were to bestow? And why should some communications pass from one to the other (from the higher to the lower) if it were not to convey some Liquid? Why should what center'd in the upper run off from the place where it first lodg'd, and the several Rills that proceeded from the several Basons unite all at last in the lower, if what was collected by 'em all, was not thought precious, and to be preserv'd with care? Why is the shelving side of this last Stone cut into two Basons, (p and q) altho' the level would not permit them to unite with the Basom (m); but with an evident design to procure a greater quantity of the same Liquid, than the other seven Basons without them would afford?

The Lips do not all point one way; for what reason? Why they are directed to that part of the Stone whence the Liquor collected, might be most conveniently discharg'd into, and be treasur'd up in some vessel plac'd below.

They are mostly plac'd above the reach of Cattle, frequently above the inspection of Man, nay, the Stones which have these Basons on them, do not touch the common ground, but stand on other Stones. Wherefore? But that the Water might neither be really defil'd by the former, nor incur the imaginary impurity, which touching the ground (according to the Druid Opinion) gave to every thing that was Holy. Why they are plac'd above the inspection of Man will soon appear.

These

SECT. VIII.
Use of those
Basons which
have Lips.

These Basons are found on the tops of hills; they could not more properly, according to the truest Philosophy, (as well as the laws of their Religion) be any where plac'd, for it's a known truth among Naturalists, that the purest Water is that of Rain, and Snow, collected in open Vessels upon the tops of Mountains¹, and 'tis no wonder that the Druids should be acquainted with this superiour Purity of Rain and Snow-water, if we consider their celebrated insight into the works of nature².

For catching the Rain and Snow, the little Walls, or Partitions betwixt the Basons, are as necessary as the Mountains on the surface of the Earth, and left purposely, one would think, in order to catch and distill the Rain and Snow; for these (I mean the Rains and Snow) fall not perpendicularly, but are driven in an inclin'd direction, and are therefore very artfully intercepted by these screens, which at once stop the rain as it drives, and shelter it from being blown out of the Basons when the Wind is tempestuous.

Farther it must be observ'd, that some of these Basons have one part of their hollow made more circular than the rest, forming a round recess, as if it were to receive the head, and the other part, the body of some human creature. What I mean is plainly visible in the Bosworlas Basons, (Plat. XVII. Fig. vii. D, and Fig. vi. A) as well as in several others which I could here produce³. In the smaller kind, I conjecture, they us'd to lay Children, in the larger, Men, for particular disorders, that by the healing virtue attributed to the God, who inhabited the Rock⁴, they might be cured of their ailment; or, by being prostrated on so holy a place, might be fitted for, and consecrated to the service of the Rock-deity, for which they were intended.

The number of these Basons is very great in the West of Cornwall, therefore the Druids must have been very numerous here, and the uses they applied this their Holy Water unto, must have been many, and frequent: we need only recollect the various uses to which the Ancients applied their Holy-Water (as recited Sect. 4.) and then we shall the less wonder that the Druids should be so studious to preserve by such a number of Stone-Vessels so great a quantity of Rain, and Snow-Water.

SECT. IX.

Use of those
which have
no Lips.

But there are some Basons which have no lip or chanel, and therefore as they could not contribute any of their water to the common store, they must have been appropriated to another use: many large troughs of this kind have little Basons round them, which supply the great one with what they gather; the maker evidently proceeding upon this maxim, that the larger the concave area was

¹ Muffenbroek pag. 865.—Boerhaave's Chem. Engl. pag. 312.

² See Chap. XI. Lib. II.

³ As the large Bason at Hanterdavaz in the parish of Mabe, four feet two inches and a half

wide, and seven feet nine inches and a half long, and the large Basons on the top of the Tolmen in Constantine, mention'd pag. preceding.

⁴ See pag. 162.

which

which was expos'd to the heavens, the greater would be the collection of water.

Now these being found in the same places with the others above-mention'd which have outlets or mouths to them, must have been some way or other (as has been observ'd before) subservient to the same system of superstition, though in a different method.

These Basons are sometimes found near 20 feet high, from the common surface, and therefore, being so far withdrawn from vulgar eyes, so elevated from the ground (which was suppos'd, as I said before, to defile all) they had likely a proportionably greater degree of reverence, and their waters accounted more holy, and more efficacious.

From these Basons perhaps, on solemn occasions, the officiating Druid standing on an eminence sanctify'd the congregation with a more than ordinarily precious lustration, before he expounded to them, or prayed for them, or gave forth his decisions. This water he drank, or purified his hands in, before it touch'd any other vessel, and was consequently accounted more sacred than the other Holy-Water. To these more private Basons, during the time of Libation, the Priest might have recourse, and be at liberty to judge by the quantity, colour, motion, and other appearances in the water, of future events, of dubious cases, without danger of contradiction from the people below^a. This Water might serve to mix their Mistletoe withal, as a general antidote; for doubtless those who would not let it touch the ground, would not mix this their Divinity, the Mistletoe, with common water. Oak leaves (without which the Druid Rites did scarce ever proceed) ritually gather'd, and infus'd, might make some very medicinal, or incantatorial potion. Lastly, Libations of water were never to be made to their Gods, but when they consisted of this purest of all water, as what was immediately come from the heavens, and partly therefore thither to be return'd, before it touch'd any other water, or any other vessels whatsoever, plac'd on the ground.

As Logan Stones were some of the *piæ fraudes* of the Druids^a, the Basons found on them might be us'd to promote the juggle: by the motion of the Stone the Water might be so agitated, as to delude the Enquirer by a pretended Miracle; might make the criminal confess; satisfy the credulous; bring forth the gold of the Rich; and make the injur'd rich, as well as poor, acquiesce in what the Druid thought proper.

There are some little single Basons cut into a few Stones in Bos-

^a The vulgar Cornish have a great deal of this folly still remaining, and there is scarce a parish-well, which is not frequented at some particular times for information, whether they shall be fortunate or unfortunate; whether, and how they

shall recover lost goods, and the like; and from several trials they make upon the well-water they go away well satisfied; for those that are too curious, will always be too credulous.

^a See lib. iii. chap. iv.

worlas bottom, not higher from the ground than what the Cattle might reach to.

Were these the Stone-cisterns in which the Druids deposited their *Samolus*, for in some such Cisterns, Pliny* says, they us'd to bruise this herb, and make such an infusion as would keep off diseases from their cattle? Or, were these small Basons to receive Libations of particular families, and, by the Sun soon exhal'd, might be therefore thought to have been accepted, and well receiv'd by the Deity?

This is all I have to say relating to these Rock-Basons.

That the Druids had the Rite of Water-Lustrations is not without some traces in history, and very agreeable to the general tenour, and cast of their superstition, and because it is a new light cast upon the history of that Sect, not remark'd by others, I have endeavour'd to prove it at large.

That they made these Basons in consequence of such Rite, for the purpose of collecting Rain and Snow-Water, (as an use most correspondent to the shape, direction, situation, and number of these Monuments) I have endeavour'd to support in such a manner as I hope shall not injure truth, if it does not discover it; and it is so pleasant, to pursue truth, when we think we have first got it in sight, that if I have been too diffusive and long in the pursuit, I hope the reader will excuse it: the consequences before drawn I take to be clear, that the Druids us'd Water-Purifications, because these Basons could serve no other use: but, what parts, whether few or many, or all of the Heathen ancient Libations, Ablutions, and Expiations the Druids adopted, or what distinction they made betwixt the two sorts of Basons abovemention'd, I do not yet find, so as positively to assert.

CHAP. XII.

Of the Gold Coins found at Karn-Bré in Cornwall, and what Nation they are to be ascrib'd unto.

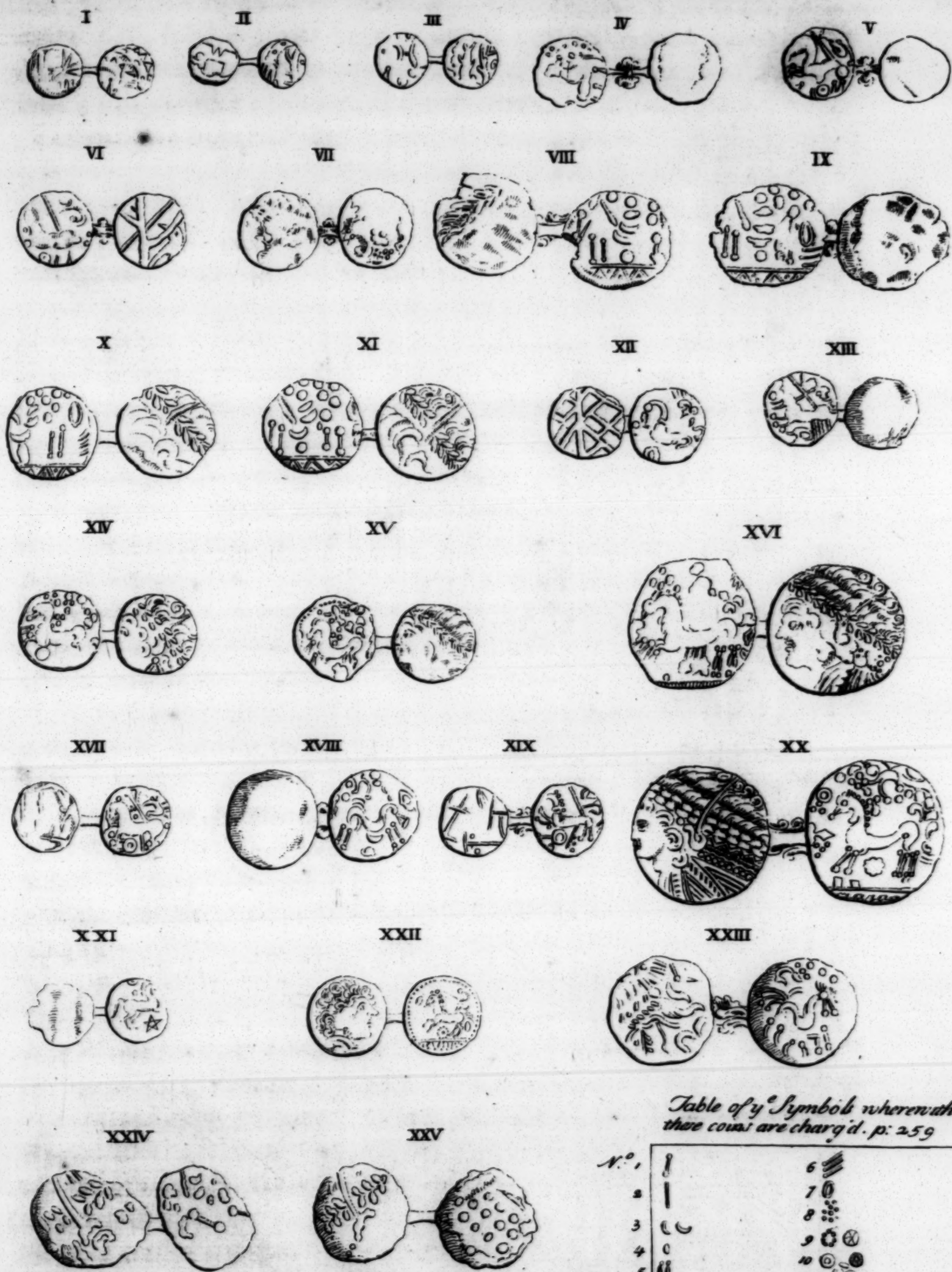
IN the month of June 1749, in the middle of the ridge of Karn-bré-hill, were found such a number of Coins of pure Gold, as being sold for weight, brought the finder about 16 pounds, sterling. Near the same quantity was found by another person near the same spot, a few days after; all which were soon sold and dispers'd: some were much worn and smooth'd, not by age, or lying in the Earth, but by use, they having no allay to harden, and secure them from wearing.

SECT. I. Seventeen I here exhibit in Plate XIX. of different impressions, size, Coins de- or weights; several others found at the same time and place, I have scrib'd.

* Lib. xxiv. chap. xi.

* Mark'd D. See Plate V. Map of Karn-bré, p. 112.

Gold Coins found at Karm bré in Cornwall AD. 1749



*Table of y^e Symbols wherewith
these coins are charg'd. p. 259*

N ^o .	1	6
2	—	7
3	—	8
4	—	9
5	—	10
	—	11

To Francis Basset of  Walcot in Oxfordshire Esq^r
This plate engrav'd at his expence is with great respect inscrib'd by Wm. Borlase.

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seen, but being of the same sort as these Examples, I think it needless to lay them before the publick. I range the rudest, and those which have figures most unknown first, (as others engag'd in the same subject have done) being, in all probability, the most ancient; the others follow according as their criterions seem to become more and more perfect, and modern. I mention their weight also, as a material circumstance, (tho' omitted by other Authors) for classing them, and discovering what are, and what are not the same sort of Coin. The size in the Plate is the real one by measurement of the Coins. The first has some figures upon it which I do not understand; it's weight is twenty-two grains.

N°. II. has some figures on one side, which I do not so much as guess at; on the other side, it has the Limb, or trunk of a Tree, with little branches springing from it in one part; and what I take also for the body of a Tree, with two round holes, or marks, where the limbs have been lopt off, and roots at the bottom on the other part: it weighs only 23 grains.

N°. III. has a figure, which, in the Coin attributed to Cassibelan, (by Speed pag. 30.) is more plain, and resembles two Dolphins turning their crooked backs to each other; on the other side it has a plain large stump of a Tree, with two branches breaking out on each side; it rises out of the ground, and stands between two smaller trees: it weighs 23 grains.

N°. IV. is quite defac'd on one side; but on the other, it has some parts of a horse, and some little round studs, or button-like embossments, both which marks will be particularly discours'd of when we come to explain the several uncommon figures which these Coins afford us: weighs 26 grains.

N°. V. has one side effac'd; the Reverse is a horse, betwixt the legs of which there is a wheel, and from it's back rises the stem of a spear, or javelin: weight 26 grains.

N°. VI. has the stem of a tree, with it's collateral branches very distinct; in the middle, it is cross'd slopewise by a bar like the shaft of a spear; the Reverse has the horse, the wheel, and spear, but somewhat differently plac'd on the gold. The weight is twenty-five grains and a half, by which I conclude, that the side which is defac'd in N°. V. was the same as in this Coin, for the Reverse is the same, and their weight corresponds to half a grain, which may be allowed for the greater use that has been made of this, than of the former.

N°. VII. has on one side some appearances of a human head, which side of the Coins we shall henceforth call the *Head*, as Medallists generally do, to avoid a multiplicity of words; on the Reverse the remains are so mutilated, that it can be only said, that this Reverse was
much

much ornamented, but what the ornaments were, is not to be discover'd. It weighs 23 grains.

N°. VIII. has the lines of a garland, or diadem on the *Head*. The Reverse has the *Exergue* at bottom, supported by jagg'd lines interspers'd with dots, above which are some barbarous figures, which are to be explain'd as well as we can, and their orderly placing here, and in some of the other Coins accounted for in their proper place. It weighs four penny weights, three grains.

See the Table of the Symbols in Pl. XIX.

N°. IX. has a head much defac'd, but visible, as is also the outline of the neck, and the ear; behind the forehead, and nose, it has three semicircular protuberances; the Reverse has the same figure as the Reverse of N°. VIII. but has more little round studs on it, (the Die which gave the impression, being plac'd farther back in this, than in the former) and discovers therefore a circular figure, N°. 7. with three pointed javelins N°. 6. underneath it, which the other impression has not; but by the run of the Die the former has one of the figures which is not in this. It weighs four penny weights three grains, which weight, and the Reverse charg'd with like figures (though differently plac'd) shews that these two Coins were struck at one time, by the same Die, and are of the same value.

N°. X. has a laureated diadem, cross which, at right angles, is a fillet, or rather clasp, and a faint appearance of a hook at the end of it, the rest defac'd. The Reverse has a very distinct *Exergue* at bottom; the same figures partly as N°. VIII. IX. but the Die was plac'd still farther back on the gold, therefore not altogether the same, the javelins, or spears (or whatever those pointed stakes signify) being in this Coin cut off by a descending line, intimating that but part only of those instruments were to be exhibited. It weighs four penny weights two grains, by which it is probable, that it is the same sort of Coin with the two foregoing, allowing one grain out of fifty for the wear.

N°. XI. has the laureated diadem and clasp, above which the hair turns off in bold curls; the Reverse has the same charge as the three foregoing, but better plac'd, and it should be a Coin of the same sort, but it weighs four penny weights and seven grains, so that it must have been much less us'd, than the others, if of the same time and value.

N°. XII. has on the *Head* several parallel lines fashioned into squares, looking like the plan of a town, of which the streets cross nearly at right angles, and the whole, cut by one straight and wider street than the rest. On the Reverse are the remains of a horse with a collar or garland round his neck, and behind, something like a charioteer driving forward; underneath the horse is a wheel, and a few studs scatter'd near the extremities of the Coin. One penny weight three grains.

N°. XIII.

N°. XIII. just shews the faint profile of a human face; the Reverse a horse, a spear hanging forward towards the horse's neck, some appearance of a charioteer above the horse: it weighs only twenty three grains.

N°. XIV. has a laureated diadem round the temples, above which the hair turns back in large curls: the diadem has the clasp, or ribbon, which has a hook at the bottom of it, and on the shoulder is a *fibula* or button which tuck'd up the loose garment. The Reverse has a horse with a wheel below it, and many small, and large studs above it. It weigh'd 25 grains.

N°. XV. exhibits a distinct human face in profile; the head is laureated, clasp'd, and circled as the others, which plainly shews, that where there is only a simple laureated diadem now to be seen, as in N°. X. XI. XIV. there the human face also was, though now worn out. The Reverse has a horse, with a wheel below it, and crescents, studs, and balls above it. Weight 26 grains.

N°. XVI. is the best preserv'd Coin as well as largest and most distinct, which I have seen of the gold Coins found in Cornwall. The Profile is well proportion'd, and neither destitute of spirit nor expression: and it is somewhat surprizing that an artist who could design the human face so well, should draw the horse so very indifferently on the other side. This head has two rows of curls above the laureated diadem, and the folds of the garment rise up round the neck close to the ear. The Reverse, a horse, a wheel, balls and crescents, as in the rest. Weighs four penny weight, fourteen grains.

N°. XVII. is the same weight as N°. XIII. and the horse is nearly of the same turn, but here it has a crest of beads or pearl for a mane, as N°. XIV. It has also some appearance of reins (as of a bridle) under the jaw; the horse is better turn'd than in any of them. Behind the wheel, it has something depending like a pole, which reaches the ground; whether a reclining spear, or what their scythes might be fasten'd to, or any other part of the chariot is uncertain, but the charioteer is plain.

I perceive no letters on any of them; some are plain, or flat; some a little concave on one side and convex on the other, but not remarkably so.

Eight Coins are here subjoin'd, from the cabinets of the curious, not yet publish'd, which may tend to illustrate the foregoing; the five following are copied from the collection of the Rev. Mr. Gifford, of Queen-square, Ormond-street, London, and were in his possession before the Gold Coins above describ'd were found at Karn-brê, but in what part of Britain they were found is uncertain.

N°. XVIII. on one side a head emboss'd; the Reverse a very uncouth ancient horse with its head to the right hand; the other ornaments

as in the rest: the use we shall make of this, shall be to explain the marks of those which go before, where, though the same, they are not so distinct, nor treated of by any author I have yet seen. Weighs four penny weight, one grain; a little concave on the Reverse.

N°. XIX. Bars, stakes, or fragments of spears, or javelins crossing irregularly; Reverse a horse, with a spear leaning forth over its neck, the spear held (as it were) by an arm reaching forward; splinters or pieces of spears in other parts of the Coin; a garland round the horse's neck, the mane made of a line of studs; a little convex on the Reverse. Weight 29 grains.

N°. XX. a noble Coin; the head is ornamented in the same manner as N°. XVI. but has the clasp over the diadem much plainer; the hook at the bottom of the clasp also very plain, and shews the shape of this member, in N°. X. XI. XIV. XV. where they are defective. It has more curls below the diadem, and the hair of the hinder part of the head seems traced in ribbons studded with pearl: it shews also more of the habit than N°. XVI. but it has either lost or never had the profile, in which particular it falls greatly short of the other. The Reverse is a horse in the same style, and surrounded with the same ornaments as N°. XVI. the weight is four penny weight, 19 grains, which is five grains more than the above Coin, and if that difference may be imputed to the different use made of these Coins¹, they are of one age, were originally of one weight and value, and very likely of one and the same prince.

N°. XXI. the *Head* defac'd. The Reverse a horse well shap'd, and of neat design: underneath, is a star of five rays, form'd very artificially by the intersection of three equal triangles'. Both the horse and this geometrical figure, shew this Coin to be much more modern than any of our Karn-brê Coins; it is a little concave on the Reverse, and weighs twenty grains and a half.

N°. XXII. a well preserv'd face, and of elegant workmanship. In the Reverse the horse is well proportion'd, has a charioteer behind it, pointing forward the spear, a wheel of dots under it supported by an *Exergue*, and the chariot-wheel also close at the horse's heels: the mane of the horse is a line of beads or pearls. This Coin is still more modern than the rest, and is of the same sort in all appearance, as that publish'd in the last edition of Camden, vol. I. tab. ii. N°. XXX; though for want of the weight being specified, it can't certainly be affirm'd. It weighs 29 grains and a half.

N°. XXIII. is a Coin from the cabinet of Smart Letheullier, Esq; of Aldersbrook in Essex. In the *Head*, it has the laureated diadem

¹ There are four grains difference betwixt N°. IX. and XI. which however are certainly Coins of the same sort.

² I find the same figure in one of the British Coins publish'd in Dr. Battely's *Antiq. Rhutupianæ*. pag. 93.

with some curl'd hair above it, over which comes the clasp. Under the diadem seems the collar-ornament of N°. XX. but out of its place; underneath are two large crescents, so that this side of the Coin seems to be a collection of the ornaments of the *Head* inserted together, and the face never intended. I find this Coin very near the same as Dr. Plot's Coin, (pag. 335. N° 21. Oxfordshire) who takes it to contain two faces of Prasutagus and Boadicea, but I see nothing tending that way. In the Reverse is a horse of the same style as N°. XVII. but the wheel is larger, and the ears and tail of the horse more apparent, though of very clumsy design; the whole favouring of great antiquity, and shewing the low pitch of the art of coining, at this time, in the nation to which this Coin belongs. But the greatest curiosity of this Coin, and the reason indeed for which it is here introduc'd, is, that it is neither gold, nor wholly electrum, or any imitation of gold, but seems to be copper plated over with a mix'd metal in imitation of gold.

N°. XXIV. and XXV. are silver Coins of the same kind, from the cabinet of the Rev. Mr. Wise, B. D. Radcliff Librarian, Oxford, and inserted here for confirming the descriptions that go before, as will be more particularly explain'd hereafter; they were found in the parish of Swacliffe near Madmarston Castle, Oxfordshire, A. D. 1746.

Having now describ'd the Karn-brê Coins, and produc'd some others which may in some measure explain them, let us consider to what nation these Coins are to be ascrib'd.

As soon as the Gold Coins, above describ'd, were found at Karn-brê, and got into the hands of the curious, it was by many imagin'd that they were foreign Coins, and some thought that they were Phenician. To this opinion the Reverse, having generally a horse upon them, gave at first some countenance, some of the Phenician Colonies having chosen that creature for their symbol; the place where they were found seem'd to confirm this suspicion, Cornwall having been (from the first appearance of Britain in history) celebrated for it's Tin, which the Phenicians for many ages engross'd to themselves by their superiour skill in Navigation. The only thing, then, that remains to be done in order to determine them to be Phenician, or not, is to confront the Coins found in Cornwall with those confessedly of Phenician original, and consider whether Coins of the same style have not been found in other parts of this our Isle where

SCET. II.
Not Phenician Coins.

* The learned Mr. Walker (from whom Dr. Plot had this Coin, which is also publish'd in Cambden, Tab. I. N°. 29.) I find (since my writing the above) of the same opinion, viz. that it does not contain two faces; "I see no resemblance (says he, Cambden, pag. CXVI.) of one

"or more faces, I rather imagine it to be some fortification;" which latter supposition, I can't but observe, is as far wide of the truth as Dr. Plot's; as by comparing this Coin with the others here produc'd, will readily appear.

the Phenicians never traded. Now the Phenician Legends will always be known by their letters, when they exceed the Roman Conquest of Syria, (for after that Conquest they us'd either Greek or Roman Characters on their Coins); but there is not one Character to be found in these our Cornish Coins. The ancient Symbol of the Syrophenicians was the Palm-tree, sometimes the *murex*, and of their Western Colony, Hercules's Pillars; but there is no such thing on our Coins. The Lybiphenicians about Cyrene took, indeed, the horse for their Symbol; but this horse had either the whole Palm-tree, or it's stalk standing by it, alluding at once to their descent from the Syrians, and to the horse for which their own country, Africa, was always so famous, and for the taming of which they were indebted to their principal God, Neptune.

But altho' this part of the Phenician people chose the horse for their Coins, yet could not our Coins come from thence, no trade having been carry'd on with this branch of the Phenicians settled so near Egypt; our Phenician trade was with those of Cadiz, Carthage, or Carthage, herself. Now the Carthaginians had the head and neck of a horse for their Symbol, alluding to the fable of their being commanded by Juno to build their city where a horse's head was dug up'. Cadiz had her Hercules, his Temple, and his Pillars; but all these were modern and well executed, and of them nothing is to be seen in the Coins now before us, which are neither well executed, nor have any reference, or relation, to the Palm-tree, *Murex*, Bust of the Horse, Hercules, or his Pillars. But, one argument, which will still weigh more than the above, is this, that coining Money, came so surprisngly late into use among the Phenicians, that such skillful Artists as they, and their Colonies were, could not coin such artless Money as ours is. Of the Phenician Coins, (certainly known to be such) there are none extant more ancient than the time of Alexander the Great; so modern are they, that the Phenicians were many ages celebrated for their ingenuity and skill in other arts, before ever they coin'd money; and, besides, having borrow'd likely this art from the Grecians, they cannot with any probability be suppos'd to coin money of so rude, and mean design as those of Karn-brê; arts among the Greeks being arrived, as we all know, to their summit in the time of Alexander the Great: history forbids us therefore to attribute such Coins as what are now under consideration, to so polite and cultivated a nation as the Phenicians. Lastly, that they were not brought hither by the trading Phenicians, seems to be plain, because they are found, not only in Cornwall, but in Wales, and most parts^x of

ⁱ Æn. i. ver. 445.

^u Wife, pag. 217.

^w Ibid. pag. 218.

^x "Several gold Coins of the same kind, and also a rough Ruby were found not long ago in the Isle of Shepey." Letter from S. L.

Britain, where the Phenicians never came, their trade being confin'd to Cornwall', and their business, Tin.

As these Coins cannot be ascribed to the Phenicians, so neither to the Greeks nor Romans. That they are not of Roman workmanship, the first sight of them plainly shews, much less can we attribute them to the Greeks, whose Medals are still superiour to the Roman in force and delicacy². They must be either Gaulish, therefore, or British; for people must be very fancyful indeed, (and extremely unwilling, or rather determin'd not to let their own country Rights be impartially weigh'd) who will look out for a foreign father of these Coins among the Spaniards, or Germans³.

SECT. III.
Nor Greek
nor Roman.

That they do in a few particulars resemble the Gaulish Coins must be allow'd; and for this, very good reasons can be given, without admitting them to be Gaulish, as we shall soon see; in the mean time, I must observe, that Cesar's seeming to assert, that the Britans had no money in his time, having made several learned Men think that we had no coin'd money in Britain before the Roman invasion⁴, and others being of a different opinion⁵, I will take all the care I can that the veneration which I have for the latter, may neither lead me blindly into their opinion, nor the respect which I have for some of the others, make me suppress what I think to be right. The reasons must be weigh'd, the passage of Cesar set in it's proper light, and the reader must determine.

"*Utuntur aut aereo, aut taleis ferreis ad certum pondus examinatis pro Nummo*." The Britans, says he, use either Brass Money, or iron tallies instead of Money. This is the plain grammatical sense of Cesar's words, and in Plantin's Edit. pag. 87. the words run thus, "*Utuntur autem nummo aereo, aut annulis ferreis, &c. pro nummo*;" by which it is plain that according to Cesar the Britans had the knowledge of money, and that in the place he is there speaking of, they had Brass Money; from whence it may be inferr'd, that the reason why they had not Gold, and Silver Money there, as well as Brass, was not because they were ignorant of the use of it (for the use of Gold and Silver Money is much greater and more obvious, and convenient for exchange or purchase, than that of Brass) but because doubtless they had none of these Metals, and therefore could not coin money of them, but were oblig'd to be contented with coining the little Brass they had, and endeavour to

Cesar examin'd.

¹ By Cornwall here, as oftentimes elsewhere, I mean all that anciently went by that name, viz. the South and Western parts of Devonshire, as well as what is West of the Tamar.

² Mr. Jobert, pag. 3. translated by Gale.

³ N. Salmon, *Nova Angliæ Lustratio*, Lond. 1728, pag. 387, who thinks them coins belonging to the ancient Saxons.

⁴ See Moreton's Northamptonshire, pag. 500. Walker in Cambden, pag. CXIV.—See Mr. Wise's learned account of the Bodleian cabinet.

⁵ Cambden. Plot's Oxfordshire, Chap. 10. The learned Editor of Cambden. Notes *ibid.* pag. 774. The late Mr. Ed. Lhuyd. *ibid.*

⁶ Cæs. Comm. lib. v. Janf. Edit. pag. 92.

remedy the scarceness of their Brass Coin, by iron Tallies, or Rings of a certain weight. Cesar is evidently here speaking of the maritime parts; in which they might well use iron instead of money; for iron was found, says he, (p. 92.) "*in maritimis*," on the sea coasts: in the same place they had brass money, but their brass was imported, "*ære utuntur importato*"; which argues, that the maritime coasts had no brass out of their own lands. Neither had they gold or silver in these parts, which is, doubtless, the reason that they did not coin any; for of the four Kings, whom Cesar mentions in Kent, viz. Cingetorix, Carnilius, Taximagulus, and Segonax, we find not one Coin which has any part of their name upon it; but this will by no means infer, but that the other petty kingdoms of the island, where these metals were, might have had gold and silver Coins among them, altho' the other States, who had no such native treasures, might be without them; and that the other parts of this kingdom really had gold and silver Coins, we shall soon find some very strong arguments to believe. It is plain, therefore, that what Cesar says, related only to that little part of Britain, in which he pass'd the short time he stay'd in this Island; all his whole account shews, that he pretended not to give any description of those inland parts which were at a distance from the seat of action; let us add to this, that if the Kentish men had any gold Coin or Treasure, they certainly took all the care imaginable to conceal it from Cesar. But supposing that Cesar had positively said that the Britans had no gold Coins, or Money among them; if by evidences, unknown to him, and since his time discover'd, it should appear extremely probable at least, (if not as certain as things at this distance can be made) that they really had such Coins; his authority must give way, he must be acknowledg'd to have been mis-inform'd, and the greater degree of probability must determine our judgment.

SECT. IV. There are several Coins preserv'd and publish'd in Cambden, and Speed, which have been thought to bear the names of British Princes; and I may add, that they have other evidences of their belonging to this Island. Let us examine them.

Cambden's
and Speed's
Coins exam-
in'd.

The first Coin produc'd by Speed, (pag. 29.) is that of Com. the Reverse inscrib'd, Rex; and is suppos'd by him, with great probability, to be the Coin of Comius, King of the Atrebatii in Britain, companion to Julius Cesar in his invasion. I will only make one remark upon the Reverse, which is, that the horse here is of much too good a design to be among the first Effays of the British Coining, consequently the Britans must have had Coins, before this, or they could never have made this horse and rider so bold and shapely.

* As appears by the whole passage. "*Britanniae pars interior ab iis incolitur quos natos in Insula ipsa memoria proditum dicunt; Maritima pars ab iis, &c.*" And then he goes on with

the account of the maritime parts, till he comes down to *nummo*; then he passes on to the inland parts. "*Nascitur ibi plumbum album in mediterraneis regionibus, &c.*" Ibid.

The next Coin in Speed, is that of Cassibelan, which he read CAS; but Moreton in his Northamptonshire, (pag. 500.) reads it SCOV; the occasion of which difference, is this: Moreton began with the S, goes on to the C, mistakes the Wheel (one of the British Symbols) over the horse's head for an O, and takes the A without it's cross-stroke, (as it was anciently written) for a V; so that Moreton's objection to Speed's reading proceeds from his own mistakes, and he concludes too hastily, "That the Britans had not the art of coining till they learn'd it of the Romans, and that they did not mark their Coins with the names of Princes till the time of Cunobelin." Speed's reading then remaining unimpeach'd, we have here a Coin of Cassibelan, who was General of the whole war against Julius Cesar, and cannot be suppos'd to have learnt any art from the Romans, having been engag'd continually in all the alarms of war from the time that they landed to their departure. In the *Head**, (or the inscrib'd side) the horse is much better turn'd than in our Karnbré Coins, and therefore later; for Arts and Sciences must have time to ripen in such retir'd and uncultivated places as Britain; their beginnings will be rude, and their progress of every art towards perfection will be slow and gradual, especially, where no Sister Arts have been practis'd, and therefore, can't lend their helping hand to forward and cherish that which is newly introduc'd. The Reverse of this Coin confirms the foregoing observation, the ornaments of it being a kind of scroll-work, intermix'd with balls more uniformly dispos'd, and the whole better digested than our Coins, and therefore later.

Cunobelin's Coin is later still than that of Cassibelan, and more elegant, the Horse has shape and spirit; and there is something Roman in the turn of the head^b; but there is great difference in the countenance of this King's coins; some are rude, and of coarse design, as N°. 4, 5, 6, 7, 11. which may therefore be safely pronounc'd to be coin'd in his first years, either before his intimacy with the Romans, or before he could get the Artists into the ready and masterly way of designing; so that it may be inferr'd from the coins of Cunobelin, that he did not learn, or first bring the art of coining from the Romans, but that having acquir'd some knowledge that way, he greatly improv'd this art. Even this King's Coins have been disputed, and by some insinuated not to belong to the British King of this name, tho' his name be at full length upon four coins in Cambd. Tab. I. and upon three of the same in Speed, so that these scruples are apparently without foundation.

The gold coin attributed to Caractacus by Cambden and Speed, has the *Spica* well plac'd on the Reverse, and in the *Head* the horse

* It must be remember'd, that one side of a Medal is call'd the Head, whether it has a face on

it, or not, and the other side is call'd the Reverse.
^b See N°. 8, 9, 10. in Speed & 12, 13. p. 32.

in full speed, is as well design'd as possible, and therefore seems a close imitation of the Roman manner.

That of Venutius has nothing British in it, but that the curls of the hair are form'd of many contiguous circular rings studded with balls, which is indeed in the British style¹.

Tho' the coins of Cunobelin were at last so greatly improv'd by approaching to the Roman manner; yet these improvements seem to have been confin'd to his own dominions, for the coin of Boadicea, Queen of Verolamium, (if it be of her) has nothing Roman in it, but the letters BODUO in the *Head*; the Reverse is of the same style as those found at Karn-brê².

The silver coin ascrib'd to Arviragus³, has the British Wheel form'd by eight detach'd studs⁴, but the Horse is too good to be ancient.

The next coin attributed by Speed to Galgacus⁵, but by Mr. Walker⁶ to Cartismandua, has nothing of our coins, but the Wheel form'd like a large Ring under the Horse⁷.

As to the word Tascia found on many of the coins abovemention'd, whether it signifies the Taxation, or Tribute-Money as Mr. Cambden believ'd, or whether such coins of Tribute were ever us'd, coins being the ensigns of liberty and power, not of slavery, as other learned men think, I do not here enquire, there being no such word on our Cornish coins. Let it suffice that here are several sorts of coins produc'd; we must next see whether we have not sufficient grounds to think them British, and yet, not the oldest of our British coins, and so trace up the art of coining among the Britans to its first simplicity, where we may possibly find reasons to place our coins of Karn-brê.

SECT. V.

That these
Coins are
British.

Now, all these Coins from Cambden and Speed are found in Britain in several places, many in number, and the very same in no other country⁸. Their Inscriptions, and several others which might here be mention'd, have either the first, or more syllables of the names of British princes, cities, or people, nay Cunobelin the whole name; why then should they not be British? If there be honey enough in our own hive, what need have we to fly abroad, and range into the names of neighbouring countries and kings to find out resemblances in sound, which are not near so exact as what we find at

¹ See the mane of the Horse in N°. XVIII. XVI. XIX. XXI. Venutius in Cambden xiv. Tab. I. in Speed xv. pag. 34.

² Cambd. Tab. I. N°. 8. Speed N°. 16. p. 34.

³ Speed N°. 17.—Cambd. ib. N°. 25.

⁴ As in N°. XX. and XXII.

⁵ Pag. 35. N°. 18.

⁶ Cambden pag. cxv.

⁷ Other Brit. Coins may be seen in Cambden, and Speed, but these may be sufficient for our purpose.

⁸ See Cambden, pag. 110.

⁹ It is held by some that there were no Gold Coins coin'd in England till Edward III. but this is probably a mistake, for "in the Saxon and first Norman times vast sums were paid in Gold." The annual tribute to be paid by the Welsh and Cornish to Athelstan, was 20 l. of Gold, and 300 l. in Silver, besides other things. "And in Domesday, particularly, we find Gold in Ingotts, contradiſtinguiſh'd from Gold Coin, viz. Libras auri ad pensum.—Libras ad numerum.—Must we suppose that all this Coin was of Bizants, or other foreign Coin?" Dr. Lytt. Lett. 1753.

home?

home? Before we deprive our own country of the honour of coining the money found here, one would think it but reasonable that there should be produc'd from foreign countries, samples of the very Coins we find in Britain, and in greater number, as being doubtless more plenty where they were struck, than any where else; but there is not one instance of any number of Coins found abroad, which are of the same kind as what we find here; altho' in Roman Coins, (which were not coin'd by little particular States, as the British must have been) there is nothing more common. It is very wonderful that all the Gaulish Coins, (for instance) correspondent to ours in metal and workmanship, should be destroy'd, and not one appear, or be dug up in Gaul, whereas in Britain they are numerous, which makes the learned Mr. Wise, though dubious at other times, conclude very justly, that no country has a better title to the coining them than Britain. But, I don't know how it comes to pass, it is the unhappy fashion of our age to derive every thing curious and valuable, whether the works of art or nature, from foreign countries; as if Providence had denied us both the genius and materials of art, and sent us every thing that was precious, comfortable, and convenient, at second hand only, and, as it were, by accident, from the charity of our neighbours.

That the Britans had both Gold and Silver in their own country, is plain from Strabo and Tacitus; and it is observ'd, so lately as Cambden's time, that Cornwall produc'd both these precious metals; and this is confirm'd by the reservation of both those metals to the Duke of Cornwall in his grants to the Tinnerns. Gold discover'd here I have seen, found among Tin grains in the Parish of Creed, near Granpont, in the year 1753; and both that, and native Silver, the produce of a Cornish Mine in the Parish of St. Just, I have now in my keeping; and it must be allow'd, that people, who have materials ready at hand, will take the first hint of answering their necessities therewith. That the inhabitants of Kent, and the adjoining countries, had brass money, Cesar plainly asserts, as we have seen before, and when one part of the Island had experienc'd the use of brass money, and knew the art of coining it, the neighbouring States must have had very little communication with one the other, or been very void of understanding, if they did not perceive the equal and superior convenience of Gold and Silver money, and for their own sakes procure it to be coin'd wherever they enjoy'd the happiness of proper materials. And that the Britans had and us'd money coin'd at their own mint is really plain, because the Roman Emperours publish'd a

* "Maximo sanè numero in hac Insula eruuntur, adeò ut nulla regio possessionis jure magis eos (viz. nummos) sibi vindicet." pag. 228.
"Aurum et argentum fert Britannia." Strabo lib. iv.—"Fert Britannia aurum et argentum et

"alia metalla, pretium Victoriæ." Tacit. vit. Agric. chap. 12.

"Nec stannum vero hic solum reperitur sed una etiam aurum & argentum." Cambden in Cornwallia.

severe edict to suppress all such Coins, and to forbid the use of any money in Britain, but what was stamp'd with the image of a Cesar*.

If it be insinuated that the Gauls brought over this money to traffick withal, This is a circumstance which wants to be prov'd, nay wants probability, for it could not have escap'd Cesar, and the gold Coins must have been in greater plenty on the maritime coasts where he was, than in the inland parts, the merchants from Gaul coming to the sea-ports and coasts of Britain, and having nothing to do with the other parts of the island²; but Cesar says, they us'd *aerea nummo*, and takes no notice of any gold coin in these parts, which I think may make us reasonably infer, that the Gauls did not bring over any Gold Coins for merchandize; much less still can it be imagin'd, that if the Gauls did bring over such Coins, we should find them inscrib'd with names so like at least to the names of our princes and cities. If any of the same Impression and Legend with ours, found in many parts of Gaul can be produc'd, (which at present is far from the case) then let it be disputed whether the Gauls had these Coins from us, or we from them, both sides standing upon even ground; but 'till then it is a piece of great partiality to foreigners, to deny the origin of these Coins to our own country, and I am surpriz'd to find my countrymen so fluctuating, and indifferent, not to say careless, which way the beam may fall, in a point which concerns so much the History of Medals in general, and affects the honour of their own country in particular.

SECT. VI.

Resemblance
they bear to
Gaulish coins
examin'd and
accounted for

But it will be said, that there is a near resemblance between the ancient Gallick Coins, and those found in Britain: it is true, there is a resemblance in a few particulars betwixt some of the Gaulish Coins, and some of the British, and this is all that can be alledg'd, for it is not so in all, nor in the greatest part. The reader will be convinc'd of this truth by casting his eye over the Gaulish Coins of Plate the LII. TOM. III. pag. 88. of Montfaucon's Antiq. where he will find the resemblance they bear to ours of Karn-brê to be as follows:

There are in that table forty-seven different coins; upon the Reverse of eighteen may be discover'd the horse, a symbol not peculiar to Gaul and Britain, but adopted by many other countries, as the most spirited and useful of all the brute creation. In the designing part, there are these resemblances; some of the horses have wheels below, or above, or in both places; and beads, pearls, or balls, and rings, or rather pierced *Discus's*, above and round them; but the horses are all of another and better shape than ours, and

* "Cautum fuit Edicto Romanorum Imperatorum severo ne quis in Britannia nummis uteretur nisi signatis imaginibus Caesarum." Leland quoted Sheringham 391.

² "Neque enim temere præter mercatores illos adit quisquam, neque iis ipsis quidquam præter oram maritimam atque eas regiones quæ sunt contra Galliam notum est." Cæs. lib. iv. p. 76.

there

there are but two, which are N°. 4. and N°. 16. which are near the style of the Cornish Coins, and these have the manes of the horses made of a string of beads, as in N°. XVI. and XIX. before produc'd. This is the resemblance of the Reverse; but when we come to the other side, that is, to the *Head-part*, they are entirely different, some helmeted, some inscrib'd, not one with a diadem about the hair, nor clasp, nor collar ornament; therefore, that there is some resemblance in the charge of the Reverse is true, but when the Coins are brought to the test, and the particulars in which they agree separately examined, there are so few that have any resemblance in the Reverse, and even these few have their *Head* so entirely different, that there is not the least grounds to suspect from this resemblance that our Coins were coin'd in Gaul. If the Gauls indeed, had one peculiar manner or style in their Coins, which they invariably stuck to, as was the way of the Greeks and Romans, then the criterions would be decisive, and indisputable, and we should know Coins to be Gaulish whether inscrib'd or not, as easily as we do the Greek and Roman; but this cannot be pretended; nothing is more vague than their style, if it deserves that name; their Coins are as different from one another, as they are from those of other nations; and here I cannot but observe, that many of the Coins found in Gaul may with much more reason be imputed to foreign nations, than ours found in Britain; for the Gauls being on the Continent, and continually almost at war with the Barbarians round them; and war not to be carried on without money, where the use of money was known; 'tis not at all unlikely that the Coins of the many German and Spanish nations lying round Gaul should be more frequently brought in, dropt, and lost there, than in an island, not subject to such invasions.

But supposing that there was a greater resemblance betwixt the Coins found in Britain, and those found in Gaul; it was not to be wonder'd at, nor would it prove the Coins found here to be Gaulish. The Gauls and Britans were both uncultivated nations, and being of one Origin, one Language, one Religion, and Climate, divided only by a narrow branch of the sea; there were frequent intercourses, especially, betwixt the inhabitants of the opposite sea-coasts, insomuch, that their manners', customs, and buildings, were alike. Why then should not their Coins have some resemblance? But this resemblance will not prove the Coins to belong to either nation separately and exclusive of the other; for "the Coins of the Anglo-saxons are not unlike those of the first race of the Kings of the Franks, who settled in Gaul near the time that the Saxons invaded Bri-

† "Neque multum a Gallica differunt consuetudine (viz. Cantii incolæ) Cæf. lib. v. pag.

"93. creberrimaque ædificia fere Gallicis confimilia." Ibid. pag. 92.

"tain."

“tain.” The Saxons continued their ancient style; the Franks, doubtless, did the like, and the resemblance continues. Are the Coins therefore the same? Did not the Saxons as well as the Franks coin for themselves?

Farther. It is not improbable, but the art of coining might be transmitted to the Britains thro’ the hands of the Gauls, which might partly contribute to the resemblance abovemention’d; and we may go one step farther yet, and with great probability conjecture, that, tho’ the Gauls were nearer to the seats of arts, and therefore had this art of coining before the Britans; yet, that they could not have had coining among them long, before the mutual resort of the Gauls into Britain, and the Britans into Gaul, on account of traffick, aid, alliance, and religion, must have communicated it to this Island, where there being Gold, Silver, and Brass, ready prepar’d, there was nothing wanting, but the hints to improve, and make use of what nature had sent. It is also to be remember’d, that some Princes, as Divitiacus, and Comius, (and others, probably, whose names are not recorded) were Kings of part of Britain, and part of Gaul, at the same time.

All these circumstances consider’d, can it be wonder’d at, that the British and Gaulish Coins should be alike, and equally rude and barbarous in the beginning; but about the time of Julius Cesar more improv’d, and the representations of men, animals, and fruits, and the symbols of War and Religion more naturally, that is, more artfully, perform’d?

The Coins of countries then may resemble one another, (as we know the Greek and Roman do, and those of other neighbouring, emulous nations) and yet be coin’d in different countries; and as there can be very good reasons given why our Coins should resemble those of Gaul, there is no reason from this resemblance to conclude, that our Coins (I mean those found here) were coin’d in Gaul, any more than that the Roman were coin’d in Greece, or the Grecian at Rome. In short, let it not surprize the Reader to find, that the ancient Britans are here asserted to have had the art of coining; for by N°. XXII. it appears, that they had the art of counterfeiting Coins too; and the very Coin which is here counterfeited by being plated over, is found in Oxfordshire in Gold, and publish’d by Dr. Plot, which is another discovery that may serve to strengthen what the learned Cambden justly supposes, viz. that the ancient Britans had more arts among them than we seem willing to allow them.

SECT. VII.

Of the age of
these Gold
Coins.

To settle the age of our Karn-brê Coins is perhaps impossible, but that the Britans had and us’d Coins of their own making, and that

* Walker in Cambd. pag. cxiv.

* Plate XV. pag. 335. Perhaps the Britans us’d this Coin when there was a scarcity of Gold, or the State was distress’d. Certain it is, that such

base Coins came into use among the Romans, during the tempestuous Triumvirate of Augustus, &c. Johert’s Medals, pag. 14.

the Romans forbid the use of British money, has been observ'd before pag. 254. for which prohibition there could be no reason, if the Britans did not coin in a different manner from the Romans; therefore, this different manner of stamping their money, 'tis not so likely they should learn of the Romans, as that they had it before the Romans came; for after the Conquest, the Romans, we find, insisted upon the head of Cesar's being upon all their Coins; therefore, that these Karnbrê Coins are prior to the Roman invasion is extremely probable. Further; both the Gauls and Britans being invaded nearly at the same time, and by the same General; the first conquer'd, the other frighten'd; both of them would either have had some symbol of their subjection in their Coins, if they had been struck under the direction of their Conquerours, or would have borrow'd at least somewhat more of the Roman elegance than what we find in the Cornish Coins. The inscrib'd Coins produc'd by Camden, and Speed, about the Julian Age, confirm this conjecture, there being something of the Roman air, and regularity in all of them, but in ours nothing at all of that kind.

There is one other use which I shall now make of the inscrib'd Coins beforemention'd, and may contribute to settle some particulars relating to the age of these Cornish Coins; which is, that these inscrib'd Coins could not be the first Coins of the British Mint, and consequently, that the rude uninscrib'd money found in all parts of England are older than the inscrib'd, as favouring more of the beginning, and infancy of the art.

The series in which money was first introduc'd, and arriv'd by degrees, to the Grecian and Roman perfection, seems to be this: first they weigh'd pieces of metal, then found out the way of impressing them differently, according to their weights, and the quantity and sort of cattle they would be taken for in exchange; so as to save them the trouble of weighing^b; then they impress'd Symbols of Religion, War, Arts, and Philosophy, peculiar to their country; then came in the heads of Demi-gods, and Princes; and then Inscriptions, more certainly to determine, the Age, Works, and Persons, signify'd by the Coins.

As soon as the Gauls, or any other barbarous nations saw the great use of money, as it was manag'd among the more polish'd parts of mankind; 'tis natural to imagine, that people of authority would endeavour to introduce the same convenient way of exchange among their own people; but being hasty, and impetuous, to have the thing done, were not over nice in their choice of Artists for the doing it. What first and principally struck them, was the use of money; to have

^b The first Money us'd in Rome was of plain Copper, without any impression till the time of Servius Tullus, who caus'd them first to be stamp'd

with the Image of an Ox, a Sheep, a Hog, whence it began to be call'd *pecunia a pecude*. Pliny.—Jobert's Medals, Engl. pag. 35.

the money coin'd with beauty and expression, was what had no place in their first conceptions, nor enter'd at all into their design; hence came the first Coins so rude and inexpressive; because the art, tho' at full maturity among the Greeks and Romans, was forc'd to pass thro' a second infancy among the Gauls, and like the Gold that was cast into the fire, could not come out a better molten calf than the hands, which were employ'd, were able to mold and fashion it. The money, therefore, coin'd at first among the Gauls and Britans, could not but partake of the barbarity and ignorance of the times, in which it first came into use, and the figures must have been much ruder, and more uncouth than those of the inscrib'd Coins. Those Coins then, which are not inscrib'd, are most probably elder than those of the same nation which are inscrib'd; Inscriptions, or Legends, being a part of elegance, which at first was not at all attended to; but which, after ages constantly practis'd, consulting at once the conveniency of their commerce, and the glory of their country.

If this inference is right, our Coins at Karn-brê, and the like sort in Plot, and Cambden's English Edition, are elder than the inscrib'd ones produc'd by Cambden and Speed, and consequently elder than the Roman Invasion.

SECT. VIII.

Of their several Members and symbols.

There are many parts of our British Coins, which, tho' faithfully enough copy'd by Engravers, are yet wrongly plac'd in the Plates, because, indeed, they did not know what they had copy'd. This is the reason that we find the Diadem, sometimes horizontal*, at other times perpendicular†; whereas we all know, that this should rise sloping from the ear to the forehead. In Montfaucon's Plate N°. 16. the horse is laid on his back with his legs uppermost; and in N°. 36. (ibid.) the horse's body is perpendicular, and so is the line of the *Exergue*; which same fault is committed in placing the Reverse of Plot's N°. 21. pag. 335. plain evidences, that the Engraver did not understand the figure, tho' he drew the size and shape, not knowing what animal it was, or whether an animal or not: and, whoever copy'd the fine Gold Coin in Cambden's last Edit. pag. 833, N°. 21. (of the same age with some of those at Karnbrê) most certainly did not know what figure he had before him, and therefore 'tis no wonder that the learned Editor, depending on his Engraver, should place the Horse upon his back.

There is one thing more necessary to be observ'd, in order to place these Coins with propriety, which is, that several of our Karn-brê Coins have not the horse on the Reverse, (as N°. VIII, IX, X, XI.) but instead thereof, have certain members, and symbols adjust'd together in such a manner as to imitate the shape of a horse, and be-

* Plot Oxf. N°. 21. pag. 335.

† Wise N°. 1.

come, when joyn'd together, the emblem, rather than the figure, of that creature, which the Engraver knew no better how to design. These several Symbols are not to be explain'd, but by the Coins in which we find the same parts inserted in the composition of the entire figure in some, which in others are detach'd, and unconnected.

The latter must derive their light from the former. For example. In N°. VIII. you find three of the figures mark'd in the Table of Symbols * N°. 1. In N°. IX. there are four of the same Symbols; in N°. X. two, N°. XI. four. What should be the intent of placing such figures, in such numbers on these Reverses? Why, in N°. XVIII. and XIX. we find the legs of the horse made in this unnatural fashion; and it is observable, that where the horse is not, there these legs (the most useful parts of this useful creature) are plac'd. They are four in number, in N°. IX. and XI. and would have been also in the same number and place, in N°. VIII. and X. (for by the weight, and Symbols, these four must have been Coins of the same sort, time and value); but that the mold in striking these latter, was misplac'd.

The legs of the Horse.

They are plac'd two and two, with a ball, or wheel between them, as in the Coins which have horses entire. Between them the Half-moon (of which by and by) dips his convex part, something in the manner of the horse's barrell, above which another Crescent-like bunch forms the back; a round ball turns to shape the buttock, and on the forepart, a thick handle of a javelin slopes upwards from the breast to form the neck and crest of the horse. In Coin XI. we find these Symbols in full number, (i. e. four) very distinct, and as justly plac'd as the Engraver's skill could direct. When these are plac'd double, as in Coin XVII, they seem intended to denote there being two horses a-breast, as was the ancient custom of drawing the fighting chariots. Two little figures of this shape^f are also plac'd in the later Coins, viz. N°. XXIII. and XVIII. to form the upper and under jaw of the horse's head. When therefore such figures occur in British Coins, we need but refer to these of Karn-brê; and we find immediately, that they were intended for some parts of a horse.

Round the horse's neck of N°. XII. there is a Garland, or Brace-
let, which in N°. XIX. is also plainly to be discover'd.

The Garland

There is usually a circular figure under the belly of the horse, which in some, is a distinct Wheel, as in Coins V, VI, XII, XIX, XX, XXII, XXIII. and therefore in the rest where this figure is less distinct it must be deem'd an aim at, or rude imitation of the same thing.

The Wheel
Tab. of Symbols.
N° 7, 9.

The Wheel is to denote the Chariot to which the Horse belong'd. The learned Walker says, "that the Wheel under the horse amongst

* Plate XIX.

* These parts of the Horse, (viz. III.) are but very little better plac'd in Coins XVII. and XXII.

where the Horse is entire; these last mention'd Coins therefore are next in antiquity to N°. XI.

^f In the Table of Symbols, N°. 5.

“ the Romans, intimated the making of an high way for carts, so
 “ many of which, being in the Roman times made in this country,
 “ well deserv'd such a memorial.”

What the Wheel signified among the Romans I shall not dispute, but it could not be inserted in the British Coins (as he seems to imply) for that purpose; for there were no Roman ways made in Britain till after Claudius's conquest, and we find the Wheel common in Cunobelin's Coins^a, and in Cassibelan's N°. II. ib. in N°. XVI, XVII, XVIII. and in Plot's 21; and also in the Cornish Coins, which from all their characters appear to be older than the rest.

The Wheel is usually plac'd under the belly of the Horse, but is sometimes found in two places on the same Coin, (as in N°. 9, and 32, of Tab. II. in Cambden) one above, and one below the horse, to denote (as I imagine) the two Wheels of the *Effeda*. One of these Wheels (viz. the upper one in N°. 9. ibid.) Walker takes to be the Sun.

Of the Balls,
 or Globules.
 Tab. of Sym-
 bols. N°. 8.

There are many balls, or globules, dispers'd in all the Cornish Coins, which are of two sizes; those of the least kind are, or seem, merely ornamental, being strung in rows like Beads or Pearls, and serve now and then in a regular figure to form the mane of a horse, (as in N°.

V, XVI, XVII, XX, XXII); the circumference, or out line of the Wheel, (N°. XXII. and Mr. Wise's Bodlean N°. 2.) or a kind of Bracelet, or Garland, (two of which may be seen in one Reverse of the Bodlean N°. 11.) round the neck, or body of the Horse.

Rings, or
 Plates.
 Tab. of Sym-
 bols. N°. 10.

There is another round figure in these Coins, which is of the middle size, and is a Ring, or *Discus*, either pierc'd, or emboss'd. They are larger in N°. IX, X, XI, than the Wheel itself, a disproportion owing to the rudeness of the art when first practis'd. When these are emboss'd, as I find them in a well preserv'd Coin in the Bodlean Cabinet, I imagine they are to represent either the shield, or rather the *Laminae*, and may shew that they had iron plates, as well as rings that serv'd instead of Money.

In N°. XX. some of these Balls are plainly pierc'd; in N°. 12. of the Bodlean they are plain, and plac'd where the roundness of the Horse's body, shoulder, and buttock, made 'em fall in with the shape of the creature; there are others in the Bodlean collection, and in the Reverse of Speed's Cassibelan, but no where more plain than in Dr. Plot's N°. 21. (pag. 335. Oxfordshire) where there are five near the edge of the Coin, and more, tho' of a smaller size, dispers'd in the *Field* of the Coin, not only of the Reverse, but of the *Head*.

I am persuaded that the little annular figures will make the learned Reader easily recollect the *annuli ferrei* of Cesar, and as easily assent to their being inserted on purpose to represent the ancient money

^a Cambd. pag. CX, and in CXV. ibid. On kind.
 N°. 2, and 3. he has an observation of the same

^b See Speed N°. VIII, and XIII.

which

which the Britans had before they coin'd after the Roman and Grecian manner; and, perhaps, afterwards too, for a while, when the Gold, Silver, and Brass currency fell short of answering the exigencies of the State. These Rings are taken notice of by Cesar, as made of iron, adjusted to a certain weight, and standard, and us'd instead of money, and the figures of them on these Coins, where this Symbol is pierc'd may confirm the reading of that passage, to be as in Plantin's Edit. (Lib. v. pag. 87.) "*annulis ferreis*;" as the emboss'd ones may in some measure assure us, that they us'd also *Taleis*, or *Laminis*, as we read it in others. Where there are many of these Symbols, they should signify the plenty of money in the little kingdoms where they were struck.

In many of these Karn-brê Coins, viz. VIII, IX, X, XI, XVI. and in N°. XXII, we find a Crescent, or some such figure, (N°. 3.) and in the *Head* of Dr. Plot's (N°. 21.) there are three; what intended to signify, is uncertain. We know the Crescent was among the most honourable badges of the Druid Order, and from the Moon at six days old, they regulated the beginning of their months, years, and ages, every thirtieth year; so that the moon was of constant and especial note among the ancient Britans: but whether it be really a Crescent, or not, I do not pretend to decide. It might possibly be intended to represent the golden hook with which their Priests with so much solemnity cut their divine Mistletoe, or to record the hooks or scythes fastened to the axis of their chariots of war, for such they had¹, and on these Coins we find several allusions to this manner of fighting. Which of these suppositions is most likely, let the reader determine as he thinks best.

There is a remarkable rectilinear figure which leans obliquely in a line nearly parallel to the crest of the horse, with which, or it's emblem, it is always combin'd: it is seen in N°. V, VI. more uncouth still in N°. VIII, IX, XI. but very distinct in XIII. This I take to represent the spear, with which the Britans were so dexterous in fighting, from their chariots. In N°. VI. it is plac'd cross the tree, out of which the shaft was made, and in gratitude perhaps to the tree, for affording the best shafts for these useful arms.

In these Coins then, the principal figure is the horse; the wheel, (emblem of the chariot,) constantly attends the horse; the spear is visible in ten of these Coins produc'd, and in N°. XXII. the human figure is plain, pointing forward the spear, or javelin, as if advancing to attack the enemy. In N°. XIII. there are some traces of the same kind, and more rude attempts to delineate the same in N°. VIII, IX, X, XI. for the spear has the same direction in all.

The Spear.

Why all these Symbols of, or belonging to the Chariot.

¹ "Dimicant (scil Britannii) non equitatu modo aut pedite, verum et Bigis et Curribus Gal-

"lice armati. Covinos vocant, quorum falcatis axibus utuntur." Pomp. Mela lib. iii. ch. viii.

In N°. XVII. the charioteer is very apparent---in some winged like a victory---the bridle---and something like a trapping---a pendant or traileed spear, or scythe. To what other purpose then are these warlike things collected and inserted in their Coins, but to signify, that the chief glory of the Britans was their skill in fighting from their chariots?

The Britans (says Cesar, lib. iv.) have this manner of fighting from their chariots; “first they advance through all parts of their army, “and throw their Javelins, and having wound themselves in among “the troops of horse, they alight and fight on foot; the charioteers “retiring a little with their chariots, but posting themselves in such “a manner, that if they see their masters press’d, they may be able “to bring them off: By this means the Britans have the agility of “Horse, and the firmness of Foot, and by daily exercise have attain’d to such skill and management, that in a declivity they “can govern the horses, though at full speed, check and turn them “short about, run forward upon the pole, stand firm upon the yoke, “and then withdraw themselves nimbly into their chariots.” The Britans being train’d to, and excelling all others in this peculiar manner of fighting, (Cesar himself, more than once acknowledging the disorder, into which these *Effedarii* had thrown the Roman soldiers*) had nothing more glorious to record in their Coins than this artful and efficacious manner of combat; and no Coins with such symbols, so likely to be of any nation as of Britain. Thence come the horse, the wheel, the spear or javelin, and the charioteer, and perhaps the hook with which their chariot was arm’d.

Of the Head.

In the first six Karn-brê Coins here exhibited, there is no appearance of the human *Head*. In N°. VII. and VIII. there are some faint traits of a diadem. In N°. IX. the profile of the face, the ear and clasp, and outline of the neck is plain, but the diadem, which was certainly there (as must be inferr’d from N°. X, and XI.) is effac’d, and the Coin has lost four grains more than N°. XI. which shews that it has been so much more us’d. In N°. X, XI, XIV, XV, XVI, the diadem is plain and strong. It is form’d of leaves which have this peculiarity, that they point downwards, whereas, in the ancient Roman and Grecian Coins the leaves point upwards. There is another difference between the diadem in the Karnbrê Coins, and in the Greek and Roman; for, whereas, in the last mention’d, the fillet or ribband on which the diadem is grounded (or by which ’tis bound together) makes a very elegant knot behind the *Head*, the British Coins have no such thing, but have a straight bandage,

Diadem.
Tab. of Symbols, N°. 11.

Clasp.
Tab. of Symbols, Fig. *.

* “Ordines plerumque perturbant.” (lib. iv. pag. 83.) “Perturbatis nostris novitate pugnae.” ibid. Lib. v. pag. 93. “Equites Hostium Effe-

“dariique acriter prælio cum Equitatu nostro in itinere confixerunt.” — “Novo genere pugnae perterritis Nostris.” ibid.

or rather clasp which crosses the diadem at right angles, and was doubtless design'd (like the fillet of the ancients) to keep the diadem firm in its place, and close to the *Head*. This is the meaning of that straight figure crossing the diadem in N°. X, XI. and XIV. and XVI. of the Karnbrê Coins; but is most plainly visible in N°. XX. XXIV, and XXV. with a hook or scroll at the end of it, and but for these well preserv'd Coins, would have still remain'd uncertain, and unknown.

Above the diadem, the hair turns off in bold curls, sometimes in one tire or row, as in N°. X, XI, XIV, XV, but in the larger Coins in two rows, as N°. XVI, and XX'. Curl'd Hair.

Round the neck, in N°. XIV. the habit of the prince just appears; in N°. XVI. a kind of scollop'd lace or ornament of embroidery; more of which is still to be seen in N°. XX. Habit.

In N°. I, II, III, VI. trees are plac'd in the *Head* part, (as was before observ'd in the description) but there are few if any rings or balls; the reason seems to be this; the riches of the country where these were coin'd, consisted in woods, (not in money) and therefore they took the tree for their symbol, as the countries abounding in corn took the *spica*, and those which had plenty of pearls took the globules resembling pearl, and those which had plenty of gold and money, took the ringlets, or *Lamine* into their Coins". Why different Charges in the Fields.

The figure in the *Head* of N°. XII. has been before observ'd to resemble the ichnography of a city, and was probably inserted in the Coin by the founder, to record the erection of some city: for that the Britans had such cities, is very plain from the noble ruins, (containing in circuit about three or four miles,) near Wrottesley in the county of Stafford, where (as Dr. Plot thinks, Staffordsh. p. 394.) " the parallel partitions, within the outwall, whose foundations are " still visible, and represent streets running different ways, put it " out of doubt that it must have been a city, and that of the Britans."

C H A P. XIII.

Of the Brass Celts found at Karn-brê.

IN the year 1744, in the side of Karn-brê hill were dug up several hollow instruments of brass of different sizes, whose shape is most easily apprehended from the drawings of two of them, exhibited, Plate XX. Fig. i. and ii. with others from different parts

¹ The Gauls were call'd Comati, from their long hair. The Britans had probably the same custom, for all uncultivated nations wore long hair, except the Alani. (Lucian Tox.) it was an instance of their wildness.

² Cambden thinks that tribute for woods was paid in such coin, and that tribute-monies had their impression from that destination. The reader may chuse which opinion he thinks most probable.

of the kingdom, plac'd together for the better illustration of one another.

With these instruments were found several Roman Coins, six of which came into my hands; one of Antoninus, Aug. N°. 2. uncertain. N°. 3. Divo Constantio Pio; Reverse, Memoria felix. N°. 4. defac'd. N°. 5. Severus Alexander. N°. 6. defac'd.

SECT. I.

Whether and how far they are to be assigned to the Romans.

At present let the Celts be the subject of our enquiry, what nation we shall ascribe them to, and to what use that nation apply'd them. As they are found here in Cornwall in company with Roman Coins, one would be apt to imagine that they were of Roman original. Upon much less grounds are they asserted to be Roman by the learned Dr. Plot*, who, finding one of like kind, engrav'd in the Museum Moscardi, immediately concludes all the Celts found at the several places there mentioned to be Roman (though no Coins of that nation were found with them) and determines also the Barrows where they were found to have been erected by that people.

Mr. Hearne† follows Dr. Plot, in attributing them to the Romans, others take them to be British.

First, then, I do not take them to be purely Roman, foreign, or of Italian invention and workmanship.

They are made of Brass, which the Romans of Italy would not have done after Julius Cæsar's time, when the superiour hardness of iron was so well understood by that cultivated people, and so easily to be had from any of their conquered provinces.

They do not appear in the complete collection of arms on the Trajan‡, or Antonine Pillar, which, if they had been Roman instruments they certainly would have done.

There are but very few in the cabinets of the curious in Rome, Naples, and the other cities of Italy, as I am inform'd by a gentleman who has examin'd them with equal penetration and diligence, (and has been so kind as to favour me with several informations relating to this subject) and “where they occur, they are look'd upon by all the Italian Virtuosi, as Transalpine Antiquities, and not to have belonged to their predecessors.”

In the great discoveries which have of late years been made among the ruins of Herculaneum, where weapons, tools, and utensils for every occurrence in life, have been found, none of these instruments have been met with, as far as yet appears.

Spon in his Miscellanea mentions none of them. “They occur not in the Museum Romanum, published by Mons. de la Chaussée, nor in the Museum Kercherianum publish'd by Bonani. In the vo-

* Staffordshire, pag. 403.

† Leland, vol. i. pag. 127.

‡ As published with Ciaconius's, or the Edit.

with P. S. Bartoli's notes.

§ Smart Lethieullier, Esq; his letter on the Celts.

“luminous

“ luminous collection of Montfaucon there are none engrav’d or
“ mention’d.” So far this learned Gentleman.

Now if these instruments had been of foreign original, and by the Romans introduced into Britain, they would have been frequently found in Italy, and very numerous in the collections of the curious, and could never have escap’d the authors abovemention’d, I am therefore apt to believe that they are not to be ascrib’d in general to the Romans, nor us’d by the Roman legions in Italy and the East, but that they were probably made, and us’d by the provincial Romans of Britain, and by the Britans themselves when they had improv’d their arts under their Roman masters.

They are found here at Karn-brê, and have been found at Aldborough (the ancient Ifurium) in Yorkshire, in company with many Roman Coins; and as the Romans had thought fit to admit the natives of their conquer’d provinces into their armies (the very legions themselves being sometimes recruited out such provinces) ’tis not to be doubted but the Britans were allow’d to carry the weapons of war, which they had been trained up to, and were become easy, and habitual to them. And as we do not find these weapons of general use among the Eastern Romans, we may conclude that the Romans suffer’d the British discipline, as to this particular, to prevail here in this province, and finding the Britans expert in the use of these arms, and the arms really of service against the Picts, Scots, and rebellious Britans, not only indulg’d and encourag’d the Britans in the use of them, but fell into the use of them themselves. In short, most of them seem to me too correct and shapely for the Britans before the Julian conquest; and yet the Romans do not appear to have us’d them beyond the Alps; I imagine therefore that they were originally of British invention and fabrick, and afterwards improv’d and us’d by the provincial Romans, as well as Britans. Let us consider that they are frequently found in all parts of Britain.

Leland (vol. iii. pag. 7.) tells us, that a few years before his be-
ing in Cornwall, there were found spear-heads, battle-axes, and swords
made of copper, near the Mount, in the parish of St. Hillary, where, by the spear-heads, he certainly meant those which we (from
Begerus) now call Celts. Camden * says they were found not long
before in Wales, and in Germany. Mr. Thoresby gives an account
of some found in Yorkshire near Bramham-Moor, 1709. “ Several
“ of them have been found in a stone quarry in the same county,
“ many of which had Cases exactly fitted to them*. In May, 1735,

SECT. II.
Places where
found, and
with what.

* According to Camden (Lat. edit. pag. 79.) at the foot of the Mount, as they were digging for Tin; which gave occasion to Mr. Carew to think that they were usually found in Tin-works, (pag. 8.) where he says, “ they were term’d

“ by some, thunder-axes, making small shew of
“ any profitable use.”

* Ibid.

† Leland, vol. i. pag. 17. * Mr. Lethieullier’s Letter.

“ were found above a 100 on Earlsley-Moor, twelve miles N. W. of
 “ York, together with several lumps of metal, and a quantity of cin-
 “ ders, so that no doubt remain'd of there having been a forge at
 “ that place for making them.” Mr. Rowland, pag. 85, has pub-
 lished some (but all of one figure, nearest to Fig. I. Plate XX.)
 found near the place where the Romans made their attack upon the
 Britans in the Isle of Anglesea under Suetonius.

At Danbury in Essex, about twenty-two years since, some of the
 same kind were found, and at Fifield in the same county, in the year
 1749, with a large quantity of metal for casting these instruments,
 several of which, with fifty pounds of the metal, were sent by the
 late Earl Tilney, to the learned gentleman beforementioned; part
 of the Celts, and Metal, he was so kind as to favour me with, at
 the same time informing me, that he had some of the same instru-
 ments from Scotland, Wales, New-Forest in Hampshire, and other
 places in Britain.

From all which circumstances it appears, that they are spread every
 where in this island, that they were manufactur'd here, and of ge-
 neral use among the natives. But though those found here were
 British, that is, made and us'd here, yet it must not be imagin'd
 that they were peculiar to the Britans. Doubtless, the Gauls had the
 same instruments, their manner of living, fighting, worshipping,
 their arts and learning being the same with those of the Britans.
 Neither is it any wonder that they should be found among Germans,
 any more than that they should have swords, spears, the tools of
 arts, and instruments of common life, as well as the Britans, the
 same necessity of defending themselves, offending their enemies, and
 preparing utensils for their conveniency, prompting them all to work
 up such metals as they could get, in such manner as was proportion'd
 to their skill, and might best answer their necessities.

SECT. III. Various have been the opinions of the learned concerning the use
 Various o- and design of these instruments, and, if they had not been avanc'd
 pinions of by men of learning, it would be scarce excusable to mention some of
 their use. them, much less to refute them.

Some have taken them for the Heads of walking-staffs, some for
 Chizels to cut Stone withall, concluding, that such kind of instru-
 ments* must have been absolutely necessary in making the great Ro-
 man ways in Britain; some fancy them intended to engrave Letters
 and Inscriptions, others as happily have imagin'd them to be the *Falx*
 with which the Druids cut the sacred Mistletoe. But all these suppo-
 sitions seem to me repugnant, either to their shape, or to the metal
 they are made of, or to their size, or structure, or to all these equally.

* See Leland vol. i. pag. 132.

They are found in too many places^{*}, or too many in number to have been walking-staffs[†]; for, if we can suppose, that persons of distinction had such, the generality cannot be imagin'd to have run into such an expence.

The Socket is not large enough[‡], nor in a proper direction for that of an Ax, nor the instrument weighty enough, or properly shap'd to do any execution on the victim[§].

The Socket is, it must be own'd, more like that of a Chizel^{||}; but there are unfurmountable difficulties attending this Hypothesis, which arise from the other properties. For first and principally, it must be objected, that the metal of which these instruments are form'd is very improper for an edge-tool, (for cutting Stones especially, much too soft and brittle) being a composition of Copper and Tin, or Lead. If they had been us'd in cutting Stone, they must have been scratch'd, and furrow'd on every side by the hard and rough Stone; but the many I have seen have no marks of the least application to such an use; the edges of them are in some parts jagg'd, in some blunted, in others broke, but the sides from the edge upwards, are still as smooth, as, at first, from the mold, where the rust has not corroded them. Round the brim of the Socket, is some imboss'd work, more, or less, which is much too delicate, I imagine, for Masons Chizels. To most of these instruments there is a Loop, or Ring, which is to be found in no Chizels in the world. Some are so thin in the blade, that they would bear no force, nor make any expedition in works of Stone; and they are all so unequal to the laborious works of Masonry, that, to say no more of it, we may safely conclude, that the Roman ways from one end of Britain to the other, might well be executed without the assistance of any such impotent tools as these.

To think they were intended to cut Letters[¶], an art requiring the keenest, and most lasting point, is still more absurd.

Dr. Plot[‡] takes one (the same sort which I publish here N°. VIII. Pl. XX. from my own) to have been a Roman Rest us'd to support the *Lituus*; but by it's shape, and having the same marks of damage at the edge, as the others have, I should rather think it design'd for the same use.

I shall only observe, that the hook for cutting the Mistletoe was of Gold among the Druids, not of Brass, as the Celts are; and that the make of the Celts bears not any similitude to that of a hook, as the Druid instrument is always form'd; let me add in this place, that if we consider how curious and elegant the Ancients were, and the Moderns still are about their arms; if it shall appear that we have

^{*} See Sect. II.

[†] Thoresby.

[‡] Being in my largest, but one inch and quarter; and in the least but five Eighths of an inch diameter.

[§] Richardson, *ibid.* Leland, vol. i. pag. 142.

^{||} Mr. Hearne. *ib.* 135. &c.

[¶] Begerus *ut supra.*

[‡] Staffordshire 404,

reason to reckon these Celts among the weapons of war, it cannot be wonder'd at that they should be ornamented with moldings, and emboss'd, orderly figur'd ridges.

SECT. IV.

Use best
known from
their shape.

The true use of them is best suggested by the things themselves, that is, by the shape, size, and the metal they consist of. In the shape we find three things remarkable; the Socket A, the Ring or Loop B, and the flat point or edge C. Round the Socket they have some little moldings, and lifts, DE; but as these are meerly ornamental, and not conducive to, or expressive of the use of them; I pass them by. Some have a Socket, but no Ring, as Fig. VIII. Some have a Ring, but no Socket, but instead thereof, a Groove on each side, as Fig. VI. (of which Fig. VII. is the Section) and Fig. IV. and some have neither Socket, nor Ring, but the Grooves only as Fig. III. and Fig. V. has neither Socket, Groove, nor Ring, being quite flat, and its edge more circular; but being found with the others before describ'd, is therefore to be assign'd to the same country, and use, though of another model. They are different in size, but of the same metal. The use, which will best agree with these properties, seems to me to be the *Head*, or arming of the Spear, the Javelin, or the Arrow.

Their size.

They are of different sizes, and it's observable, that the Ancients had their *missile* weapons of all sizes; for one Engine, some were heavy, for another light; to throw at a great distance, and to fight with near by; some to assail the heavy arm'd, and others for the *Hastati*, *Velites*, and the light-arm'd; the larger and heavier seem to have been the *Heads* of Spears, the middle sort for Javelins, and the lighter, and smaller, for the *Heads*, or arming of Arrows.

Socket.

The Socket of Fig. I, II, and VIII. seems manifestly design'd to receive a wooden haft. In Fig. VI. the Socket is divided in the middle by a partition, A, to which a chink in the haft might easily be adjusted, and the wood embracing this partition secure the *Head*, better perhaps than where the Socket consists only of one hole. Fig. III. and IV. seem also to have had their hafts, the timber of which was prepar'd properly to fill up the Grooves of each side, and the transverse welts, (b b) to prevent the arming *Head* from sinking too deep into the haft, by the resistance it met with from the bodies it was thrown against. Those which have no Sockets were fasten'd on to the haft in a different manner from the others, and, perhaps, by the driving a Ring round the handle, which did compress the timber, and keep it close to the *Head*. Fig. V. was more difficult to fix on to it's haft, it having neither Socket, Loop, nor Groove, and therefore it might be doubtful, whether it should have a place among the offensive weapons beforemention'd, but that we find the edge of the Spear-head made in this Crescent-like form, in two Spears on the Trajan column^a; so that, however, they fasten'd this Celt to its haft,

or

^a Montfaucon, Tom. iv. pag. 65.

HXX p. 268.



Caernwynen Cromlech

Fig X



Choir Cromlech 218.

Fig XI



Moltra Cromlech 216.



Three Cromlechs See Pl. 216.

30 20 30 40 50 60 Feet

Celts, See Pl. 268. 9.

Fig VIII



Fig VII



Fig VI



Fig V

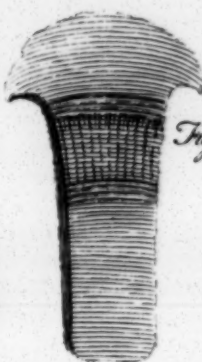


Fig IV



Fig III



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 Inches

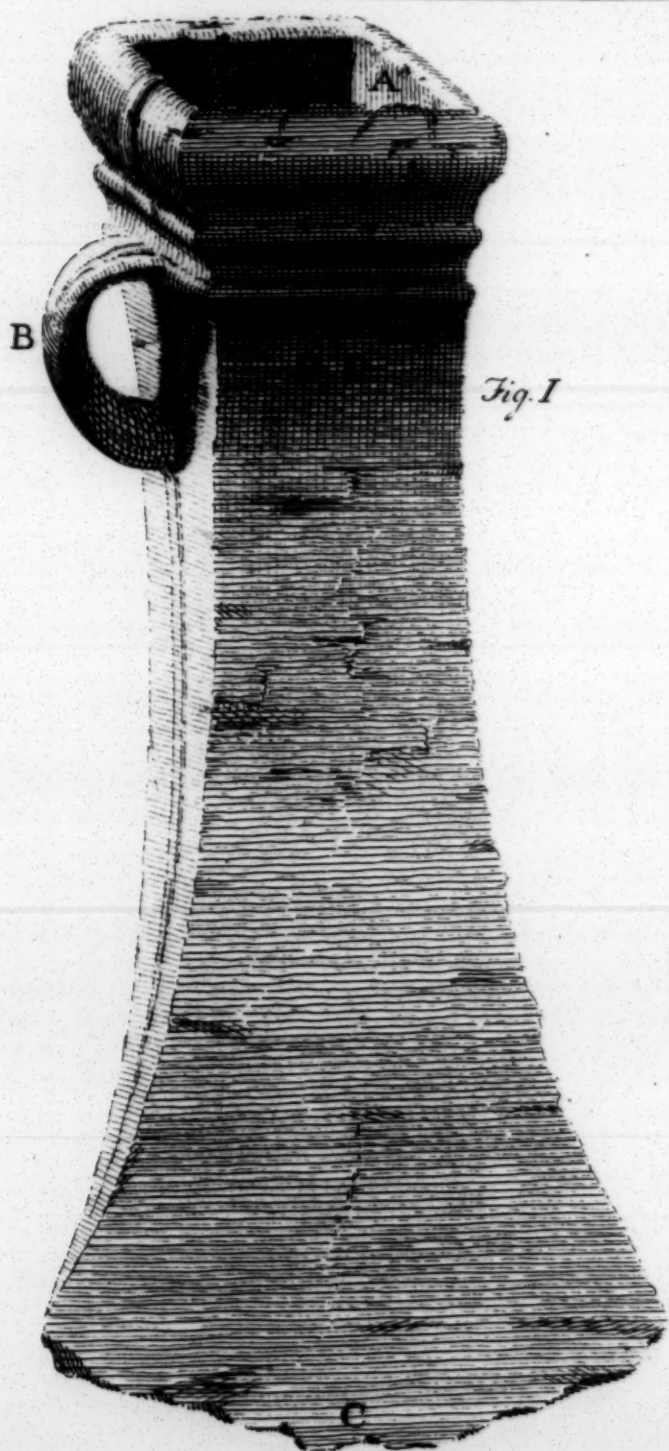


Fig I

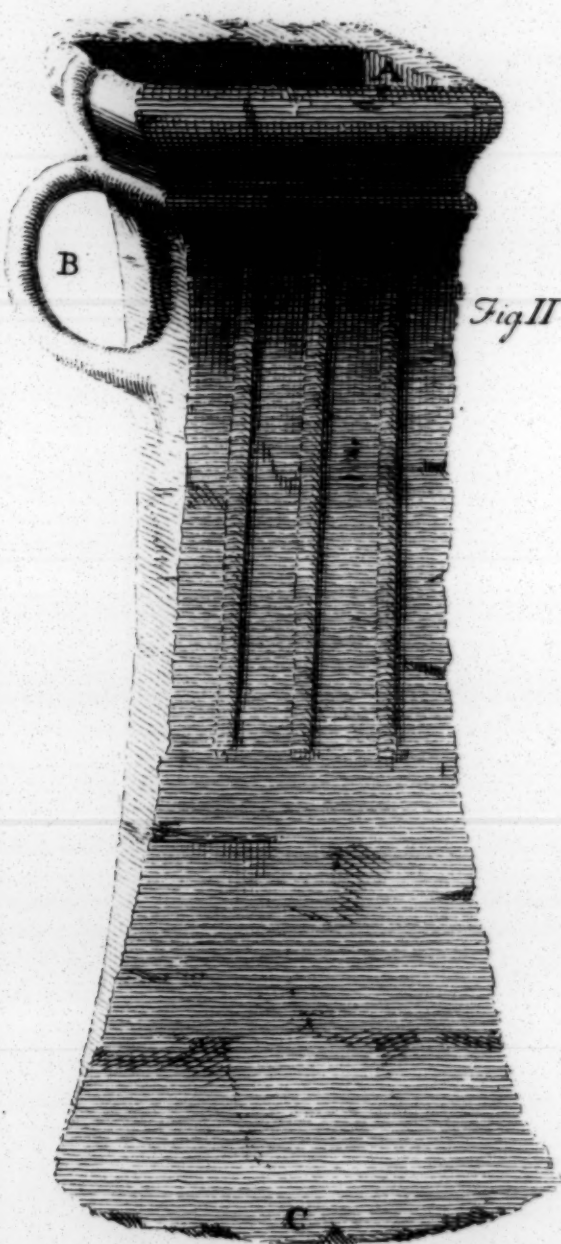


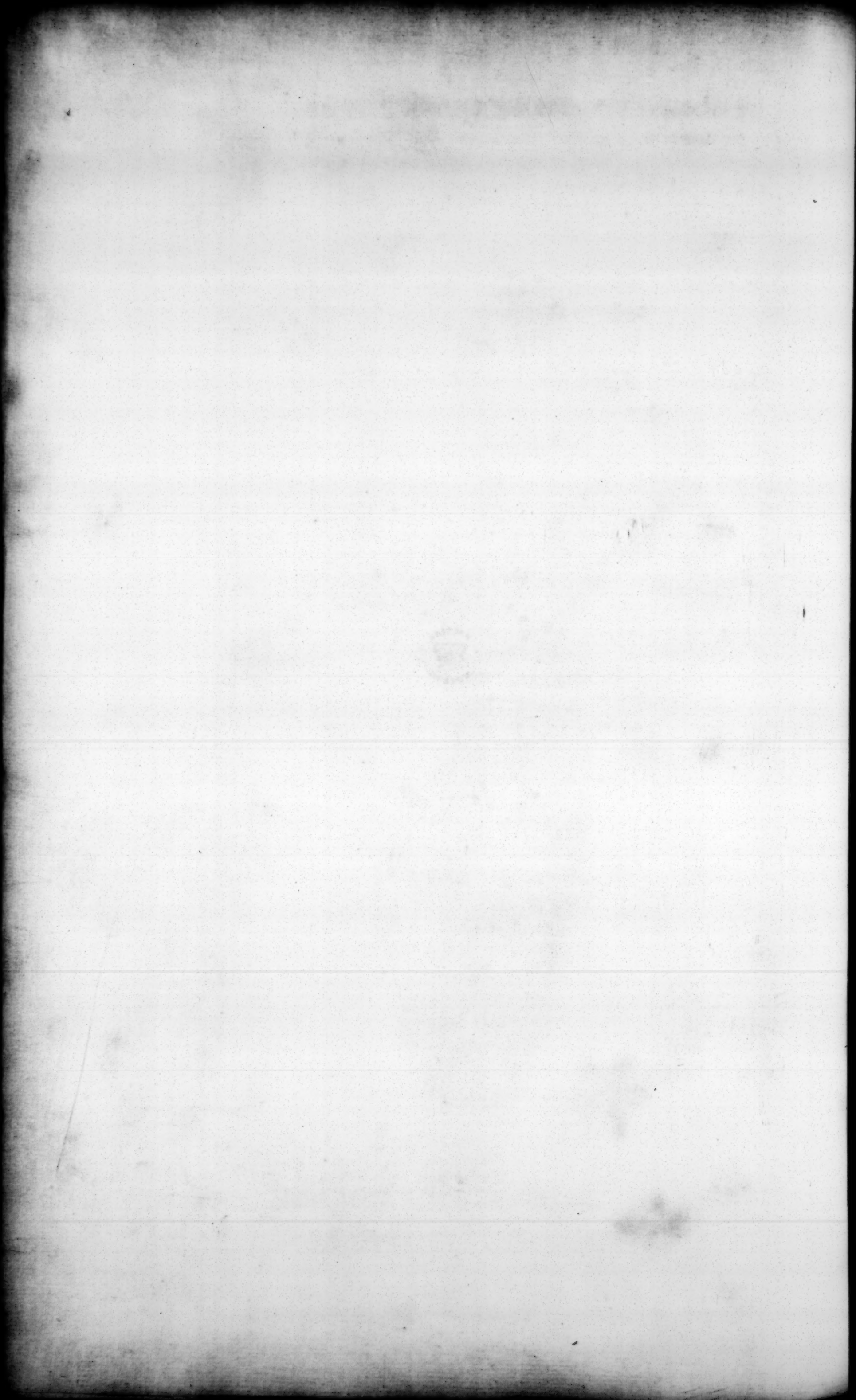
Fig II

Two Celts found at Kearn-hir Cornwall of the local size.

see p. 268.

WB Delin

J. Green del.



or the other Stone-axes, (as they are call'd*) which are found in many parts of Britain, and much more difficult to fix than this, we may probably rank them among the weapons of war.

It must be own'd, that Spears and Javelins, are for the most part ^{Edge.} pointed for piercing, but it may be acknowledg'd as well, that they were sometimes edg'd flat for cutting, as appears from the two on Trajan's Pillar abovementioned, and from that published by Dr. Plot†, (of which sort he numbers four) which in the collection of Moscardus, from which he publish'd it, is said to be the arming of a weapon of war‡.

The greatest difficulty is, what this Ring, or Eye (Fig. I, II, IV, ^{Ring or Eye,} and VI.) should be design'd for. That it should be design'd to fasten on the arming to the haft, is an end that it would by no means answer, as is evident^h, it being plac'd below the edge of the Socket in N°. I, and II, whereas in order to fasten it to the handle, it should be plac'd above, and then (without another to answer it on the other side) according to all the rules of Mechanicks, it's *Power* could secure but half the instrument: besides, if we observe the Ring in N°. II, it is too flight and weak to fix a bandage, or wire, for a *Head* of such weight and size. Upon diligent consideration, therefore, the Ring could never be design'd for this use. Let us see in the next place, whether even this part may not be reconcil'd to the arts of War.

It is not unlikely that this Ring, tho' it might possibly be of use to ^{It's Use conjectur'd.} fix the *Labarum*, the Garlands of Victory, or the bunch of Ribbons; (for, all these we find plac'd at the Spear's *Head*ⁱ, and therefore the Roman Spear must have been properly prepar'd to receive them) yet serv'd, more especially among the less cultivated nations, to fix a line to, by means of which, the Soldier carry'd this Javelin more commodiously on his march by flinging it on his shoulder, or might throw it with more force in time of action, or by means of the fasten'd line recover it to him again, after he had assail'd his adversary. For all these purposes this Ring is equally convenient.

Mr. Rowland seems to come the nearest to the truth of any author I have read; where he says, pag. 86, "that they might be us'd with
" a string to draw them back, and something like a feather to guide
" them in flying towards the enemy, and calls them Sling-hatchets;" but for such weighty *Heads* there was certainly no occasion for feathers; it was use and practice that brought the Soldiers to poise and throw their Javelins so dextrously; and as for flinging of hatchets against an enemy, I do not remember ever to have met with any in-

* Dugdale's Warwicksh. — Plot's Staff. p. 404. Tab. 33. N°. 3, 6.

† Staffordshire, pag. 404. N°. V.

‡ Moscard, lib. iii. chap. 174.

^h Dr. Richardson's conjecture therefore (Leland vol. i. pag. 142.) though ingenious, and his bandage neatly design'd cannot be true.

ⁱ See description of Antonine's Pillar. *ibid.* ut *supr.* Plate I. Fig. iii.

stance, ancient or modern; and some of them are evidently too light to do any execution thrown from the hand.

The Greeks had darts projected by a string, which they call'd *Αγκυλη*; that is, the *Ansa*, or handle, by which they took hold of, directed, and threw the dart: these Javelins were sometimes call'd *Aclides*.

----- *Teretes sunt Aclides illis*
*Tela, sed hæc lento mos est aptare flagello*¹. *Æn.* vii. v. 750.

The string was generally by the Romans call'd *amentum*, because the soldiers brought it level to their chin, before they discharg'd the Javelin.

These weapons were not confin'd to the Greeks and ancient Italians, but were also us'd by the Gauls, and by them sometimes call'd *Cateiæ*.

Teutonico ritu soliti torquere Cateias. *VIRG. Æn.* vii. ver. 741.

on which Servius (*ibid.*) observes that the Gauls, having thrown these Darts at their enemies, recover'd them again by lines fasten'd to them.

The Gaulish weapons of this kind Cesar calls *Mataræ*, and, as Strabo says, they were like the *Pilum* of the Romans which the Gauls darted, and us'd generally in hunting and killing of birds; and this weapon was so common, and universally us'd by the Gauls, that it became a criterion of their nation as the *Sarissa* (a very long spear) was of the Macedonians².

SECT. V.

Celts, why
made of Brass

But, if these instruments were design'd for war, it may seem strange to some that they should be made of brass, when they would be so much more proper for all warlike uses if they had been made of iron. In answer to which I may observe, that in ancient times they had neither such plenty, nor choice of metals as we have at present. The most ancient weapons were neither arm'd with Brass, nor Iron.

The Sarmatians³, the Germans⁴, and the Huns⁵, for want of Metals pointed the dart with bone. The Gauls had Heads of ivory, and some of Stone for their arrows; they had also what are call'd stone-hatchets, as appears by what have been found in their Sepulchres⁶, and the Britans had flint heads for their spears and arrows, and hatchets also of the same substance⁷. This was the most ancient way of making and arming their weapons, in the Western parts, but copper being found in many places, and very early among the Orientals, the way of tempering, hardening, and colouring it with

¹ On which Servius—"Aclides sunt tela quædam antiqua: Legitur, quod sint Clavæ cubito-femis factæ, eminentibus hinc & hinc acuminibus, quæ ita in hostem jaciuntur religatæ Loro vel Lino, ut peractis vulneribus possint redire."
² Putatur tamen esse Teli genus quod per flagellum in immensum jaci potest."

³ Monfauc. tom. iv. pag. 37.

⁴ Pausanias Atticis, lib. i. pag. 37.

⁵ Tacitus de M. G.

⁶ Amm. Marc. lib. xxxi.

⁷ Monf. tom. v. 195.

⁸ Plot. Staffordsh. pag. 396. Sibbald, *ibid.*
Dugdale's Warwickshire, p. 1081.

Tin,

Tin, Lead, or *Lapis Calaminaris* soon followed, and was probably as ancient as the invention of Swords, which by learned men is suppos'd coeval with War; with this Metal it was soon found much easier to head their Spears and Arrows, than to grind a stone into the necessary offensive form: wherever, therefore, they had a sufficient quantity of brass, they threw aside the more operose preparation of stone-heads for these warlike weapons, and arm'd them with brass. But Iron was not found out 'till 188 years before the War of Troy, if we may believe the Arundelian Marbles; and this may be the reason that brass weapons are so often mentioned in Homer, the ancients working in brass much more early than in iron, according to Hesiod¹,

Χαλκῷ δ' ἐργαζομένο, μέλας δ' ἔκ εσκε σιδήρεος.

And Lucretius, Lib. v.

Sed prius Æris erat quàm Ferri cognitus usus.

And when Iron became known, and it's superiour hardness acknowledged, it was scarce. The Sarmatians, (a very extensive nation) had no Iron in all their country. The Germans had none in Tacitus's time; and in Britain, Iron was very scarce as Cesar says², and found only near the sea coast, and that in so small a quantity, and so precious, that their money was made of that Metal. Thus it appears, that the use of Iron came late into the Western parts of Europe; so that it is no wonder that anciently their weapons were made of Brass. Even among the Romans, their arms were of Brass,

----- æratum quatiens Tarpeia securem. Æn. xi. v. 656.

Æratæque micant peltæ, micat æreus ensis. Æn. vii. v. 743.

Their arrows also were tipp'd with Brass, as appears by so great a number of them found at one time, as loaded several boats³.

The Spears of the Lusitanians, says Strabo, were pointed with Brass; and to come nearer home, the Cimbrians and Gauls had Brass for their weapons⁴; the Danes made their short swords, arrow-points, spurs, and knives, of Brass⁵; and lastly, the Britans had the same metal, and for the same use, as appears by part of a sword found in Mên in Sennan, by the Brass found in Trelo Warren Barrow, by those publish'd by Dr. Plot's Staff. 396; and by the Spear-heads, Axes for war, and Swords of copper, wrapt up in linen beforemention'd, found at St. Michael's Mount in this County, as well as by the several places in Britain beforemention'd (pag. 265.) which have yielded such a fruitful harvest of such like weapons.

¹ Εργ. καὶ Ημμερ, ver. 142.

² Pausan. ibid. ut supra. See Montf. tom. iv. pag. 58.

³ In maritimis ferrum, et ejus exigua est copia,

pag. 92.

⁴ Montfaucon, Tom. iv. pag. 58.

⁵ Cambden.

⁶ Worm. Mon. Dan. pages 48, 49.

Besides

Besides the scarceness of iron, there is another reason which the Ancients had for making their weapons of Brass, which is, that iron is not so easily work'd up, cast, repair'd, (I mean recast) and polish'd; nor indeed after all, of so rich or lasting a colour as Brass. Montfaucon, therefore, rightly observes, (tho' he assigns not the reason) that after the use of iron was found out, the Ancients continued the use of Brass in making their weapons, and other things, for which at present we use only Iron. In short, all the fragments of Brass were serviceable, and easily to be remelted, and cast a-new. And that the Britans put in practice this piece of good husbandry, is plain, from what was discovered at Fifield^{*}; a great quantity of these instruments, some entire, some broke, some spear-heads, with fragments of the same metal, but to what particular bodies they belong'd, uncertain. These, with the quantity of unwrought metal found with them, are undoubted evidences of a furnace being here for casting such implements of war, and that here liv'd, and work'd an Artist, whose profession was that of a Founder or caster of Brass; and I can't but observe that spear-heads being found amongst the rest of these materials must make us conclude that the workman who made the Heads of Spears pointed, made the edg'd ones too call'd Celts, Javelins of all kinds and Arrows, their use, intent, and substance being so much alike, that he who made the one, could not be ignorant of, or unpractis'd in making the other. This is therefore an equal proof of the Britans using Brass weapons, and of the instruments found there being weapons of war. There is another circumstance worth notice, in what has been mention'd before (p. 265.) which is, that some Celts, found in a stone-quarry in Yorkshire, had Cases exactly fitted to them. Why inclos'd in Cases? Why, doubtless, for the same reason, as those found at St. Michael's Mount, were wrapt up in linen to preserve the keenness of the edge; and I must own it seems to me, that chizels for working Stone needed not to have been so cautiously sheath'd, but rather, that the intention of the owner was, that by this means the edges of so tender a metal, might be better kept for execution against the day of battle.

C H A P. XIV.

Of the Caves of the Ancient Cornish Britans.

OF these Caves I shall only describe three, nothing either of instruction, or pleasure, resulting from a multiplicity of measurements, where things are not materially distinct.

^{*} As mention'd before, pag. 266.

In the Tenement of Bolleit in the parish of St. Berian, at the end of a little inclosure is a Cave call'd the Fogou; it's entrance is about four feet high, and wide. The Cave goes straight forward, nearly the same width as the entrance, seven feet high, and 36 from end to end. About five feet from the entrance, there is on the left hand a hole two feet wide, and one foot six inches high, within which there is a Cave four feet wide, and four feet six inches high; it goes nearly East about 13 feet, then to the South five feet more; the sides and end fac'd with Stone, and the roof cover'd with large flat stones. At the end fronting the entrance, there is another square hole, within which there was also a further vault, now stopt up with stones, through which you see the light, and therefore I doubt not but here was a passage for light and air, if not a back way of conveying things into and out of these Cells; a property, which other Caves have as well as this. This Cave is not in the village of Bolleit, but about a furlong distant, and indeed, but for the entrance (the ground is so level above and each side of it) no one would suspect that there was a Cave below. There is a Cave of the same name in the parish of St. Eval near Padstow.

SECT. I.
Description
of Bolleit
Fogou.

In the tenement of Bodinar, in the parish of Sancred, somewhat higher than the present village, is a spot of ground amounting to no more than half an acre of land (formerly much larger) full of irregular heaps of stones overgrown with heath and brambles. It is of no regular shape, neither has it any vestiges of Fortification. In the Southern part of this plot you may with some difficulty enter into a hole, fac'd on each side with a stone wall, and cover'd with flat stones. Great part of the walls as well as covering, are fallen into the Cave, which does not run in a straight line, but turns to the left hand at a small distance from the place where I entered, and seems to have branch'd itself out much farther than I could then trace it, which did not exceed twenty feet. 'Tis about five feet high, and as much in width, call'd the Giant's Holt, and has no other use at present than to frighten, and appease froward children. As the hedges round are very thick, and near one the other, and the inclosures within them extremely small, I imagine these ruins were formerly of much greater extent, and have been removed into the hedges; the stones of which appearing fizeable, and as if they had been us'd in Mafonry, seem to confirm the conjecture. Possibly here might be a large British town (as I have been inform'd the late Mr. Tonkin thought) and this Cave might be a private way to get into, or sally out of it, but the walls are every where crush'd and down, and nothing regular to be seen; I will only add, that this Cave or under-ground passage was so well conceal'd, that though I had been

Bodinar
Cave call'd
the Gyant's
Holt.

in it in the year 1738, yet when I came again to see it in the year 1752, I was a long while before I could find it.

Cave in Pendeen Garden.

* Plate XXI.
Fig. I.

* Plan *ibid.*
Fig. III.

Of all the artificial Caves I have seen in Cornwall, that call'd Pendeen Vau^r (by the Welsh pronounc'd Fau) is the most entire, and curious. It consists of three caves or galleries; the entrance is four feet six inches wide, and as many high, wall'd on each side with large Stones, with a rude arch on the top.* From the entrance you descend six steps, and advance to the N. N. E. the floor dipping all the way as in the section^r. And the sides built of Stone drawing nearer together, as they rise, the better to receive the flat Stones D, D, which form the covering, and are full six feet high from the ground; this first cave is 28 feet long from E to F. Before you come to F^r, at right angles, turns off to the left hand the second cave B, it's sides the same distance, and roof form'd in the same manner as those of the first cave, but the roof only five feet six inches high. In the middle of this second cave, observing a low place, I caus'd the floor to be dug, and found there a round pit, G. three feet diameter, and two feet deep, but nothing in it remarkable; in other parts I afterwards try'd the floor, and found the natural ground, as left when the work was finish'd: at the end K,† it has a hole in the roof through which a man may climb up into the field. This is all I found worth noting in the second Cave. At H, fronting the entrance, there is a square hole, two feet wide, and two feet six inches high, through which you creep into a third Cave C, six feet wide, and six feet high, neither sides nor roof fac'd with stone, but the whole dug out of the natural ground; the sides form'd regularly and straight, and the arch of the roof a semicircle. The plan also ends in a semicircle of the same dimensions at I, at the distance of twenty-six feet six inches. I caus'd the floor of this Cave to be dug in two places, but found neither Cell nor Grave, but the natural ground only without any appearances of it's having been mov'd. You see nothing of this Cave either in the field or garden, 'till you come to the mouth of it, as much privacy as possible being consulted.

Norden, in his Survey of Cornwall, pag. 40. tells us, "that the tide flows into this Cave, at high water, very far under the earth," but the sea is in truth more than a quarter of a mile from any part of it.

The common people also thereabouts tell many idle stories of like kind, not worth the reader's notice, neglecting the structure, which is really commodious, and well executed.

There are many other Caves still to be seen in these parts, and some have been rifled and destroy'd by converting the Stones to other uses, but none have yet come to my notice, different enough from

^r Or Vou. Wallicè Fau. Dav. Dict.

* Plat. XXI. Fig. II.

* Plan *ibid.* Fig. III.



Fig. I. Pendeen Vau. p. 274.
Feet 5 10 15

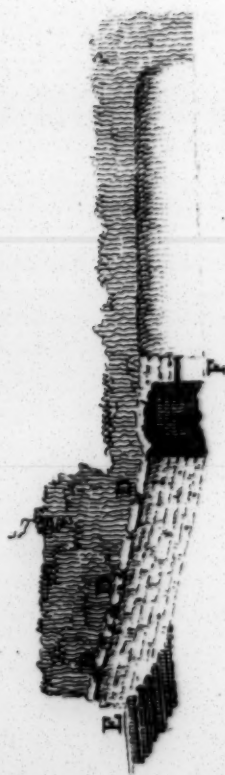


Fig. II. Section
Feet 10 20 30 40

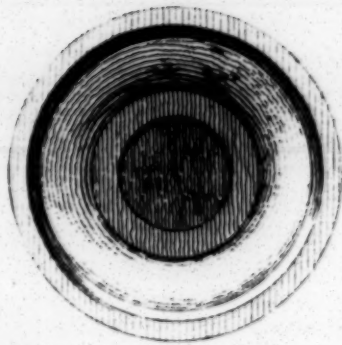


Fig. VIII. Plan of a Roman Patena
found in S. West p. 289.



Fig. VII. Plan of a Roman Patena
found in S. West p. 289.

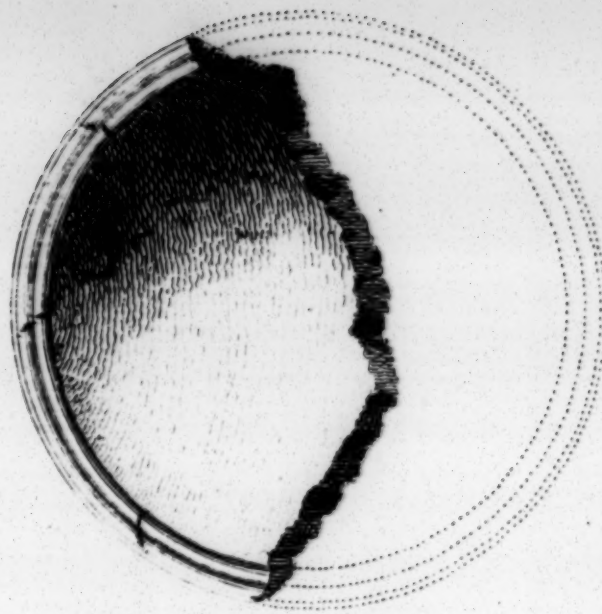


Fig. IV. Plan of a Roman Patena found at Haden
p. 288.

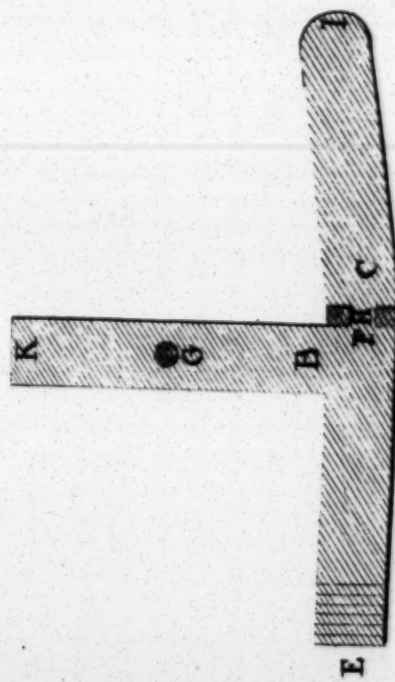


Fig. III. Plan.

Fig. IX.



Fig. IX. Section of Fig. VIII.

Fig. VIII.



Fig. VIII. Section of Fig. IX.

Fig. V.

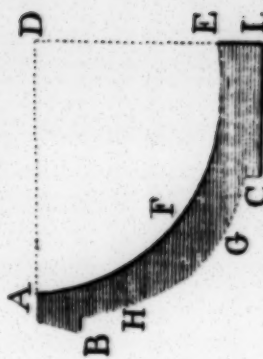
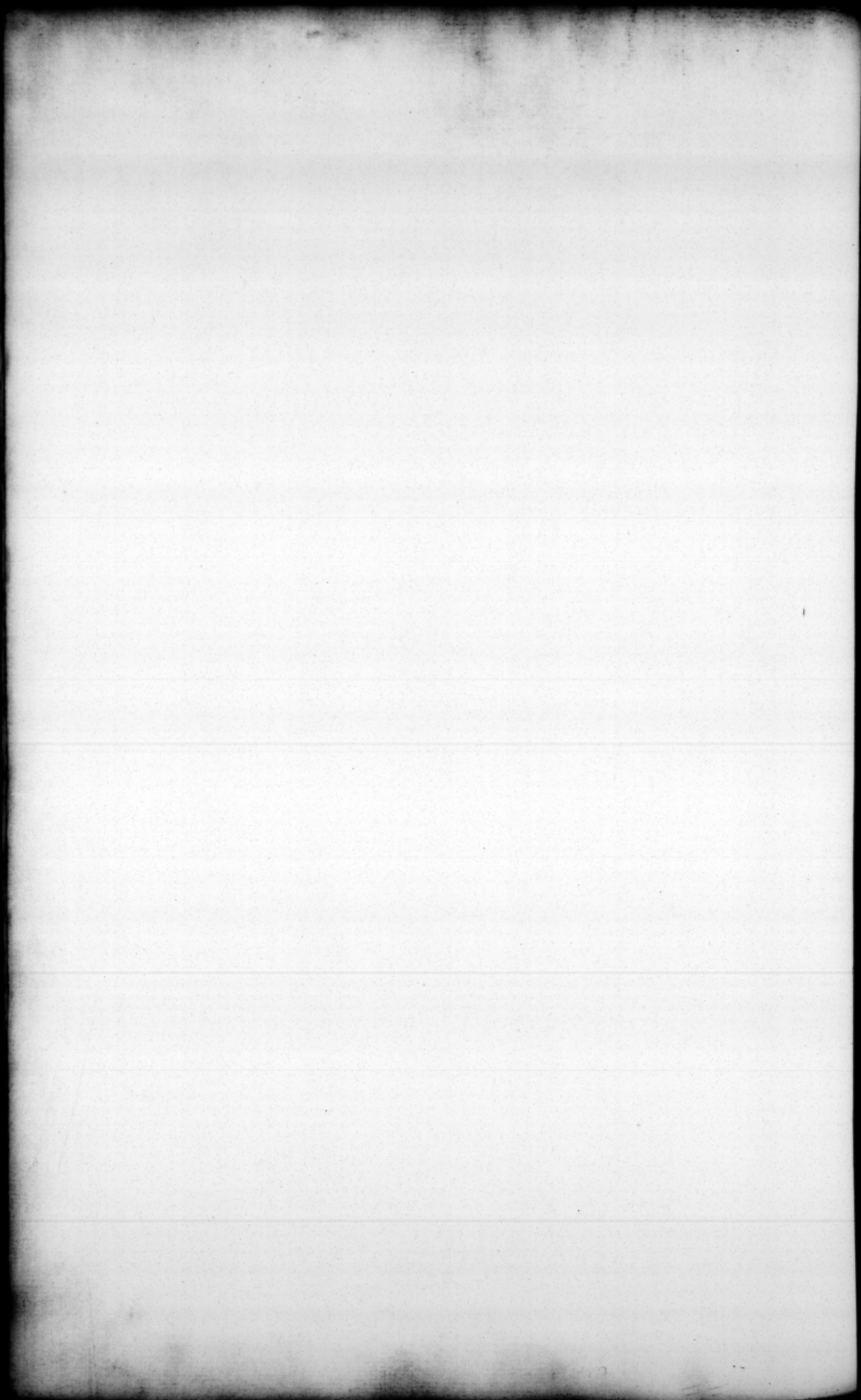


Fig. V. Section of Fig. IV.



To John Borlase of Pendeen in Cornwall Esq.
This Plate, engrav'd at his expence is with great duty
and respect inscrib'd by Wm. Borlase.



the foregoing to merit a particular description. I shall now proceed therefore to enquire into the use and design of those caves.

In most countries the Ancients thought themselves under a necessity of providing themselves with such private receptacles, and where their country did not afford them natural ones, they made to themselves, as here in Cornwall, artificial ones. They had more reasons than one, for betaking themselves to these retir'd places. In cold countries they retir'd into their Caves to avoid the severity of Winter, says Tacitus of the Germans^b, and Xenophon, concerning the cold country of the Armenians, tells us that their houses were under-ground, the mouth or entrance of them like that of a well, but underneath wide and spreading, there are ways for the cattle to enter, but the men go down by stairs^c. This they did, doubtless, because when the ground was frozen, or cover'd with snow, for any long time, their cattle as well as themselves, might go into the Caves where the ground was not affected by either, and the air less piercing. But the Winters are not so severe in Cornwall, as that they can be reasonably suppos'd to have given occasion for the making those Caves.

SECT. II.

Their use.

Not for winter retreats,

The Druids taught in Caves, and in Caves people were initiated into the mysteries of Mithras; but for both these purposes the Ancients made use generally of natural, not artificial Caves.

Nor instruction,

It was a very ancient way of sepulture (if not the first manner that obtain'd) to bury in Caves: thus Abraham buried Sarah his wife in the field of Mackpelah, (Gen. xxi. 19.) in which chapter the sacred historian gives us at length the treaty for purchasing this Cave, shewing how solicitous the Patriarch was to have the property of it secured to him for a family burial-place: and the whole passage intimates that it was then the custom of the greatest princes to have sepulchres (see ver. 6.) peculiar to their families, either more ornamented, or more spacious, than the burying places of the vulgar, and that these Sepulchres were Caves: but notwithstanding the Cell which I found in Cave the second (B) of Pendeen Vau, I do not take that work to have been sepulchral. It may be suggested that there was an urn buried in this place, (for in such Cells we often find them) and might be taken away by persons who had search'd here before. This is possible, but that a work of so much labour, and of three apartments should be made for burying, and only one Pit, and one suppos'd urn, is not at all probable. If this Cave had been design'd for the dead, many Cells would offer with their Urns, or many Graves. For there is yet another reason why the ancients made these underground structures, a reason which pre-

Nor burying;

Retreats in time of war.

^b Solent et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium hyemi, et

receptaculum frugibus. De M. G. ch. xvi.
^c De Exped. Cyri. lib. iv.

vails in all countries, and that is, to hide and secure what they possess'd, and valued, in times of war and danger. Plutarch says^d, that the Characitanians in any danger of war descended into their Caves, carrying in their booty with them, free from all apprehensions when they were thus conceal'd: and of the Germans, Tacitus relates the same custom^e. "In such places as these Caves, says he, they endeavour to soften the rigour of the season, and if at any time an enemy approaches, he will lay waste and carry off all that he can readily lay his hand on; but these secret subterraneous retreats, are either not known, or not thought of in the hurry, or escape notice for this very reason, because they must take up time in searching for." In several parts of Britain Caves of this nature must occur. "In the Island of Skie there are several little stone houses built under-ground, call'd Earth-houses, which serve to hide a few people, and their goods in the time of war^f." The same author tells us, "that in the isle of Ila there is a large Cave call'd Vâh-Vearnag, or Man's Cave, which will hold 200 men." There is a remarkable one publish'd and plann'd in the Louthiana, (lib. iii. Plat. X. p. 16.) imagin'd by the author, with good reason, to have been "intended originally for a sort of granary to conceal corn, and, perhaps, other effects of value, from mountain-robbers. All this part of Ireland, continues he, "abounds with such Caves, not only under Mounts, Forts, and Castles; but under plain fields, some winding into little hills and risings, like a volute, or ram's horn; others running Zig-Zag, like a serpent; others, again, right forward, connecting Cell with Cell: the common Irish think they are skulking-holes of the Danes, after they had lost their superiority in that island^g." Upon which I can't but observe, that they would have judg'd more rightly if they had attributed these hiding-places to the natives, than to foreigners, the latter having but little reason to flatter themselves with any hopes of concealment from the former; but the former, born and bred upon the spot, a great deal of reason to conclude, that many private places might be retir'd to, which strangers and temporary invaders might never discover.

The true intent, then, of these Caves in Cornwall, was, as I apprehend, to secure their provisions, and moveable goods in times of danger^h; and the reason that they are many in number, is because Cornwall has been the seat of much war, and therefore few countries

^d In vita Sertorii.

^e Ibid. ut supra.

^f Martin of the Isles 154.

^g Ireland.

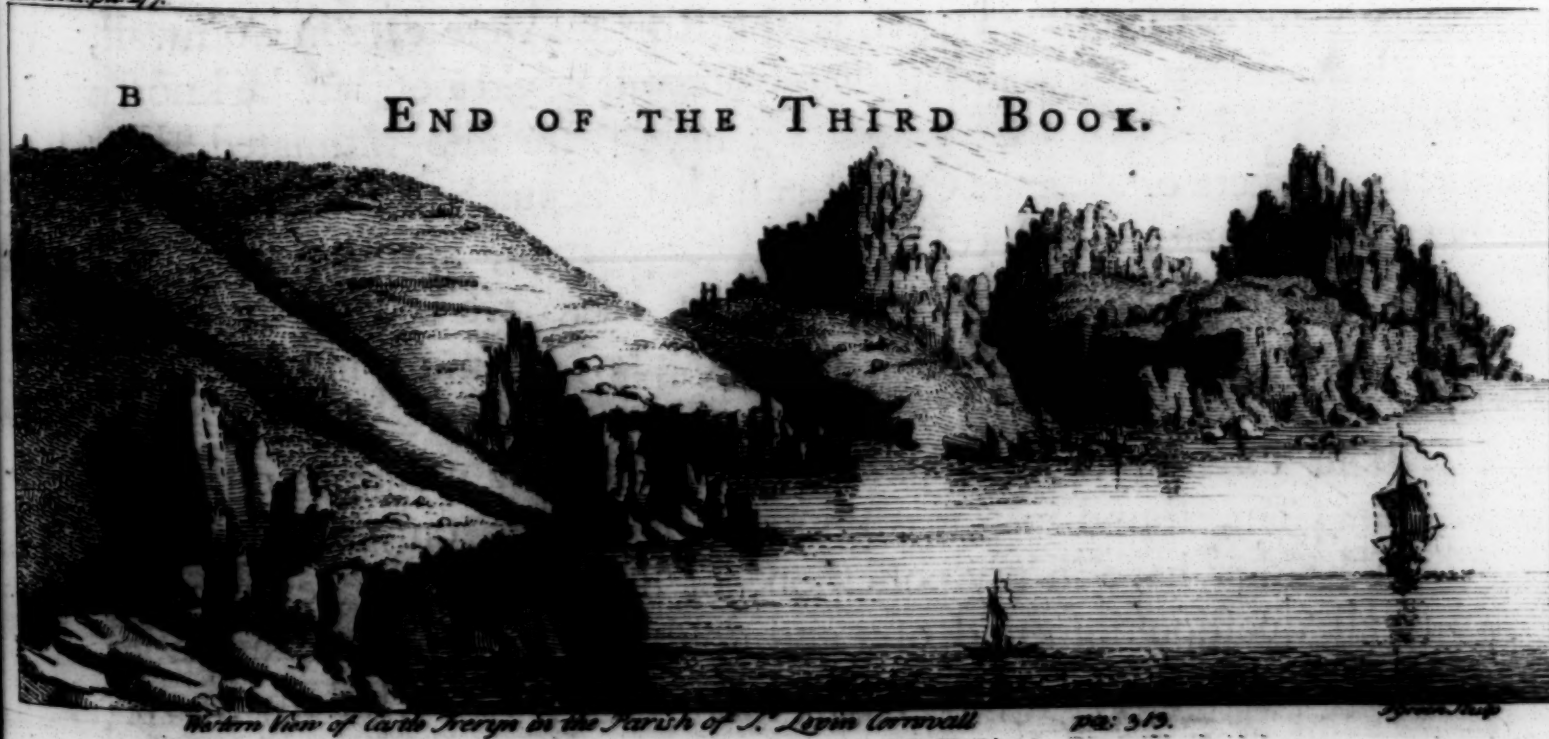
^h Since the writing these papers an ingenious modern author has given us an account of the same means us'd in time of distress, in the Island of Minorca. "Their Caves, which they call Co-

vas, have with incredible labour been scooped out in the rock; they are so numerous and spacious, as to contain all the inhabitants of the country in time of danger, and were used long after the erection of houses, as places of security for women, children, and most valuable moveables upon any sudden alarm." Armstrong's Hist. of Minorca.

have had more occasion for such private store-houses than the Cornish. That Cornwall has been the Theatre of much war, appears by the multitude of entrenchments on the shores, particularly, in the Western parts, where every promontory has it's fortification, every neck of land, it's ditch and *vallum* reaching from sea to sea, and not a hill of any eminence without what we call a castle. Some ruin'd towns are also still to be seen testifying the desolations of war. It was during these troublesome times that I imagine the several Caves I have now mention'd, and others of like kind, were made by the natives to secure their effects, and perhaps the persons of those of their family who were not able to escape, or keep the field, from the piratical invasions of the Saxons and Danes. Expos'd to the sea on every side, as Cornwall is, what is now look'd upon as their greatest security by the inhabitants, prov'd at that time the perpetual instrument of their misery. As soon as the Saxons came to understand their trade of piracy, they found it more for their advantage to attack the British nation in its extream parts, than at the heart and centre of the island; consequently Cornwall had its share of their visits, in proportion to its remoteness from the seat of protection and power, and the opportunities which its numerous creeks gave these sons of plunder to land and pillage. The Danes were still more troublesome and cruel, as they were more constant visitors, and continued many ages to waste, burn, and destroy whatever fell in their way; so that the poor Cornish Britans, because of these rapacious enemies, as "the children of Israel, because of the Midianites, made them the Dens which are in the Mountains, and Caves, and strong Holds¹."

¹ Judges vi. 2.

H. XXII. pa. 277.



B b b b

O F



O F
R O M A N R E M A I N S
I N
C O R N W A L L.

B O O K IV.

C H A P. I.

Of Roman Coins.

SECT. I.
Of Roman
Coins found
near Mines.

WE have already examin'd the reasons upon which authors have hitherto doubted whether the Romans were ever in Cornwall, and have shewn in general *, that Cornwall could not but be known to, and possess'd by that people: I have there also intimated, that great numbers of Roman Coins, and some Sepulchral Remains, have been found here, which confirm that supposition, and that upon enquiry it will be found probable, that there were Roman Forts, Camps, Towns, and Ways in this County. I must now treat of these particulars separately, and first of the Roman Coins.

About a century and a half since, Mr. Carew mentions only one Roman Coin, found in this county; I shall speak only of those few which I either have in my possession, or have seen, or have been beyond all question inform'd of; and doubtless there are many more in the cabinets of the curious, which have not yet reach'd my knowledge, but may make their appearance hereafter.

There

* Chap. ix. lib. I.

There were two principal temptations which led the Romans into these Western parts, the plenty of Metals, and the excellency of our Harbours. That the Romans work'd our ancient Mines, is extremely probable; for, having found out the way to the Cassiterides above 200 years before Julius Cæsar, it is not to be suppos'd that they ever quitted that profitable trade, which was worth pursuing, even from Italy, and must needs therefore have induc'd the Romans to seize upon the Mines, the sources of these riches, when they came here, and were so near the fountain's brink.

Some of the most ancient Mines I have yet seen in Cornwall are as follows. There are some in the higher parts of Wendron parish, which being a wild of barren hills, that never appears to have been cultivated, 'tis not easy to imagine what could draw the Romans here to live, and bury their dead, but the plenty of Tin. Yet here they were, for above these old heaps of workings there stands a Stone-Barrow, call'd Golvadne-Burrow, in which some Roman Coins and other things of the same nation were found in the year 1700, and will be particularly describ'd in the next chapter.

There were also ancient Mines near Karnbrê in the parish of Illogan. On the South side towards the forest lies a Bal * of ancient works call'd Karn-Kei. On the North West, in the parishes of Illogan and Cambron, many there are of like kind, and some in the sides of Karn-brê Hill, and here many Roman Coins at several times, in several parts, have been found. Some near the village, on the Eastern end of this hill, I had given me by the Rev. Mr. Collins, Rector of Redruth, viz. an Antoninus, large size, of the ancient lead, (Coins of which Metal are very rare): Reverse a Triumphal Arch. Another much defac'd, I think a Faustina. 3. Divo Constantio Pio. 4. Unknown. 5. Severus Alexander. 6. Unknown. At the the foot of the same hill, in a circle mark'd in the Map of Karn-brê W, one Mr. Bevan of Redruth discover'd, in July 1749, three feet under the surface, the quantity of one pint of copper Roman Coins, two only of which came to me; to wit, the senior Tetricus, and the Roma, in Plate V. pag. 113. A few years before, one Mr. Stephens of the same town, found about a quart of old Coins of the same nation, in the same place.

That there were very ancient Mines in the parish of St. Just, in Penwith, cannot be doubted, considering that this coast is within sight of the Cassiterides, and resorted to as one of those islands by the ancient traders for Tin¹.

* A Bal is a cluster of mines.

¹ I have not seen any Roman Coins found here, but I have been inform'd by Mr. Borlase of Pen-deen, that as some workmen were removing a bank in a Field belonging to the Tenement of Boscadzhil, they found near a hundred Copper Coins, which were all brought to him, and the

greatest part of them by him dispos'd of as a present to William Harris of Hayne in Devonshire, Esq; the few which he retain'd in his own keeping are now lost, but Antoninus Pius was very plainly to be read on some of them, as he well remember'd. Decemb^r 17, 1737.

There

There are also very ancient Mines in St. Agnes Bal, adjoining to which a Gold Valentinian was found that has reach'd my knowledge, and this is not the only evidence of this Bal being known to the Romans, as we shall see hereafter.

Mr. Carew tells us (pag. 8, 1st edit.) that he had a Brass Coin of Domitian found in one of the Cornish Tin-works.

These Coins found near, and among, and even in our ancient Mines, far from Towns, Harbours, and Forts must have been deposited either by the Roman Miners, or by officers appointed by that nation to superintend and guard the Mines which possibly the Romans might have work'd by the Natives.

SECT. II. Several parcels of Roman Coins have also been found upon the hills, and banks, of our harbours.

Roman Coins
found near
Harbours.

“ At Tredine (*alias* Treryn) the South West point of Cornwall, there was found (says Leland, Itin. vol. iii. pag. 4.) *in hominum memoria*, digging for the fox, a brass pot full of Roman Money.” I have two silver Coins found near Penrose, which stands on a Lake call'd the Loe Pool, in the Eastern part of Mount's-Bay. One is of Trajan; Reverse, a female figure sitting: *Exergue*, P. M. O. The second is a face helmeted, the metal much eaten. Reverse, two horses side by side as if drawing a chariot, full speed, no letters visible: both of the small size.

On an arm of the Sea call'd Helford Haven, in a tenement call'd Condora, in the spring of the year, 1735, were found 24 gallons of the Roman Brass Money, several of which I have now by me, and many more I have seen, all which were of the age of Constantine and his family, and had either the *Heads* of those Emperours, or were of the cities of Rome, or Constantinople.

As these Coins were found in such a quantity, and so remarkably free from the Coins of preceding Emperours, there is no doubt but they were brought hither, and deposited in the age immediately succeeding Constantine the Great. All I have seen were of the small size, (*viz.* somewhat smaller than our common farthings) for which reason they must have been very inconvenient for carrying on trade, or serving any other purpose than paying the common soldiers, whose daily portions were to be distributed in such small sums, as made the carriage of little money absolutely necessary, to every separate corps of troops: the place where they were found, by it's ancient fortifications (to be treated of in their proper turn) will confirm the supposition that they belong'd to soldiers.

On the other side of this Haven, upon one of the Creeks which run up into the parish of Constantine, were found 40 Roman Coins. Four of the largest size, by the favour of the Rev. Mr. Collins of St. Erth, I have by me. The first of copper, IMP. CAES. DOMIT. AVG.

AVG. GERM. COS. XIII. CENS. P. F. A bold impression, Head laureated; graceful. Reverse, *Fortunæ Augusti*. S. C. Plenty with her *Cornucopia*.----The second of Trajan: bright brass, IMP. CAES. NERVÆ TRAJANO AUG. GER. DA. Reverse, *Figura Galeata sedens* S. C. *cætera desunt*.---The fourth, FAUSTINA DIVA, the younger Faustina. Reverse, *Figura vestita dextrâ serpentem, sinistrâ hastatâ*.

The other Coins which I have seen found here are of the lower Empire, and need not be particulariz'd: the lowest was one of the Emperour Valens. DN. VAL. N. P. AUG. Reverse, *Secu. Republicæ Dat.* which brings this parcel about 30 years later than that which was found on the other side the Harbour. These Coins found on the banks of Helford Haven, belonging to the Soldiery, and deposited so near one time, will lead us to enquire whether there is any remarkable incident in history which may support the conjecture of the Roman soldiers being planted hereabouts in that age assign'd to these Coins. I think there is.

The Saxon depredations were come to such a height in the time of Constantine the Great, that he thought it necessary to erect an office unheard of before, the sole business of which should be to protect the shores of Britain from those pyrates^m; it may, therefore, be a probable conjecture, that the soldiers were plac'd at Condorah (where no Coins but those of him and his sons appear) in the time of Constantius and his brothers for this very purpose, as the others were deposited in the following reigns of Valens and Valentinian, by soldiers on the same errand, and what seems to confirm this conjecture, is, that at the mouth of this Helford river there is a creek still call'd Porth Saussen, or Saxon's Port, thereby shewing itself formerly to have been frequented by the Saxons.

But we are not to imagine that the Romans were not planted round our harbours 'till the time of Constantine, or that no other occasion drew them there, but to guard against the Saxon Pyracies. Whenever they settled near the sea coasts, it was necessary for them to be masters of the adjacent harbour, and must have been one of the chief points that came under their consideration when they were upon determining their settlements, the conveniency of a harbour to a body of troops being of the last importance. To proceed therefore with Coins found on our harbours. About two miles below the sea-port town of Truro, on a branch of Falmouth Harbour, in a ditch near Mopas Passage, were found twenty pounds weight of Roman Brass Coin. The Rev. Mr. Ley, Rector of Lamoran, who bought them

^m The title of this officer was, Count of the Saxon shore; he had the honourable appellation of *Speſtabilis*; (Cambd. vol. i. pag. 96.) he was one of the three commanders in the West under the Master of Foot (then chief over all the military

affairs of Britain) by Ammian. Marc. styled *Comes Tractus Maritimi*, had under him seven companies of foot, two troops of horse, the second legion and a cohort.

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all of the finder, writ me that he never met with more than one of Severus Alexander, and one of Valerian. I have examined about 3000 of this parcel, and find them all from Gallienus, who began his reign, A. D. 259, to Carinus, who with Carus and Numerian reign'd about two years (*viz.* from 282 to 284.)"

These Coins having but one or two of the Emperours preceding Gallienus, and none below Carinus, appear therefore to have been deposited in the time of the last mentioned Emperour, and consequently before the Count of the Saxon shore was appointed, upon what particular occasion I do not presume to guess, but that the Romans were very conversant about Truro, we shall have great reason to believe in the sequel of this chapter.

Trewardreth
Coins.

The next harbour, to the East, is that of Fowey, near which, in the neighbouring parish of Trewardreth were many Roman Coins found, and carefully preserv'd by the late worthy Philip Rashleigh of Menabilly, Esq; and now in the possession of his sister, Mrs. Hawkins of Pencoit.

I have only to observe, that Fowey lying about four miles below the Uxela (Ουξελα) of Ptolemy, now call'd Leftwithel, and at the mouth of the same navigable, and (at Fowey*) spacious river, this country and the coast was well known to the Romans, for they could not get at Leftwithel by water without passing by Fowey, and indeed it is very likely that they had a station for their ships here, for on the other side of the river, about a mile below Fowey, there is an ancient village with a fair cove before it, still call'd Pol-rouan, signifying the Roman Pool, or as I find it written sometimes, Port-rouan, that is, the Roman Port or Cove.

No Roman Coins found on the banks of the noble Harbour of Hammoze have yet come to my knowledge, but it being evident that the Romans were spread upon all the harbours to the West, we may safely conclude that their Coins have been, or will be found there; the excellency of this harbour being such, as could no more escape their possession, than their notice.

Let these parcels of Coins suffice to shew the Roman Settlements on our Harbours. Many scatter'd Coins found in different places I have received information of, and the late Mr. Tonkin died possess'd of great numbers of his own collecting, and collected with a design

* The several sorts which came into my possession were as follows: Of Gallienus 26 sorts, Salonina his wife two; of Posthumus nine; of Victorinus ten; Tetricus fourteen; Tetricus, jun. eight; Marius two; Claudius 22; Quintillus four; Aurelian one; Tacitus one; Probus two; Carinus one.

• What have reach'd my notice of this parcel are the following sorts. Of Valerian one; Gal-

lienus three; Victorinus twenty; Tetricus fifteen; Claudius nine; Aurelian one; Maximinus one; Constantin. Max. one; Constantin, jun. one; Urbs Roma one. There are many others (as I am inform'd) in this parcel much defac'd; but as I have not learn'd that they were found at one time and place, there is no guessing at the age in which they were deposited.

* Rectius Fauwy.

to give light to the history of our county, but as his notes relating to them are lost, and as taking notice of all the Coins of this kind that have been found in particular places, will more properly make a part of the Topography, than of the present work, I shall detain the reader, on this head, no longer than to obviate a few doubts, by making some general observations on the Roman Coins found here.

These Coins are sometimes found single, and dispers'd, here and there one, or a few only together. In such case we may conclude them accidentally dropt, and lost, but whether by Britans, Traders, or Romans, will be uncertain, unless found near a Roman Way, Fort, or Habitation.

SECT. III.
Single ones
mostly un-
certain.

Sometimes they are found in heaps, as at Condorah twenty-four gallons, at Mopas twenty pounds weight, in which case, I apprehend, they must be considered, as part of the Roman Military Chest, it being equally absurd to imagine that either Merchants or Misers would lay up such a heap of copper farthings, (if I may call them so) or carry them from place to place to traffick withal, or that any but the Romans could have such a quantity in their possession for payment of soldiers. This money found in quantities, was purposely hidden in the earth, being always found covered, (though some deeper buried than others) but for what reason it was so enclos'd, learned men have been of different opinions.

Some have thought that the Romans buried their money in order to perpetuate their glory, and the memory of their conquests. That they inclos'd Coins in the foundation of their Edifices, and in their Sepulchres, is true, and shews the zeal they had to continue the remembrance of their nation, and the age they liv'd in: but the glory of their nation required other proofs than the precarious testimony which a few Coins buried in the earth, might, and might never, give. We see the degeneracy as well as the perfection of their Arts in the Medals, and allow the use of them in adjusting facts and dates, but the glory of their nation must be estimated by the spirit and the justice of their laws, their military exploits, and the science as well as magnificence of their publick structures.

Some think the great number of Roman Coins found in this Island were buried by the Romans when they were drawn off by Constantine and other Emperours, to fight their battles on the Continent, when the prize of victory was the Imperial Purple; but neither of these can have been the occasion of hiding either of the two parcels found at Condorah, or at Mopas, for the latter had no Coins but what were 20 years before Constantine, and the former had those

^p The places where Roman Coins (as far as I have been yet inform'd) have been found, are mark'd in the Map of Cornwall, Plate I. with an

Asterisk, by which it will appear that they have been found in all the extremities of this county.

of his sons, and therefore could not be buried here at his time of leaving Britain, which was the beginning of his reign. Neither could they be hid here in the time of Maximus, for neither of them has any Coins of the three Emperours immediately preceding that Ufurper, which undoubtedly they must have had if deposited in Maximus's reign.

Mr. Speed¹ seems to think that when the Romans took their last farewell they buried their money, and that this is the reason why we find so much coin of that nation. This may possibly be true of the money coin'd in the time of the last Emperours immediately preceding the Roman desertion of Britain, but cannot be true of such parcels which have none of the last Emperours intermixed; for as soon as ever Emperours assum'd the Purple, one of their first Acts of Empire was to coin Money in their own name, and to have their Effigies impress'd, and therefore no parcels can be later, as to their interment, than the last Emperour's time whose Coin is therein found. But I cannot see any reason why the Romans should bury their Money when they left this island², for their desertion was not forc'd, but voluntary; they did not leave us in a hurry, but upon mature consideration, that the safety of their own country required their assistance, preferably to that of any other. That the Romans, therefore, call'd off to fight their own battles, should bury their Money, without which it is in vain for any people, however potent and glorious, to go to war, seems to me irreconcilable to common prudence. I should rather think that every soldier, marching against an Enemy, or residing in Garrison, either carried it about with him, by which means some scattered Coins, and even purses of Money were lost, by the death or carelessness of the owner, or hid it in their tents, from which many a soldier goes upon an expedition, or to an engagement, and never returns again: when strictly besieg'd, or driven from their Castles and Towns, by enemy, or fire, without opportunity of taking their money with them, in time of danger, they hid small sums as well as they could; but when we find several gallons together of this small Coin, as at Mopas and Condorah, we cannot suppose them the property of single persons, (every particular person being willing, for his own conveniency, to reduce Brass into Silver, or Gold) but may justly conclude them part of the stores of the *Questor*, or Paymaster of the Army, kept by him for the conveniency of the soldiers, and buried there where we find them, upon some sudden alarm, when it could not be carried off. In short, we owe the greatest part of this kind of treasure, to the confusion and fatal events of War, the plundering Camps, burning Temples, Streets, and Cities.

¹ See Chron. 187.

² As Kennett's Paroch. Antiqu. p. 111. "When at last they deserted the Island they buried their

" money in hopes of an opportunity to return, and raise it up."

Some may wonder, that we have so many brass Coins, and but few of silver and gold; but when we consider how much more portable these precious metals are than brass, we may easily conceive that both Officers and Soldiers, on any surprize, were well able to carry off a sum of great value in Silver, and Gold, when without great incumbrance they could not dispose of Brass, any otherwise than by burying it, where they had hopes one time or other of returning, and finding it.

Lastly. It may be observ'd of our Cornish Roman Coins, that more of the lower Empire are found than of the higher. But we are not singular in this respect, for the same thing may be said of the most Eastern, and indeed all parts of this kingdom. "Nor is it strange (says Sir Thomas Brown's *Hydriotaph.* 8vo. pag. 17.) to find Roman Coins of Copper and Silver among us (viz. in Norfolk) of Vespasian, Trajan, Adrian, Antoninus, Commodus, Severus, &c. but the greater number of Diocletian, Constantine, Constantians, Valens, with many of Victorinus, Posthumus, Tetricus, and the 30 Tyrants in the reign of Gallienus." Whence we see that not only in Cornwall, but in Norfolk, a country well, and early frequented by the Romans, the Coins from the 30 Tyrants downwards, are most common; one reason of which is, the more frequent resort of the Roman Emperours and Soldiers to this Island during the time of the lower Empire, than in the reign of the more early Cæsars, to which a second may be added, that in the latter times of the Roman Power, the Soldiers were more distress'd and hurry'd, and more Britans in every part of the Island taken into the Roman Soldiery, consequently the Roman money was more dispers'd, and common, in the latter, than in the former ages; and the more plenty, the more there is to lose.

CHAP. II.

Of Roman Sepulchres, and other Remains found in Cornwall.

WHETHER the Urns found at Chikarn* (to the number of fifty, many of them carefully plac'd, side by side, round the principal Urn, which was carv'd, and lay in the center of the Barrow) were Roman, and that Barrow a Family-sepulchre, I will not take upon me to say, all the Urns being broke, or not to be found; but certain it is, the Romans had such family burial places,

* Mr. Walker gives us another reason (*Dedication of Coins and Medals* pag. 7.) "Though very many Roman Coins be found here, yet not many of great rarity, they being generally of those who setting up for themselves against the lawfully esteem'd Emperors, were call'd

"Tyrants, especially, such as reigned here, and in France; such were Carausius, Allectus, &c."

* See Book iii. chap. x. pag. 220.

"See Moreton's Northamptonshire pag. 528, and 530.

and the same manner, if I don't mistake, of disposing their Urns. Mr. Hals, in his Observations on Cornwall, mentions a Roman Coin, found (as he says) in an Urn taken out of a *Tumulus* in this county. The Coin must be as follows, by the letters he gives us, IMP. CAES. M. ANT. GORDIANUS AVG.* the Reverse, *Providentia Aug.*

Mr. Carte tells us, (vol. I. pag. 103. Hist. of England) that “a little while before he came into Cornwall (which was in the year 1714.) “a fine Roman Urn was discovered, with a cover to it, very “large, on a hill opposite to Karnbrê; it had ashes in it, and one “Coin of the bigness of a Crown-piece, with an inscription on it “very legible, shewing it to be a Medal of Augustus Cæsar.”

“Within less than ten years before I was there, a quantity of Roman Coins (some of which by the brightness of their colour seem'd “to resemble gold) were dug up in one of the Barrows in the Parish “of Illogan. I have seen a great number of the Coins found here “in searching Barrows, but none later than Lucilla, and Faustina, “found in those Urns and Barrows, but in other places down along “to Valentinian the third.”

Sancred Urn.

By the neatness of the Lace-work round this Urn, (Pl. XVI. Fig. vi.) I should judge it to be Roman.

Kerris Urn.

Near the Mansion-house at Kerris in the Parish of Paul, some workmen removing an old hedge in the year 1723, discover'd a vault about eight feet long, and six high, the floor pav'd with stone, and the roof arch'd over with the same materials; within it was a plain fair Urn, of the finest red clay, full of earth, (Plate XVI. Fig. iii.) By the largeness and strength of this vault, the smallness of the Urn, and the earth without any bones, this Urn must have contain'd the ashes of some considerable person. But farther; by the delicate shape of this Urn, and the fine clay it is made of, compar'd with those we commonly find in Cornwall (as Plate XVI. Fig. iv, v, vii, ix. ib.) and some Coins found with it, (but not preserv'd because of Brass;) this may be justly rank'd among the Roman Urns. For that the Romans had Sepulchres of this vaulted kind, and Urns within them in the Western parts of Cornwall, the following relation as I receiv'd it from the late Thomas Tonkin, Esq; (a Gentleman well learned in the Antiquities of this county) in a letter dated March 1, 1727, will place beyond all suspicion, or doubt.

Golvadnek Barrow.

“In the year 1700 some Tanners opening a Barrow of Stones, “call'd Golvadnek Barrow, came at last to some large ones dispos'd

* Mr. Hals says it must be read Cæsar Mantis Gord. and the Reverse, *Providentia Auguris*; not sufficiently inform'd that Gordianus assum'd the title of Marc. Antoninus, as many other Emperours did, and that *Providentia Augusti* is a common legend for the Reverse of most Emperours.

† Ibid. 104.

‡ See Chapter of Urn-burial, lib. iii. ch. x.

§ Earthen Vessels, and Fragments of this bright red colour, being found at Caster, with Roman Coins, ruin'd walls, ridge-tiles and bricks, are Evidences that the Romans made their Urns of such clay. See Moreton's Northamptonsh. p. 510.

“ in

“ in the nature of a vault, in which they found an Urn full of ashes,
 “ and a fine chequer’d brick pavement, which, together with the Urn
 “ they ignorantly broke to pieces; they found also in the same place
 “ several Roman Brass Coins of the second size, and a small instru-
 “ ment of Brass set in Ivory, which I suppose the Roman Ladies
 “ made use of about their hair. The Coins were much defac’d;
 “ two of them, with the instrument, were brought to me; on the
 “ first was very legible, DIVA FAUSTINA, the *Head* of the elder Fauf-
 “ tina, the Reverse had only remaining S. C. the other, as well as
 “ I could guess, (for the Inscription was quite defac’d, and the *Head*
 “ much spoilt) was of LUCILLA, wife of the Emperour, Verus, daugh-
 “ ter to Marc. Antoninus the Philosopher. Since that, I had ano-
 “ ther given me, found, as well as I remember, at the same time and
 “ place, of the Emperour MARC. ANTONINUS PIUS, husband of the
 “ elder Faustina, in which Antonin is plain; Reverse, a woman stand-
 “ ing with the *Hasta* in her left-hand, the rest defac’d, all but S. C.”

About a furlong off from Golvadnek, on the hill call’d Karn-menelez, stand two Barrows of the same kind; these have also been search’d, to what purpose I cannot positively say; but the guide, who carry’d me to them, inform’d me, that in one of them had been found some Coins of Julius Cesar; which relation, tho’ I do not credit (as to the name of the Emperour, Julius Cesar’s money being very scarce in Britain) may, nevertheless, have taken it’s rise from Coins found here belonging to some of the Cefars; these Barrows being so near to Golvadnek (which was undoubtedly Roman) make it the more probable, that these two were also of the same people, and ’tis very remarkable that one of these is also wall’d at the edge (five foot high when I saw it) which makes me fancy that it must have been erected in a Pyramidal, or Conick Figure; an improvement upon the rude shape of a Stone-barrow, which is more likely to proceed from the Romans, than from any other people. In this class, I think, may be reckon’d the curious Urn found about the year 1600, of which Mr. Carew, (pag. 157, 1st Edit.) gives the following account. “ Certain hedgers
 “ dividing a close on the sea-side hereabouts, chanced in their dig-
 “ ing upon a great chest of Stone, artificially join’d, whose cover they
 “ (over-greedy for booty) rudely broke, and therewithall, a great
 “ earthen pot enclos’d, which was gilded and graved with letters,
 “ defaced by this misadventure, and full of black earth; the ashes,
 “ doubtless, as that the Urn, of some famous personage.” *

At the foot of Karn-brê-hill, in a circle mark’d W, in the Map, three feet under the surface, were found, together with one pint of Roman

Roman Re-
mains found
at Karn-brê.

* viz. Trewardreth-bay, where Mr. Rashleigh’s Roman Coins were found.

* The Urn attributed by Guenebald to Chyn-

donax was inclos’d in such a Stone-chest, and probably Roman, the Greek Inscription having all the marks of a gross imposition.

Coins, (mention'd before pag. 279.) the head of an Animal in Brass, (Pl. V. Fig. i.) the hinge of some cover, (Fig. iii.) and a concave thin plate full of holes of the same metal, (Fig. ii.). They are represented in their real size. The head is hollow, and I take it for the head of a ram, and to have been the pommel of the handle of an ancient sword or dagger: one not very unlike this may be seen in Montf. (Tom. iv. Plate XXIV. N°. 6.). The hinge needs no explanation. Whether the other was the cover of the mouth of the *Simpulum* or a vessel call'd the *Periranterium*, us'd to besprinkle the Sacrificers with Holy Water, or part of a musical instrument, or whether it might have been part of the lid of the Incense Pot, call'd *Thuribulum*, (the perfume or incense to ascend through the holes) is uncertain, there being scarce remains enough to decide what it really was; but there being so many Roman Coins found with these things, and a few years before, several other Coins of the Roman nation in the very same place, makes me imagine that this brass head, as well as the other things found with it, may have been of Roman original, though of the times in which arts begun to decline, in that Empire, forasmuch as the workmanship is not at all elegant in either, and the ROMA found among the Coins is evidently of the lower Empire, as see Fig. v. *ibid*.

Roman Pa-
tera found at
Ludgvan.

Fig. IV. Plate XXI. is the plan of a Bowl or *Patera*, and Fig. V. *ibid*. is the section of the same: it is ten inches in diameter, including the brim, which is half an inch thick, with a small drill or *fulcus* in the middle. The hollow is nine inches diameter nearly, and the breadth from D to E is three inches, that is one third of the diameter. The brim thickens as it descends from A to B, and the line G H on the outside is not parallel to the line A E F, within, but contracts itself at H to give *relieve* to the lip B, and contracts itself again as judiciously at G, to give the same *relieve* to the base C, which base is five inches diameter, *i. e.* one half of the whole circumference. The depth of the brim from A to B is five eighths of an inch, and the thickness of the shell at the bottom from E to I, is exactly the same; the projections also at C and B were without doubt the same, but the edge at C is much worn, by being apply'd to uses for which it was never at first design'd. The curious will easily discover that this harmony in the measurements is what produces the proportion, and beauty of this Vase, and that this agreement is so far from being accidental, that it can be no other than the result of the maturest judgement, and what is most likely, of Roman elegance. I take it to be a sacrificial *Patera*, to receive the blood of the Victim, and convey it as an offering to the Altar. This Vase is of fine Moor-Stone, turn'd and polish'd, and was found in an old hedge belonging to the Glebe of Ludgvan. The fragment is represented Fig. IV.

Fig.

Fig. VI. (ibid.) is a *Patera* also of Stone, turn'd, and ornamented, within which are several hollow lifts, or drills: Fig. VII. is it's section, and shews by the thickness of it's sides, that it was a work less elegant than the former. It is entire, and was that kind of *Patera* from which they pour'd out the Libation of Wine, either upon the Altar, or between the horns of the Victim; and the center holes by which it was fix'd in the turning-press, are still visible at K and L. It is made of a particular talky Moor-stone.

Roman Patera found in St. Just.

Fig. VIII. is another Stone Patera, of the same Stone as Fig. VI. It wants an eighth of two inches high, or thereabouts; the bottom cavity wants about an eighth of three inches diameter; the depth of that cavity wants a little of a quarter of an inch; the outer drill wants about an eighth of three inches and quarter diameter; the base at bottom wants a little of three quarters of an inch; by which measurement of this, and the foregoing, it appears, that these Vases were design'd by a scale of inches, which inches were not so much as the English inch, which is a further confirmation of their being Roman; the Roman inch being but $\frac{967}{1000}$ of the English, of which it falls short therefore one thirtieth part. They were both found in the Tenement of Lefwyn in St. Just, and 100 yards distance from them a large Urn; the *Pateræ* were given me in 1753, but the Urn was broke and lost.

Varro (de Ling. Latin. lib. iv. ch. xxvi.) says, that the *Patera* was a sort of Cup to drink out of, and even to his age in Festival times they carry'd drink in the *Pateræ*, and us'd them also in sacrifices to pour out Wine and Blood in honour of the God sacrific'd unto^b.

"In a Barrow on Lamburn Downs in the parish of Piran San, was found an Earthen Pot, containing about two gallons, wherein was lodg'd much ashes, some bones in small pieces, and charcoal; and by the side of the said pot were also found two small drinking cups of like clay, with several handles made of the same matter." Hals's M S. What these handles were, I cannot say, but certainly, these drinking cups were Roman *Pateræ*, plac'd (as before in Lefwyn) in the Funeral Monument of the person interr'd, which I the rather believe, because, in some of the Barrows on the same Downs, which have been examin'd, have been found pieces of iron, and brass money, as the same Author informs us. Possibly the handles here mention'd, might be the *Anseæ* of the *Simpulum*, or of Lachrymatories, &c. and these Monuments, in which such sacred utensils are found, were probably the Sepulchres of Priests.

Other Remains.

^b "The flat Plates, or Discus's with figures emboss'd are not *Pateræ*; but according to Beger are the *Apophoreta* of Isidorus, in which they carry'd fruits, and other viandes to the table; but, says Montfaucon's supplement vol. ii. pag. 67. they have figures in Relief, are almost always of copper, and many so small, that they

"do not appear to have been at all proper for Plates. I should rather think that they fix'd them as ornaments upon their Presses, or Cupboards; this last sort is never found either in Sacrifices, or on tables of repast among the Ancients." Ibid.

C H A P. III.

Of Roman Camps and Fortifications in Cornwall.

AS we have already track'd the Romans by their Coins and Sepulchres, there can be no doubt of their having Camps and Fortifications, necessary for the security of their forces in the field, and in garrison; it being one of the first maxims among them, as early as Agricola, (as Tacitus says) to fortify themselves wherever they advanc'd; whereas before Agricola's time, the Romans retiring to their Winter quarters (where only they had regular stations fortify'd) lost the ground in Winter, which they had won in Summer. But so many ages have pass'd since the Roman times, and such great alterations by improvements, and devastations, (equal enemies to antiquity) have ensued, that entirely perfect Camps and Forts can scarce be hop'd for. Let us therefore be content with probabilities, and rational conjectures relating to Roman Fortifications, rather than absolutely pronounce them so to be.

Little Dinas

The first place which I think a Roman Fortification is that at Condorah, in the parish of St. Anthony (Meneague,) where the parcel of Coins of Constantine and his Sons (pag. 280.) were found. This hill is wash'd on each side by the sea, and about a quarter of a mile from the ditch in which the Coins were lodged, there runs out a little tongue of land, call'd Dinas, and (to distinguish it from a much larger fortification, on the other side the bay call'd Pendinas i. e. the principal, or head fortification) this is call'd the little Dinas, in Cornish, Dinas-vean. This little Dinas has several modern fortifications on its Eastern point, (erected in the great Rebellion) but nearer to Condorah it has an old Vallum stretching from sea to sea, which is the remainder of a very ancient fortification, and in all likelihood, Roman; for it is rightly observ'd by Mr. Horsley, "that the Romans were careful to " have their stations (by which he means I suppose their Camps and Forts) " plac'd near a river, and there is no situation which they " seem to be so fond of, as a *Lingula*, (little tongue of land) near " the confluence of a larger, and smaller river." Here I cannot but observe, that this station at Condorah has every one of these properties; on the right hand, as you front the East, comes down the river Durrah, and with the sea makes a pretty pool, or cove, before St. Anthony's Church, in which small vessels may lye with great safety; on the left hand comes down Hêl river, at this place near a mile wide, and what would be a very good harbour, but that it is within

* Brit. Rom. pag. 393.

four miles of Falmouth, reckon'd among the best harbours in England. From the front of the hill runs out the *Lingula* of Little Dinas, about 500 yards long, and 200 wide at a *medium*.

As this place, therefore, has all the marks which it's natural shape, old *Vallum*, and Coins found, can give of it's being a Roman Fort, so, from the situation of Pendinas, lying opposite to it, of the same name, and rather more advantageously shap'd for defence, and guard of a noble Harbour, (call'd by Ptolemy, *Cenionis Ostium*;) I should guess it could never escape the notice, and use of the Romans, but as the hill is fortify'd in the modern manner, tho' not without some vestiges of antiquity without the present works; and as no Coins, to my knowledge, have been found here, I leave this to be determin'd by future discoveries.

There are two square forts near Stratton, one at Binnomay^d, where some old Brass Coins were lately found; the other at Wallfborow. This latter is vulgarly, and, as I think, erroneously call'd Whalesborow; but more properly, Wallfborow; for on the highest part of the Tement, I perceiv'd a very large Barrow; and as this place lies not far from the way call'd the Causeway, leading from Stratton to Camelford, rais'd above the common level high like a wall^e, (as is plain from the remains of it West of Stratton;) I suspect that this place was either call'd the Barrow on or near the wall, (i. e. Wall's Borow) or from the walled Fort there, now visible above the house; *Gual* signifying a Fort^f, and for one of these reasons, call'd by the Saxons Walls-borow. Both these square Forts lying so near Stratton, (and in all probability near a Roman way which pass'd these parts) may not improbably have been little Roman Forts, such as they had by the sides of their ways in other parts of the kingdom^g.

Lanceston Castle is a very ancient fortification, and in the plan of it there is a squareness, and one round tower remaining on the angle, (now call'd the Witch's tower) which favour much of the Roman shape. Some Roman Coins have been likewise found here which will be taken notice of hereafter.

There is an angular Fort on the Barton of Wolvedon in the parish of Probus, which has a wide deep ditch, the outer edge (or counterescarp) of which was faced upwards with Masonry of thin stones in cement, which had round Turrets, or Buttreffes, (such as neither Saxons, Danes, or Britans, had as far as I can ever find) of the same Masonry, interspers'd with the straight lines of the ditch. This is very singular in our country, where most of our ancient fortifications are of a circular plan, without any projections, angular or circular from

^d In Cambden's Map, last Edit. Binaway.

^e *Gual* signifying any Ridge, or Vallum. See Plot's Oxfordshire pag. 323.

^f As *Gual*-hen the old Fort. Cambden p. 164.

^g At the Roman Wall in the North of England; these square Forts are from 100 to 130 paces for side of the square. Horsley pag. 113.

the *Master-Line*. I can judge this, therefore, neither to be British, Saxon, or Danish, as being like no other works of these people, and from the artful fence of this ditch, as well as from the *Polygon*, which the whole forms, I guess it to be a Roman Work. There is a large avenue, or way from the North rising from an adjoining valley.

St. Agnes
Kledh.

There is a vast intrenchment in the parish of St. Agnes, which, (from Porthchapel-Coom, to Breanik-Coom) extends near two miles in length. In the West, where the sides of Porthchapel-Coom, are steep and easily defensible, the ditch is shallow, and the *Vallum* low; but as the Coom wears out into a plain, it grows proportionably larger, and about 200 yards above a cott call'd Gun-vrê, appears of it's full size, where the ditch, I found, to be 17 feet six inches wide, and from the bottom of the ditch the perpendicular of the *Vallum*, is at least twenty feet; from this place I trac'd, and dyall'd it more than a mile. The Work, throughout, I judge, to have been executed uniformly, according to the measurement above express'd, but in some parts 'tis now much alter'd; the ditch has been widen'd in some places, and levell'd in others, to make gardens, and the *Vallum* has been carry'd off (where it was of clay) to make bricks, and levell'd to make room for houses in other places; 'tis also much defac'd by Tin-works, but is still a great work. From the Westermost point it runs in a straight line due East, then makes another line somewhat to the North of the East, to a village call'd Bolster, for a quarter of a mile; about 500 yards beyond which it comes into Pol-brêan Common, running East by North, down to the Vicarage; about 100 yards below which it appears again, keeping very judiciously the brow of the hill, and bearing N. E. by N. till it reaches the Coom, or bottom below the Church-town call'd Breanik-Coom, which descends to the sea. A work, surely, of equal skill, and labour, intended for the defence of St. Agnes Beacon, and it's rich Bal, inclosing some thousands of acres by making a line of entrenchment from Portchapel-Coom, which lies to the West, and Breanick-Coom, which runs down to the sea on the East of this Promontory. Within this entrenchment the late Mr. Tonkin (whose paternal-seat makes a part of the land inclos'd) says (in a letter to Brown Willis, Esq;) that his father's servant in the year 1684. plowing, turn'd up a gold Coin of Valentinian^b, and thinks verily that this was a Roman work; but this single Coin is the only reason which he gives, as far as I am at present inform'd; however, there are much better reasons to be drawn from the work itself; the grandeur of the undertaking, the judgment and conduct of the design, the straightness of the lines, the uniformity of the work in all it's parts, the *vallum*, where not in-

^b The Coin had this legend, DN. VALENTINIANUS. F. P. AVG. Reverse, *Restitutor Reipub-* *lice Ant. A.*

jur'd,

jur'd, being of one height, the ditch of one breadth, the judicious diminution of the labour, in proportion as the Cooms grow deep, and able of themselves to form some defence; all these are circumstances intimating too much art, and military science for either Britans, Saxons, or Danes; add to this, that to the west of the Beacon, on the top of the inclos'd hill, is still to be seen, "the remains of a small square fortification; adjacent to which are three "Sepulchral-Barrows," which, if one may judge by the labour of erecting them on such an eminence, must have been the monuments of some great persons. 'Tis call'd the Kledh, which in Cornish signifies the Trench, or Foss, and by the vulgar "said to be the work "of a giant call'd Bolster¹.

But the Romans did not always fortify in the square, or rectilinear manner, but sometimes in the circular; for in encamping, the first point is to chuse proper ground, that is, proportionable to, and convenient for, the quantity of forces, and easiest to be made defensible; and the second great maxim, to suit the Lines to the natural site of the ground.

When they were to sit down on a plain and level ground, there is no doubt but they chose the square figure, as containing their troops in better order, easier to be inspected, and more ready for action, than any other figure; but when they were obliged to take up with a triangular, or hexagonal hill, or rising, as it would be ridiculous to imagine them labouring contrary to the nature of the ground to throw the fences of their camp or garrison into a square, so I conclude, that whenever they met with the round top of a hill conveniently situated with regard to the enemy, and to their own forces, they fortify'd this round hill with circular Lines. Nay, the Romans made round hills probably, and fortify'd them with a Keep on the top; for the famous Mount of Marlborough, in the gardens of the late Duke of Somerset, was shap'd out of the Keep of the castle, a Roman work, and in digging, brass Roman Coins were there found²; and an eminent *Tumulus*, on which the Keep, or Watch-tower of the Castle of Brinklo in Warwickshire, did stand, is made no improbable argument for that to be a Roman structure³. The great fortification in Somersetshire, call'd Camalet, (*alias* Arthur's Castle) must be a work of the Romans, as appears by the Roman Coins found there; and (as is agreed by Cambden pag. 77. and Dr. Gale's Comm. in Antonin. pag. 93.) and yet the work is round, four trenches, and three earthen walls encompassing it. Maiden Castle near Dorchester, is round, with a triple *vallum*, yet allow'd Roman, being near so many other works of the same people, their amphitheatre, ways, &c. So

Shape of Roman Fortifications.

¹ T. T's letter to B. W. Esq;

² Cambd. Annot. pag. 129.

³ Ibid. 612.

that altho' the general shape of Roman intrenchments must be allowed to be square, yet this must not be understood (as Moreton well observes, Northamptonsh. pag. 522, &c.) without it's exceptions*; for the position of the enemy, and the shape of the ground, are two points which in the art of war will always carry a superiour weight, and controul the other subordinate rules of that art, according as the safety of the whole body, and the advancement of the service shall require.

From these general observations on the Roman Camps, give me leave to observe, that some of our round intrenchments on the tops of round hills in Cornwall, may be Roman works, if either ways pass near, or through them, or Coins be found in them.

C H A P. IV.

Of the Roman Geography of Cornwall, and the ancient and present Limits.

TH E Roman Geography of this county is so imperfect, that little information can be drawn from thence which can be depended upon.

Ptolemy mentions four towns, and all the light he seems capable of affording us, must be drawn from their names, and the order in which he places them. His words are as follows:

“ Μεθ ες Δουροτριγας, δυσμικωλαιοι Δαμνονιο, εν οισ πολεις, Ουολιβα
 “ Ουξελα, Ταμαρη, Ισκα,” viz. “ After the Dourotriges (the people of
 “ Dorsetshire) come the most Western inhabitants of Britain, call'd
 “ Dunmonii^m, among whom we find these towns, Voliba, Uxela,
 “ Tamare, Ifka.” Voliba must be a town in the most Western parts;
 for as Ptolemy ends with Isca (undoubtedly Exeter, as will be proved
 by and by) in the Eastern parts of the Dunmonii, he must in all
 reason be allow'd to have begun in the West. By the name, Voliba
 should stand somewhere on the river Fal or Val; and as the ancients
 for the greater security from pirates and invasions, chose to build their
 cities (which they always plac'd, if possible, on navigable rivers) at
 a distance from, rather than near the mouth of the harbours, I think
 Granpont is most likely to be the Voliba of the ancients. Ουξελα,
 (or Vexela) comes next; farther to the East, certainly than the for-
 mer, and by Cambden thought to be Lestwithel, but by Baxter
 peremptorily asserted to be Saltaſh. “ *Pene quidem juraverim hanc*
 “ (viz. Uxelam) *fuisse Salteſſe, ſive uti bodie dicitur Saltaſh*.” I am

* Vegetius allows of Camps of different figure, sometimes quadrangular, and sometimes triangular, sometimes half round.

^m It must be written Dunmonii, from Dun a

Hill, and Mwyn Metal; says Gale, Itin. p. 138. so therefore we shall write it for the future, however differently written by authors.

ⁿ Glossar. pag. 257.

however

however of opinion, that Uxela is Leftwithel (Saltash being much too near to Tamerton) though I do not think with Cambden, that ever this town stood on the top of a hill, and that the present name resembles much the ancient one^{*}.

The third city is Tamare, in which the name of the river Tamar is too strong to be questioned; and Tamerton, on the eastern bank of this river, lies almost opposite to Saltash, and must have been the place.

The fourth is *Ifca Dunmoniorum*, or Exeter, the winter, and westernmost station of the Romans, according to Antoninus's Itinerary, capital of the Dunmonii, the common appellation of the Devonshire and Cornish men.

Here, therefore, I must beg leave to differ from the learned Mr. Horsley, who (in his *Britannia Romana*, pag. 462.) denies Exeter to be the *Ifca Dunmoniorum*, making Ilchester the westernmost station. If Mr. Horsley "could never yet hear" (p. 462.) of any military way leading to it, or from it, nor the least evidence of any such way farther west than what Dr. Stukely gives an account of in his *Itin. Curiosum*, pag. 153. (which is the only foundation of all his arguments) I doubt not but he will be glad to be better inform'd; for by those who have examin'd the ground, I am well assur'd that there are two different Roman Ways, that plainly cross one another near Honiton, about twelve miles to the East of Exeter, and irrefragable evidences of Roman Ways to the West of that city, as we shall soon see. But Ways are not the only testimonies of this truth; and since this point has not yet been clear'd up, I shall beg the reader's patience whilst, from the name and situation of it, according to history, and also by its answering exactly to the distances given by Antoninus, I prove Exeter to be the *Ifca Dunmoniorum*.

That the river Ex, on which Exeter stands, is the *Ifca* of Antoninus, the very sound of the word seems strongly to imply[†], whereas Ilchester has the radical letter L in all its names[‡], and surely because it stands on the river Ivel, it was nam'd by the Saxons Ivel, or Ilchester. Again, *Ifca* is plac'd by Ptolemy on the Southern shore next above Tamar, whereas the *Iskalis* runs into the northern sea, and by the same author is rightly plac'd next to the Severn[§]. The

* Whatever gave name to Withyel at a few miles distance, gave also name to this, with the addition of Loft, (or Left rather) put before it; but its being conveniently situated near a river (formerly of greater depth of water than now) and at a middle distance from Tamerton, at the East, and Truro to the West, I should think the Romans might have had their head quarters here, and a station for some ships farther down at Polruan, at the mouth of the river.

† Nothing, indeed, is more natural to imagine, than that the Saxons, instead of *Isk-cester* (where there are three Consonants after the I) for the easier pronunciation turn'd the *sk* of the British *uisk* into an *x*, writing it *Excester*; as the river *Axon*, says Baxter, pag. 140. for *Askaun*.

‡ Givelcester in Florence of Worcester; in the anonymous *Ravennas*. (inversedly as Baxter says 141.) *Velox*; in Ptolemy, *Ischalis*.

§ See Horsley pag. 357.

Ifca is call'd *Ifca Dunmoniorum*, and therefore to be look'd for in Devon; whereas Ilchester is almost in the middle of Somersetshire.

Now, if besides these congruities of name and place, and appearance of Roman Ways, it shall be found that the distance also in the Itinerary of Antoninus does perfectly agree to Exeter, I should think that this matter can be no more disputed: let us therefore examine the 12th Iter of Antoninus, and go no farther back than *Sorbiodunum* (Old Sarum) and see whether the distance from Old Sarum to Exeter is such as is there laid down from *Sorbiodunum* to *Ifca Dunmoniorum*:

From <i>Sorbiodunum</i> to <i>Vindocladia</i> , near Cranburn XIII.	} C.
From <i>Vindocladia</i> to <i>Durnovaria</i> , now Dorchester XXXVI.	
From <i>Durnovaria</i> to <i>Muridunum</i> , likely Seaton } XXXVI	
(as by the name in British) on the river Ax. - }	
From <i>Muridunum</i> to <i>Ifca Dunmoniorum</i> - - - - - XV.	

Here we have one hundred miles, according to the Roman measure; but the Roman miles are much shorter than the English, of which difference Mr. Horsley makes this, and I believe a just calculation, after having maturely compared (as he says, pag. 382.) and examined the miles us'd by both nations. "Sometimes the *Ratio*, " (says he, pag. 383.) may be as four to five, or less than this, but " three to four is the mean proportion;" so that these hundred miles from *Sorbiodunum* to *Ifca Dunmoniorum* make only 75 English miles, according to the *Mean proportion*, and eighty, according to the *Ratio* of four to five, which comes so very near the real distance*, that there can be no reasonable dispute but that Exeter not only answers to the name and place, but also to the distance given us in the Itinerary, and therefore must be the *Ifca Dunmoniorum*, the station on the Roman Military Way mention'd in the 12th, and again in the 15th Iter of Antoninus.

Of the present name of the country.

What we now call Cornwall, is but a Portion of what in the Roman times was call'd *Dunmonium*. What the exact bounds of *Dunmonium* were 'tis difficult to say. Mr. Horsley (pag. 463, 464,) thinks that the South parts of Somersetshire, where the inhabitants were not much unlike the *Dunmonii*, belong'd formerly to *Dunmonium*; but, in truth, Borderers may contract a likeness in manners, language, customs, and religion, from a neighbouring country to which they do not belong, and therefore there is no settling the limits of a country without something more decisive, than such a resemblance. Whe-

* The VIII as in some Copies is a manifest error, for this would make it but 15 miles English, from Old Sarum to Dorchester.

† Erroneously written in Anton. Scadum-nuniorum; by the Anon. Rav. Scadum namorum, & Scadomorum, & in *M. S. Regis Gall. Scadoniorum*.

* The measurement (according to the post road)

is 89 miles from the present Salisbury to Exeter; but measuring by the Wheel much exceeds the real distance, (as measuring all the unevenness of the surface) reasonable allowances therefore on this account being made, this distance will appear as exact, as most of those laid down in the Itinerary.

ther Alfred, when he divided England into counties fix'd the limits of Devonshire, where the ancient Eastern boundary was between the *Belgæ*, and *Durotriges* on the East, and the *Dunmonii* on the West, is uncertain, but not improbable; and if true, will shew that ancient Cornwall included all the present Devonshire, as well as what is West of the Tamar. When the Western part of *Dunmonium* was first distinguish'd by the name of Cornubia, I am not certain, no more than what were the bounds of the *Dunmonii*. But when the Saxons had driven the Britans before them into the extremities of the country, they call'd one place of their retreat Wealas, or Wales, either from their being strangers to them, or from their suppos'd descent from, and resemblance to the Gauls. The other place to which the Britans retir'd, they call'd Cornwealas, either from the shape of their country, (somewhat resembling a hunting horn) or from the large promontories running out like so many horns into the sea. In the Latin Tongue they were call'd *Guallia*, and *Cornuguallia*, whence our present name of Cornwall.

This CORNWALL, when first so nam'd, reach'd far beyond it's present limits, (if it did not include all the ancient *Dunmonium*); for the Britans gave way, by degrees, and disputed the ground with the Saxons for several centuries: but the fortune of the Saxons prevail'd, and the Cornish Britans being soon forc'd to leave the Eastern parts of *Dunmonium* in their possession, became bounded by the river Ex*. When England was divided into Counties, or Shires, it made no alteration in the habitancy of particular persons, nor any distinction betwixt Britan and Saxon. It is likely that Alfred, who made this division, separated *Dunmonium* into two portions, dividing them by the river Tamar, as a very natural, and commodious division for the well governing of the two counties; but, notwithstanding this division, the Cornish Britans liv'd at Exeter together with, and in equal authority to the Saxons*, till the entire Conquest of their country by Athelstan in 936, when they were confin'd within the Tamar. But even after this, the Cornish are said to have held as far East as Totness upon the river Dart; and this town was long after reckon'd the Eastern part of Cornwall. By these several removes were the Cornish Britans reduc'd to their present narrow limits, and as they retir'd Westward, the Eastern parts regain'd their ancient name of *Dunmonium*,

* Of this time we are to understand what Edward I. says (Sheringham pag. 129.) that Britain, Wales, and Cornwall, were the Portion of Belinus, elder son of Dunwallo, and that that part of the Island, afterwards call'd England, was divided into three shares, viz. Britain, which reach'd from the Tweed, Westward, as far as the river Ex. Wales inclos'd by the river Severn, and Dee; and Cornwall from the river Ex to the Land's-End.

“ Hanc urbem (scil Excestre) primus Rex

“ Ethelstanus in potestatem Anglorum (effugatis Britonibus) redactam, turribus insignivit.” Wm. Malm'sb. p. 146. “ Ab Excestra, quam ad id temporis æquo cum Anglis jure inhabitarent cedere compulit, terminum Provinciæ suæ citra Tamarum fluvium statuens, sicut Aquilonaribus Brit. annem Wajam limitem posuerat.” ib. pag. 28. And the fee farm of the city of Exeter, is still the Duke of Cornwall's; amounting to 211. 15s.

or *Danmonium*; and when the division of Shires took place was call'd Davonshire, (*quasi Danvon*, or *Danmonshire*;) and the name of Cornwall became appropriated to the Country West of the Tamar.

Where the Roman stations were to the West of Exeter, is uncertain. Lescard is certainly a very ancient town, and Tradition says, that a Roman Legion was station'd there, of which the present name of the Town is thought to bear some remains. But of the ancient Castle that was there, the remains are too small to draw any consequences from, especially, as I could see nothing in, or round the Town to countenance any such great antiquity.

SECT. III.

Whether any Roman towns in Cornwall.

Some Authors^{*} think that the word Caër, in the name of a Town, or Fort, is a proof of it's being Roman, as Caër-leon, &c. and this may be a good argument, where history mentions the Roman Exploits, and monuments frequently found, prove their residence. We have many places in Cornwall which begin with Caër', but as the Roman History of our county is but in it's infancy, and more monuments will every day, I flatter my self, be making new discoveries, I shall lay no stress upon Etymology, where there are not the concurrent supports of Coins, Sepulchres, Forts, or Ways.

Stratton.

One town however, we have great reason to think of Roman original; for it has not only the name of many towns in England which are all Roman, but as far as I can learn, every other testimony; it is Stratton, at present not a considerable town either for extent, trade, fortification, or beauty, yet formerly of such high account as to give name to the hundred in which it stands, which is more than any town in Cornwall was of figure enough to do, when the county was divided into hundreds, confes'd to be done in Alfred's time, about 900². That the Romans plac'd their towns on their great roads needs no proof; the Saxons call'd the Roman Roads Streets, as Watling-street, Icknild-street, and the like: the places where these ways pass'd rivers they call'd Street, or Stretfords, and the towns plac'd on those streets they call'd Street-towns, or Strettons, and the name properly must be so writ, although corruption in speech has jostled out the E, and put the A in it's place in this instance as well as many others³. Many Strettons there are in Warwickshire, all which take their name, says Sir William Dugdale, (*ibid.* pag. 49.) from some great road, near unto which they are situate, as Stretton Baskerville does from Watling-street, (pag. 50, *ibid.*). Stratton in Somersetshire,

^{*} See Moreton's Northamptonshire, pag. 572. and Camden *passim*.

² Caër in St. Germans—Caër-Dinham—Caërgol—Caër-lean in Mawgon Kerrier—Caër-hays, and many others.

³ Hals says, that Lesnewth and Stratton hundreds are not mentioned in any record 'till 12th Edward III. both passing under the name of Trig-

majorshire: but this is a great mistake, for in the Exeter Domesday which was compiled in the year 1086, Stratton is reckon'd one of the hundreds.

⁴ Thus we say Aston for Easton, Aftley for Eastly, (says Dugdale Warwicksh. pag. 106.) and so we say Stratton for Stretton, and Stratford for Stretford.

near the river From, lies on the Fosse-way^b. Near Cirencester there is a Stratton, on the Roman Way through Gloucestershire. In Shropshire, Staffordshire, and Oxfordshire the like^c; and there is hardly any county where these great roads pass, but that there is a town call'd Stretton near them, and their being plac'd so on the Roman roads is sufficient authority to esteem them of Roman original. This constant use of the Saxons in naming other places, must weigh with the impartial, and convince them that our Stratton had it's name for like reason with the rest, and consequently is of Roman original as well as the others. Nor does this supposition entirely depend on sound, as will be shewn in the following chapter.

C H A P. V.

Of the Roman Ways.

Roman Ways, as yet discover'd, and already describ'd in Corn-
wall there are none, which can be spoken of with certainty; and no wonder, considering that it has been hitherto doubted whether the Romans were ever here or no. This latter point, however, can be no more disputed, for that the Romans were here, and Masters of our whole country, may, and, I think, has been prov'd beyond all doubt, and yet to pronounce absolutely of their Ways may seem too presuming. Even in counties, where the Romans have been known to reside, ever since the time of Tacitus, we find the learned world not agreed, as to the rise and course of the four great consular ways. We find the *Iter* itself erroneous, or at least not understood, and it's last learned Editor not always suppos'd to have hit upon the truth. In his Oxfordshire Dr. Plot, pag. 321. hopes only to give a probable account, and (pag. 323.) thinks he has reason to depart from Holinshed, both as to the rise and course of the Icknild-street; and (pag. 326.) differs from Cambden, and others, in their account of the Akeman-street, which pass'd (as he thinks) quite a different way from what they imagin'd; and the same author tells us, (in his Staffordshire pag. 402.) that he could find no footsteps of the tenth *Iter* of Antoninus, as it is describ'd by Dr. Fulk. The anonymous Ravenas makes the way from London to *Veroconium* of the Cornavii go one way, the *Iter* of Antoninus another way^d. In Antonine's ninth *Iter*, Dr. Gale supposes the first station to have been at Taesborough in Norfolk; but Baxter very much alters the course of this *Iter*, and supposes the first station to have been at Cambridge^e. In short, we

SECT. I.

Uncertainty
of the Roman
Roads not
only in Corn-
wall but else
where.

^b Cambden, pag. 87.^c Ibid. pag. 658. Plot's Oxfordsh. p. 402.^d See Baxter's Gloss. in Duroco brivi p. 114.^e Baxter's Gloss. ad Tavum, pag. 7.—Horsley on the ninth *Iter*.

are

are not sure of the Roman roads, for any long way together; they slip us every now and then, and we are as uncertain where they end, as where they begin, so that every one advances such a judgment of them as is most reconcilable to his own observations. To support, and I am afraid, perpetuate this great uncertainty, the Towns on the Ways are often mispelt by copyists, so that learned men are not agreed, which, and where were the towns. The breaches made in the roads for many miles together by cultivation and buildings, and oftentimes at some turning, are another obstacle; so that altho' it appears again afterwards, it shall be dubious, whether it be the remains of the way we have left, or part of another. But what contributes most of all to these uncertainties is the different structure of the ways themselves, and the intended discontinuance of them oftentimes by the Romans in places, where they thought them unnecessary.

SECT. II.
The structure
of the Roman
Ways.

Oftentimes the Roman ways are rais'd into a Ridge, consisting of regular *strata* of Stone, Clay, and Gravel, ditch'd on each side, running in a straight line, and the most finish'd ones pav'd on the top, and the Stones oftentimes lay'd close in an arch corresponding to the general turn of the Ridge; where such a way occurs, it cannot be deem'd any other than Roman.

But they are not all so well constructed. Icknild is not a rais'd way^f, nor Fofs^g. Sometimes they are rais'd, and sometimes level^h, and the rais'd ones sometimes only of Earth, sometimes pitch'd, or pav'd; some have two Ridges, and a ditch in the middle, as that near Dorchesterⁱ, that at Grimfdyke^k, and at Ellsfield^l. Sometimes the Ridge turns to a ditch, as Grimfdyke^m, and the Dyke turns again to a Ridge, a little farther on, very high and loftyⁿ. Two ways are sometimes found, one near, and by the side of the other, as Aves-ditch, and Portway^o, and in the Icknild-street near Stoke-church-Hills. In Staffordshire the ways are only made of gravel, dug all along by the sides of each Roman way, as appears by the pits near Occamsley on the Watling-street, and more plainly upon the Icknild near Little Aston^p: the same is observ'd by Dr. Stukeley, concerning Ickling-dyke near Woodyates, where the holes whence that road was rais'd are still visible^q, which I mention the more particularly, because somewhat of this kind appears where there is great reason, as we shall see by and by, to suppose a Roman road in Cornwall. Add to this, that where new roads were plainly unnecessary, either because the March was to be over large, dry, champain grounds, (where the country-hills, or Sepulchral-Barrows, might be a suffi-

^f Plot's Oxfordshire, pag. 323.

^g Horfley, pag. 389.

^h Plot's Oxfordshire, pag. 322.

ⁱ Ibid. 329. ^k Ib. 324.

^l Ibid. 325.

^m Ibid. 328. of the Akeman-street.

ⁿ Ibid.

^o Ibid. 328.

^p Plot's Staffordshire 399.

^q Itin. Cur. 180.—Horfley 46c.

ent direction) or, for that the soldiers, and the people were not disorderly enough to need such constant employment, the Romans discontinued their ways as often as they found them neither necessary for the ease, nor the discipline of their people, and begun them again, when proper reasons, or difficult grounds made it requisite. Again, as some of these ways were Vicinal, and small in comparison of the great roads, I must observe, that the less these ways were, (that is, the narrower and lower) the sooner they were destroy'd, and lost; and the more a country has been cultivated since the Roman Times, the more the ways which they made have been ruin'd, which will still increase the difficulties, with regard to this county of Cornwall; for our ways not being of the consular rank, (if they had been, they must have had a place in the Iter of Antoninus) but Vicinal, (that is, from Town to Town) they were the sooner defac'd; and the cultivation of our barren grounds in Cornwall, being introduc'd much later than in the more central parts of Britain, has destroy'd the ways here much more than in other counties, which were cultivated during the residence of the Romans, when all improvements in husbandry were oblig'd to conform themselves to the military ways of their Masters, and leave them untouched.

Amidst these difficulties, some common to the whole nation, and some peculiar to this county, I would not be understood to speak positively of the Roman ways, which I think may be trac'd in Cornwall, but only lay before the reader, what Tradition, and authors say, and what has occur'd to me in a few researches relating to this subject, in which I do not despair of evincing the probability of such ways, or of giving a few hints, at least, where they may be most successfully sought for.

As the Romans have been before prov'd to have had soldiers here in Cornwall, and in the very Western parts to have possess'd our mines, and sea-coasts, it is not at all likely, that a nation, so well skill'd in making, and no less intent upon securing their conquests, should depart from one of their first principles of military policy, and leave themselves destitute of publick roads. By all their history it appears that they were very intent upon compleating the conquest of this Island, and this could not well be done, with such few Legions as they had here, unless they consider'd above all things the convenience of these troops, and for their ease and connexion extended their roads as they enlarged their conquests. By the direction of the great roads now visible in the more inland parts of Britain, we are sure that the Romans lay'd out their ways with great skill, according to the length and breadth of the island. Of their four great ways, that call'd the Icknild-street, seems design'd to have stretch'd away the whole length of the Province, which we now call England, (which is from Wintertonnes

SECT. III.

Roman ways
West of Exe-
ter.

H h h h

in

in Norfolk to the Land's End in Cornwall) in a line near W. S. W. for, as it has it's name from the Iceni of Norfolk, and consequently it's rise there; it is trac'd in many places bearing as strait as may be, towards the Western parts of the island; which made Dr. Plot imagine^r, that it goes "into Devonshire and Cornwall to the Land's End." Others think that it was not this Icknild-street, (for there are suppos'd to be two of that name) which came into Cornwall, but another Roman way which has not been yet describ'd.

In the Itinerary of Antoninus, 'tis true, there is no station West of Exeter, but it is confess'd by all who have made this part of Geography their study, that there are Roman Ways in England, on which no *Iter* has proceeded, nay, which have never been nam'd, much less describ'd by any author.

In Peutinger's Table there is a Roman Way far West of Exeter, and (if any thing could be gather'd with certainty from this Table) must be quite to the Land's End, where his *Riduno* is plac'd; and near this extremity of our County, we do indeed find Rin, and Tre-ryn (not much unlike *Ridunum*) where the Brass pot of Roman money, mention'd by Leland, was found^r; but as this Table is unfortunately deficient, as well as confus'd, in the Western parts, it is no safe guide; and I am apt to think, from the numeral figure XV, near *Riduno*, that it is a mistake, as well as misplacing for *Moriduno*.

Ptolemy's Geography is so rude a sketch, and so full of errors^r, that there is no following it. The Anonymous Ravennas is still worse, and the names of places so dis-figur'd, that there is no knowing them. Places in Cornwall, or Devonshire, we have none mention'd in the Notitia. We must therefore depend upon the observation of the moderns, and by what already appears, there is reason to believe, that there are two Roman Ways leading into Cornwall, and therein to be trac'd; one by Exeter through Totness, passing near Plymouth towards Lescard; the other higher up, coming through Somersetshire, the North of Devonshire by Torington, to Stratton, Camelford, and Bodman in the same County.

That there pass'd a road West of Exeter to Totness, Robert of Gloster, (temp. H. 3.) tells us, speaking of the four great Roman Ways^r. But we have better authority than that of this antiquated Poet for a Roman road to Totness. Whether it pass'd to the Ferry below Exeter as some think, (who take it for a branch of the Northern road thro' Worcestershire, Gloster, Somerset, and Devonshire) or

^r Plot's Oxfordshire, pag. 324.

^r See before pag. 280.

^r Horsley, pag. 356, 361.

^r "Fram the South into the North takith Erminge-strete

"Fram the East into the West goeth Ikeneld strete

"Fram the South East to North West that is sum del grete

"Fram Dover into Chestre goth Watlyng strete

"The ferth of these is most of alle, that tilleth from Totoneys

"Fram the one end of Cornwaile anone to Cateneys." Dugd. Warw. pag. 8.

through

through that city, and was only a continuation of the way thro' Dorchester, Seaton, and Exeter, I shall not now stay to enquire, my business is to trace it West of the City, in which I shall use the words of a late curious Gentleman. The Roman road "is visible at Kenford (about three miles below Exeter); there are not bolder remains in the Kingdom of such ways than from the passage over the Ex through Kenford, and Newton Bushel to Totness. It appears with a high Crest, and entire, most part of the way, which is at least twenty miles: I travell'd twice along it: at Totness I lost it; but about Brent, a small Market Town six miles farther, I imagine, I struck into it again, whence it continues in as straight a line as that uneven, rocky country admits of, to Ridgeway, a small village near Plymton. In the neighbourhood of which place in the grounds of Mr. Parker of Burrington, I observ'd a remarkable Camp, tho' of no great magnitude. Near this intrenchment, the said road having pass'd the small river Plym, mounts a pretty steep ascent, crosses the main coach-road from Plymouth to Exeter at a place call'd Nacker's-hole, and proceeds in a direct tho' narrow line to St. Buddox, where the ferry over the river Thamar, brings us to Saltash, and thence into Cornwall. Near this Nacker's-hole is a small entrenchment, (now a Bowling-green) which though of a circular form, I yet deem it Roman, and the *Castrum æstivum* of the Tamaris of Ravennas, at this day call'd Tamerton*, about a mile below it on the side of the river Thamar." So far the late Rev. and learned Mr. Moulding of Wichenford, Worcestershire, on the Roman Ways*, in the West, from his own observation; to which he adds, "This way from Saltash, I have been told, proceeds to an intrenchment near Lostwithel, where there is a causeway leading directly to it. I am equally positive there is another Roman direction into Cornwall." The causeway this Gentleman mentions, will be taken notice of in it's proper place; I will only observe, that this road being continued from Exeter to Totness, and thence to the sides of Tamar, manifests, that the design was to carry it into the Southern coast of Cornwall; and that this design was executed, there is the more reason to believe, because in the ancient MS. written by Richard of Westminster, (lately recover'd from obscurity by the learned Dr. Stukeley) I find an *Iter* lay'd down in the manner of Antoninus, which, tho' imperfect, must needs lead us as far West as the river Fal. The passage here follows: *A Londinio Ceniam usque. Sic. Venta Belgarum XC. Brige XI. Sorbioduno VIII. Venta Geladia XII. Durnovaria XI. Moriduno XXXIII. Isca Dumnoniorum XV. - - - Durio amne - - - Tamara - - - Voluba - - - Cenia. - - -*

* The Tamare of Ptolemy, now Tamerton Foliot.

of Exeter, dated Aug. 22, 1743.
† Pro Vindocladia Ant.

* In a Letter to the Rev. Dr. Lyttelton Dean

Here

Here we may observe, that the distances below Exeter are not express'd, but *Durio Amne*, seems to signify the river Dart (possibly in the original written *Dario*). The name of the town which stood upon it is lost; then comes Tamarton; the intermediate town on the river of Fowey, (likely Vxela) lost; next the Voluba of Ptolemy, most likely the present Granpont^a, whence the Fal descends to Tregeney, the Cenia probably of this author; the Cenio of Ptolemy, and the Giano of the anonymous Ravennas^b.

The reader will perceive that according to this author, there was a Roman Way upon this Southern coast, and, where I think are the remains of it, how it kept it's course, and where it branch'd off, the following observations may in some measure inform us.

In the Summer of the year 1752, I set out for Saltash on purpose to search after this road, and in my way from Lostwithel to Lescard, about a furlong to the Eastward of Lostwithel Bridge, saw an old Ridgeway on the right hand, but soon lost it by keeping too much to the left, as I imagine; but a quarter of a mile before I came to the second Tap-house, saw on the left a high ridge, leading on near Easterly, large pits on the higher side of it, some square, some shapeless out of which the Ridge was rais'd. This way was ditch'd on both sides, ten feet and half wide, in some places wider. It went straight over the Downs (which was here level) from Lostwithel towards Lescard; on the side of it were many Barrows: hence it runs thro' some meadows (which lye round the Tap-house) beyond which I immediately join'd it again, plain, high-crested, slanting up the hill, ditch'd on both sides, but wider than before; thence it is very plain as far as the third Tap-house, beyond which in a straight line it continues for half a mile, then passes from the highway into a field, where it runs within the hedges for a quarter of a mile farther in a straight line still. I then lost it; and thence to Lescard, and afterwards to Saltash, being thro' deep hollow ways, and inclosures, I saw nothing more of it. That this is part of a Roman Way I am inclin'd to think from it's keeping in a straight line, from the places dug along it's sides to fill it^b, from it's ascending the hill in an easy slope, and from it's being ditch'd on one side as much as on the other; whereas if it had been a Camp, it would have turnings round the hill, and rounds, or salient angles on it's turnings, and would have been ditch'd but on one side.

^a This Voluba cannot be Falmouth, for it is here plac'd to the Eastward of Cenia, whereas Falmouth lyes to the West of it.

^a Cenia lying some where on the Cenio river, (or harbour of Ptolemy must) be either Tregeny, or Truroe; but Tregeny bears fairest to be this Cenia; for in the parish of Lamorran on this

Creek, we find two Mansions call'd Tregennah; and in the adjoining parish of Verian, we find a tenement of like name, all taking their name from a River, or Creek, call'd anciently the Genna, or Cenio, as may be reasonably suppos'd.

^b See Occam's pits, pag. 300.

There is also a Ridgeway West of Lostwithel, which runs down nearly parallel to the river, towards Fowey; it runs by Castle-Doar, (an ancient encampment now almost demolish'd) betwixt which, and Lostwithel, I saw many remains of Ribbank about eight feet wide, ditch'd on each side; betwixt Castle-Doar also and Fowey, saw a high ridge-way ditch'd on each side, in a straight line. What makes it probable that the Romans had a way here running down from their great Western road the better to secure the mouth of Fowey harbour, is, that many Coins have been found hereabouts, (as is before set forth pag. 282.) and a little below Fowey, cross the river, is an ancient Village call'd sometimes Polrouan, * and sometimes Portrouan, which by it's name seems to have belong'd to the Romans. I am inform'd, that there is part of a Stone causeway leading from Bodman to Lostwithel: this Way Tradition attributes to the Romans: the remains of it are about midway betwixt these two Towns; they consist of two fragments, the longest of them is about 100 yards, and the other not so much; they incline a little with the road, are about ten feet wide, and are rais'd above the common level about a foot. 'Tis not at all strange that here should be a Way, for the river Alan coming up from the North Sea, and Padstow Haven, and the river Fau coming up from the South Sea, and Fowey to Lostwithel, do almost cut our narrow county in two, being within the reach of four miles, one of the other, so that a way from river to river would in a manner connect the two Seas, and there could not be a more judicious piece of ground chosen either for a Way, or a Garrison, than this, from whence the Troops could reach so easily from North to South Sea. To this let me add one observation more, that at Pencarrow there is a very considerable fortification overlooking the Alan, and on a hill near Bodmyn as considerable a Fort, leading directly from that of Pencarrow towards Lostwithel call'd Castle-Kyneck. By means of these two Garrisons, and one at or near Lostwithel, the passage between the two rivers was easily secur'd, and small parties might traverse with security.

Having track'd this way, thus much about Lostwithel, I have seen no more of it; but there is reason to believe, that it kept on, thro', or near St. Austle to Granpont, the *Voluba* of the Ancients, and thence in a straight line to Truro, six miles farther; but the grounds (altogether inclos'd) will make it difficult to trace it here. However, the name of this last mention'd town; (to say nothing of the Coins found near it taken notice of before^e) makes me think that more than one way pass'd here. So that Camden may be very little out in his derivation, when

* See pag. 282.

^e See Map — Plate I.

^a P. 281. At Mopas, which might be the *Castrum æstivum* of the Garrison of Truro, (the *Castra æstiva* being sometimes a mile or two at a distance

from their Ways and Towns.

^e I find this British Name written Tre-uro; in Domesday 'tis written Treurgeu; in Henry the Second's

when he says, that 'tis call'd in Cornish Truru, *a tribus plateis*, from the three Streets. Probably the great Eastern road pass'd from Truro, near Penryn, there being a straight lin'd fortification about midway between these two Towns in the parish of Feock (as I remember), and so on towards Constantine, and Hellford Haven, where so many Coins were found¹.

I have nothing farther to remark of this great Western road, than that there is room to conjecture, from the *Iter* just now produc'd from Richard of Westminster, that a little beyond Granpont it sent off a branch to the left hand down to Tregeny, on the river Val, which was formerly navigable far above this Town, and what seems to confirm this conjecture, is, that midway betwixt Granpont, and Tregeny, is the encampment of Wulvedon mention'd before, with an avenue pointing towards the Granpont road².

Besides this Southern road, the Romans must have had another publick road into Cornwall, as Mr. Moulding, mention'd before, justly observes, for this one road could never send off such convenient branches as to command the whole County. For this purpose they must have had another Way coasting along the North Sea, with Forts, or Towns, at proper intervals, (as well as Cross-roads stretching from the two principal ones) for to maintain a proper correspondence between the forces on both. Of this Northern road I think there are plain remains still to be seen at Stratton.

As this Town lies among hills I was oblig'd to get up into the Church-tower to have the better view of the country round: from the battlements there I soon saw a straight road passing E. and W. and bearing directly for the Town, which in the main has the same direction, tho' some little by-streets branch off on the sides. The next morning in my way to the East I easily found the ridgeway, I had seen from the Tower the evening before, overgrown with briers, about ten feet wide, bearing in a straight line up the hill; I rode by it till I came to West-leigh on the top of a hill, near two miles East of Stratton, in the way to Torrington, which is several miles Eastward of this Town. There is a Way, parallel nearly to this, which runs midway betwixt the Lane, leading to Lancell's Church, and the foremention'd way, and this midway is call'd Small-ridge Lane. This may be a Collateral Way to the other, for such are

Second's time Treveru; Trivere in the 13th of Edward I. but in the 30, Treveru, by which it appears that the first syllable of this name is Tre, a Town, and vor, or vur, is a Way, making in the Plural number, vorou; so that Trevurou, corruptly written in Domesday, (Treurgeu) will make Treuou, (by dropping the V consonant, which the Cornish Language often does) conse-

quently this name will signify the Town of, or on, the Ways.

¹ See of Coins, pag. 280.

² "The Sea in former times brought boats of reasonable burden far above Tregny to a place call'd Hale-boat-rock, in which rock are yet many strong iron rings which served to tye boats unto." Norden's Survey of C. pag. 6.

found near the great roads, particularly in Oxfordshire^a, and are suppos'd to be made either because nearer or better Ways, or in order to keep seditious people and soldiers from worse employments; but I do not take it to be the principal, or most ancient road, because, I apprehend, there must be a broad ridge-way near by, or that this could never with any propriety have been call'd the *Smallridge*.

Having collected these Hints to the East, let us now pass through the Town of Stratton to the West, where, at the Town's-end, we find a rais'd Way pitch'd with Stones call'd the Causeway slanting up the hill, and then running a mile, and half as straight as the hilly surface will permit. About half a mile from the Town, and one furlong to the right of this Causeway, there is a square entrenchment, containing about an acre of ground, where the house of the Blankminster's (once a great family in these parts) formerly stood. It was moated round, but whether a little fort belonging to this Way (for the Romans were fond of the square figure), or lay'd out so by the owners I do not pretend to say; but in this place several brass medals, and some Silver Coins have been lately found, as I was assur'd by (Mr. Marshall) the present tenant of these lands, who found the former, and gave the four or five brass old Farthings (as he call'd them) to his Children to play withall, as good for nothing. Before I go farther from this Town I must not forget to mention, that about two thirds of the Way from hence to Lancelton, there is a Barton called *Broad-ridge*, in which, as I am inform'd by the Lord of the Soil, there is a large ridgeway straight for a mile together, in a line pointing North and South, that is, from one of these Towns to the other, which makes me imagine, that there was a Cross road which struck off at right angles from Stratton to Lancelton, (a place certainly of great antiquity) and a pass of no less importance to those who would master Cornwall, as we shall find when we come to give an account of the Castle there. I return now to the Causeway which runs a mile and half West of Stratton, passing away at the head of Bude Haven towards Camelford. I shall not trouble the reader with my conjectures about the farther tendency of this Way at present. This is sufficient to shew that the Romans had a way in the North of Cornwall; but the people hereabouts have done by this Way, as the vulgar and ignorant have dealt with the four great Ways in the other parts of the kingdom, they have attributed it to the most famous man that tradition records to have liv'd in these parts; they say the Causeway was first made by one of the name *de Albo Monasterio*, in English, Blankminster, a knight Templar, (whose effigies lyes in their Church) who liv'd in the time of Edward the First, and gave lands

^a In Dr. Plot's Map.

to this Parish, as appears by a deed of confirmation granted by Queen Elizabeth. This Story may have so much truth in it as that it was repair'd by some great man of this family, as it has been, at no small expence, within these thirty years; but the Romans, of all the Ancients, were the only Paintakers about the publick roads; however, as we attribute all great works of the ruder kind to Gyants, so the people of no knowledge in this part of history ascribe the great Ways to the greatest men they can think of. Thus Robert of Glocester from the fabulous British history attributes the four great military Roads of Britan to King Belinus, and in like manner the Road through Westmoreland and Cumberland, (tho' confessedly Roman) is call'd Michael Scot's Causeway¹, as is also that in the County of Durham about Binchester; whoever considers this Custom, and at the same time the Road leading from the East thro' the town of Stratton, must needs think that this Causeway to the West, (tho' kept in better repair, because passing through more miry grounds) is only a continuation of the great Road which comes from the East.

Whether this great Road through Stratton comes from Exeter, or (as I am more apt to imagine) comes into the North of Devonshire from Somersetshire, crossing the river Ex above Bampton, thence to Romans-Leigh, and near Burrington, or Chimleigh (for. Cheminleigh) passes on to Torrington, I leave to other Gentlemen, and future enquiry, as not concerning the design of these papers; but, I think, that the navigable Rivers on which the two considerable trading Towns, Barnstaple and Biddeford now stand, will abundantly justify the Romans for bringing their publick Road so far North directly from Somersetshire, a way here in the North being altogether requisite for subduing this part of the Island, as well as opening a communication with Ireland; to this I must add, that Bude Haven, (as it is still call'd, tho' now only a sandy Creek for small vessels) appears to have been formerly much more commodious for shipping than it is now, for the ground running up the valley from the Creeks-mouth, (till it comes within half a mile, or thereabouts, of Stratton) is all a flat marsh, and most certainly made so by the Earth and Gravel wash'd down from the hills adjoining; the River here being a plentiful stream, always comes down charg'd with slime, when it is encreas'd by the Land-floods, and has not the liberty to run it off into the sea, by reason of the sands blown in by the Northern Winds; the sands increasing every age as the present generation well remembers, must have choak'd this Haven long since the Roman times. Nor is this a singular Case; deterrations have had elsewhere the same effect on some of the ancient Harbours², of which no one can doubt, who has read the judicious observations of Dr. Battely's *Monumenta Rhotupiana*.

¹ Horsley's Brit. pag. 388.

² Sandwich, Richborough, the Isle of Thanet, &c.

So that before this Marsh was form'd, the Harbour of Bude must have been a very pretty, and secure one, being a mile and half long, and in many places more than half a mile over, the sea at Spring-tydes, even now reaching up more than a mile from the present mouth of the Haven, covering all this Marsh as it comes along. If Stratton then is an inconsiderable place at present, and, seemingly, not worthy of a Roman Way, 'tis because it's Harbour is choak'd up, and it wants that resort which Trade naturally produces; but there is reason to suppose that it was formerly reckon'd a Post of such consequence upon the account of it's Haven, and opposition to the Irish Coast, that it was conquer'd as early as the time of Agricola; into which point of history as not at all foreign to the Antiquities of our County, since this place favours us with so fair an opportunity, we will now enquire.

C H A P. VI.

Cornwall Conquer'd by the Romans as early as the time of Agricola, in the Reign of Domitian.

MR. Edward Lhuyd, whose authority in British History, will have great weight with the judicious, tells us, (Archæol. pag. 32. col. 3.) that "the Dunmonian, and other Southern Britans, being on account of their situations earlier conquer'd, were consequently more conversant with the Romans than the people of Wales." Now the Welsh were conquer'd partly before Agricola's coming, and in his first Summer; therefore according to Mr. Lhuyd, the Dunmonians, must have been conquer'd before Agricola. But I will not place it so early, but proceed to enter into particulars, and see what may be collected from the Ancients on this point.

In the first Summer of Agricola's command here in Britain, he destroy'd the *Ordovices*, i. e. the Britans of North Wales, and reduc'd Anglesea¹. In his Second campaign He made a great progress, conquering from Anglesea to Edinburgh², or according to Horsley, Cumberland, and Northumberland, in which however it must be imply'd, that the intermediate nations were before subdued, if not then, for Agricola would not leave an enemy at his back. In the third Summer he advanc'd as far in Scotland as the river Tay, building several Forts. "The fourth Summer, Tacitus says, was spent in erecting Forts upon the Isthmus, betwixt the Clyde, and the Frith of Edinburgh;" and, doubtless, to pen up the Scots in the Northern part of Scotland, that he might be at liberty to turn his arms another way; for, in

¹ From Tacitus.—Horsley pag. 42.
² Gordon's Itin. Sept. pag. 15. ib.

² Horsley pag. 43.

the fifth year Agricola took shipping, and conquer'd nations before unknown to the Roman Eagles, and garrison'd that part of the country which lies over against Ireland*.

The Words of Tacitus run thus: "*Quinto Expeditionum anno nave prima transgressus* (scil. Agricola) *Ignotas ad id tempus gentes crebris simul ac prosperis præliis domuit; eamque partem Britanniae quæ Hiberniam aspicit copiis instruxit in spem, magis quam ob formidinem.*" Tacit. vit. Agr. ch. xxiv. And according to their Geography, nothing could be better situated for carrying on their purposes against Ireland, than *Dunmonia*. "*Siquidem Hibernia, medio inter Britanniam atque Hispaniam sita, & Gallico quoque Mari opportuna, valentissimam Imperii partem magnis invicem usibus miscuerit.*" Ibid. The Romans thought Ireland to have lain midway betwixt Spain, and Britain, and to have extended itself a great deal farther to the South than it really does; to promote the Conquest therefore of an Island, suppos'd to be plac'd so aptly for the connexion of Spain, Gaul, and Britain, nothing, he thought, could be more proper than conquering first *Dunmonia*, the most Southern and Western part of Britan.

The question is, who were these unknown nations subdued by Agricola in his ships this fifth year? The Brigantes, who extended as far North as the river Tine, were subdued by Petilius Cerealis†. The Welsh were already subdued; (South Wales by Julius Frontinus, and the men of North Wales by Agricola in his first year); so that they could not be the Welsh; nor indeed their neighbours the Cangi, or those nations stretching from Chester to Bristol, (as the late learned Dr. Musgrave imagines) for they, lying in the way to South and North Wales, could not be unknown to the Roman Generals, whose forces had made several campaigns (before the coming of Agricola) on those borders in Shropshire, Staffordshire, Hereford, and Monmouthshire, as they warred against the hardy Britans of Wales. Let it be consider'd in the next place, that there was no reason for Agricola to go into his ships to conquer those inland Countries.

Mr. Horsley seems to me no happier in his conjecture than Dr. Musgrave, for he supposes these unknown nations were the people of Galloway, or the maritime parts of Cantyre, and Argyleshire‡: but is it likely that these nations should be unknown to Agricola, when they lay so near him in his marches the second, third, and fourth Summers? Is it likely that Agricola, so knowing in matters of war, would make his ships to sail so long and dangerous a voyage, on pur-

* This Expedition was in the 5th of Agricola's Propretorship in Britan, which was the first of Domitian. Domitian and Flavius Sabinus being Consuls A. D. 83. according to the Savilian Fasti.

† Stillingfleet's Or. Brit. pag. 243. — Tacit. Agric. ch. xvii. xviii.

‡ Ibid. pag. 43.

pose to conquer, or attend the conquest of, what was so near at hand, and as it were contiguous to the Roman Garrisons, which he had plac'd on the *Isthmus* in his third and fourth Summers? It is certain, says Horsley, (*ibid.*) that the Roman ships were in Clyde this (i. e. the 5th) Summer. I would ask how they should get there? They could not sail round Cathness without discovering the Orkneys, and the Orkneys were not discover'd till the seventh year of Agricola; so that plain it is, the Roman Fleet which had it's Winter Station at *Portus Rhutupiensis* near Dover, must have gone round the Land's-End, and up the Irish Ocean to the Frith of Clyde. Is it probable, then, that the Fleet of one so curious, and equally intent upon Conquest, and new Discoveries, should pass idly by the many promontories, and harbours of the Western Coast, in a Climate much more tempting than the North, with the General and Soldiers on board, without the least attempt on so great a scope of shores, till they arriv'd at the Frith of Clyde? No, surely, --- In the West, therefore, were the *ignotæ gentes*. The Romans had possess'd the middle and principal parts of England in the time of Claudius; his Lieutenants, and those of the subsequent Emperours, carried on the Conquests, (as we find by their history) against all the Nations, from the *Belgæ*, and the Britans in Wales, as far North as the river Tay in Scotland.

All the several nations of England, and the South of Scotland, were so intermixed, that upon any new insurrection, or fresh enterprize to employ the Soldiery, they must at one time or other have fallen under the notice, and power of the Romans. The *Belgæ* were probably subdued by Vespasian, of whom Suetonius saith, (in *Vespas. chap. iv.*) "That he fought thirty battles (pag. 726.) conquer'd " here two powerful nations, above twenty towns, and the Isle of " Wight." "By which we find his employment was Westward, and " the *Belgæ* and *Dunmonii* were the two powerful Nations that way." but with submission, the *Dunmonii* are not mention'd as conquer'd by Vespasian; and as the Wars of that General reach'd from Wales, Southward, to the Isle of Wight, the two powerful nations seem to have been the *Belgæ*, and the *Durotriges*, which both lay contiguous to his other Conquests, but the *Dunmonii* farther to the West. All this while we find no mention of the *Dunmonii*, they alone lying hid hitherto in a narrow angle of Britain, which was neither a throughfare to other nations, nor had of it's self provok'd the Roman Power.

If we consider the Theatre of the Roman Wars to this time with a little attention, and how many battles were fought by Vespasian, and how the Roman Armies were at different times in all the other

* Horsley, pag. 44.

* Bp. Stillingfleet treating of this Summer's Expedition, (*ibid. ut supr. 244.*) omits the principal point; "navē prima transgressus;" and therefore

takes the *Ignotæ gentes* to lye beyond the Bodotrian Frith.

* Stillingfleet's Orig. Brit. pag. 31.

parts of the Kingdom; we must conclude, that the *Dummonii* were the only Nations that could be unknown to the Roman people. This part of Tacitus's history, is, therefore, not intelligible, much less reconcilable to the consummate prudence of Agricola, unless we understand him in the following manner, viz. That Agricola, having in his fourth year erected Forts on the Bodotrian Isthmus, to secure those Northern Limits, and being now at Liberty to make new discoveries, and push his Conquests another way, went into his ships at Portus Rhutupiensis, and sailing down the English Channel conquer'd the Western parts of the Island, till then unknown to the Roman Nation; thence passing round the Land's-End, he plac'd Garrisons on the Shores opposite to Ireland, not only that he might thereby better secure the Conquests he had made, but intending (like a man of extensive views) one time or other to conquer that Island also; to which great design the different Harbours, and Garrisons on the North of Cornwall and Devonshire he thought might much contribute.

C H A P. VII.

Of Ancient Castles in Cornwall; and first of Hill-Castles.

SECT. I.
The forts of
Castles in
Cornwall.

WE have several sorts of ancient Fortifications in Cornwall, and because it is difficult to assign them to their proper authors, but more difficult still to discover the respective age in which they were built, we will range them, by the reader's leave, according to the simplicity of the work, beginning with those which have least of Art, and proceeding gradually to those which have more labour, and a greater variety of works in their composition.

Our Castles (for the Cornish, call 'em all so, tho', perhaps, improperly) may be divided into three Classes. First walled Forts, or Lines, for Defence and Garrison.

Secondly, walled Castles for Residence, as well as Defence.

Thirdly, Artificial Hills cover'd with a building, sometimes call'd a Keep, sometimes a Dungeon, and a garretted Wall enclosing an Area below, call'd a Basse-court. Of each sort I shall describe one or two of the most considerable, and endeavour to assign them to that Nation which appears most probably to have erected them, with some observations on the occasion of their being built, and the choice of the ground they stand upon.

SECT. II.
Cliff Castles.

Of the first Class we have two sorts, some which inclose a promontory, by a *Vallum* stretching cross a neck of land from the edge of one cliff to that of another, which for distinction we may call Cliff-Castles; and some consisting of one *Vallum*, or more, of Earth, or a rampart of Stone on the tops of hills. Of the first sort is Castle Tre-

ryn

OF ANCIENT CASTLES IN CORNWALL. 313

ryn in the parish of St. Levin, (Plat. XXII. pag. 277.) This Cape shoots forth into the Sea, bearing directly South; it's farthestmost Ridge consists of three lofty groupes of Rock, to the North of which is a low and narrow neck of Land, cross which there runs from the East to the Western Cliff, a Stone Wall mark'd A; the ground then rises pretty quick, and on the brow of the hill there is a *Vallum* of Earth B, and a ditch without it towards the land, but none within next the sea. This *Vallum* runs also near East and West, reaching from sea to sea, and without it towards the land there is another *Vallum* of Earth C, of like direction, but lower in point of situation, inclosing in like manner a greater portion of this promontory. To the East of this promontory there is a very commodious Creek call'd Penberth, and to the West there are many landing places, which will give us some light hereafter into the occasion of this, and such like Castles.

About a mile and half to the Westward of Castle Treryn, the cape call'd Tolpedn-penwith, is divided from the main land by a Stone-wall, which coasting along the brow of the hill extends from sea to sea. The Castles Karnnijek and Boscajell*, in the parish of St. Just, are of the same kind, and many others on the sea-coast. The remains of one are very remarkable, about half a mile N.W. of Tehidhy; they stand now on the very brim of the Cliff, and much more than what is now standing, is fallen with the Cliff into the sea. This entrenchment consisted of two Ditches, and consequently two *Vallums*†: the inner and principal Ditch next the Cliff is now but 90 paces long, and 12 feet wide at the bottom, which being very even, and full of grass, is generally call'd the Bowling-green; it runs near E. and W. at each extremity ending in an inaccessible Cliff, enclosing formerly a cape of land which ran into the North sea, and at it's Northern point turning about to the West, form'd a Pool where vessels might have had some shelter whilst this cape remain'd entire, and Soldiers, under the fortifications above, might have had tolerable good landing: but the violence of the Northern sea has eaten away all the neck of Land which join'd this cape to the main, so that the Land and Sea also, which this fortification was intended to secure, are both so alter'd since they were fortify'd, that were it not for the remains of the fortification, the place would escape all notice; and on the other hand, unless we could trace this cape, and it's alterations in the soft shelly Cliffs, and the remaining Rocks below, it would be impossible to guess for what reason such a fortification should be here erected; but the present appearance well consider'd illustrates the use, and in-

Tolpedn
Penwith, and
other en-
trenchments.

* In Cornish Karnnidzhek, and Boscadzhel.

† By a Vallum, I mean what is thrown up out of the Trench into a Mound, or Ridge, in order

to distinguish betwixt that and a Rampart, tho' Vallum in Latin really signifies both that Ridge, and a Rampart also.

tent of this fortification to be the same, as of those which have been already describ'd.

Use and design of Cliff-Castles.

Castles of this sort, including Promontories and Rocks, with their trenches towards the Land, were made, as I imagine, by invaders, to secure a place for landing-men, when they made any descent, and re-embarking them, upon their retreat. For this I have the following reasons; the trench is always next the Land, implying, that the enemy expected was to come from the land, not the sea; the inner *Vallum* next the sea at Tehidhy, and at Treryn at C, is higher than that without it, and, doubtless, for this reason that they might make a double execution upon the enemy by shooting their arrows, darts, and stones, both from above, and below at the same time. It may be imagined, that these were retiring places for the Natives, when they were press'd by the enemy who were in possession of their country, but this could not be; the Natives would quickly have been starv'd into a surrender; amidst these Rocks, and naked Capes; there was no shelter for their wives, children, or cattle, all which, therefore, they must have abandon'd to the mercy of their enemy, and upon every such injudicious retreat find themselves under an immediate necessity of submitting, starving, or drowning; besides, the Saxons, and Danes, having fleets, were masters of the sea, and, there being landing places near all such Castles, the flight of the Natives hither would not by any means secure them, for those who had ships might easily land, and scale these Cliffs, without the least impediment from the fortifications towards the land; so that these Fastnesses could be of no service to the Natives; but they were extreamly proper for invaders; for the line being short from Cliff to Cliff, and therefore easily and quickly mann'd, and the invaders having easy access to their ships below for provision, and every thing they wanted, could neither be forc'd, nor starv'd; as soon as they had seiz'd a rocky Cape fit for their purpose, they entrench'd to prevent surprize, and under the covert of these intrenchments some repell'd the Natives, whilst others were busy in disembarking their troops and necessaries; as soon as they were ready, they march'd forwards into the land, leaving their ships, and, doubtless, a Garrison in these works, to secure a retreat to their ships. I attribute these works, therefore, to the Saxon, or Danish invaders, for they suit very well the purposes of foreigners and pirates, but could by no means be of service to the Britans.

SECT. III.
Hill Castles.
Bartine.

The second sort of our military works is that which has one *Vallum*, or more of Earth on the top of a hill. On the top of Bartine-hill in the parish of St. Just, may be seen a circular mound of Earth with little or no ditch, never of any great strength; perhaps only trac'd out, begun, and never finish'd. Within this inclosure was sunk a Well, now fill'd with Stones; and the only thing remarkable is, that
near

been

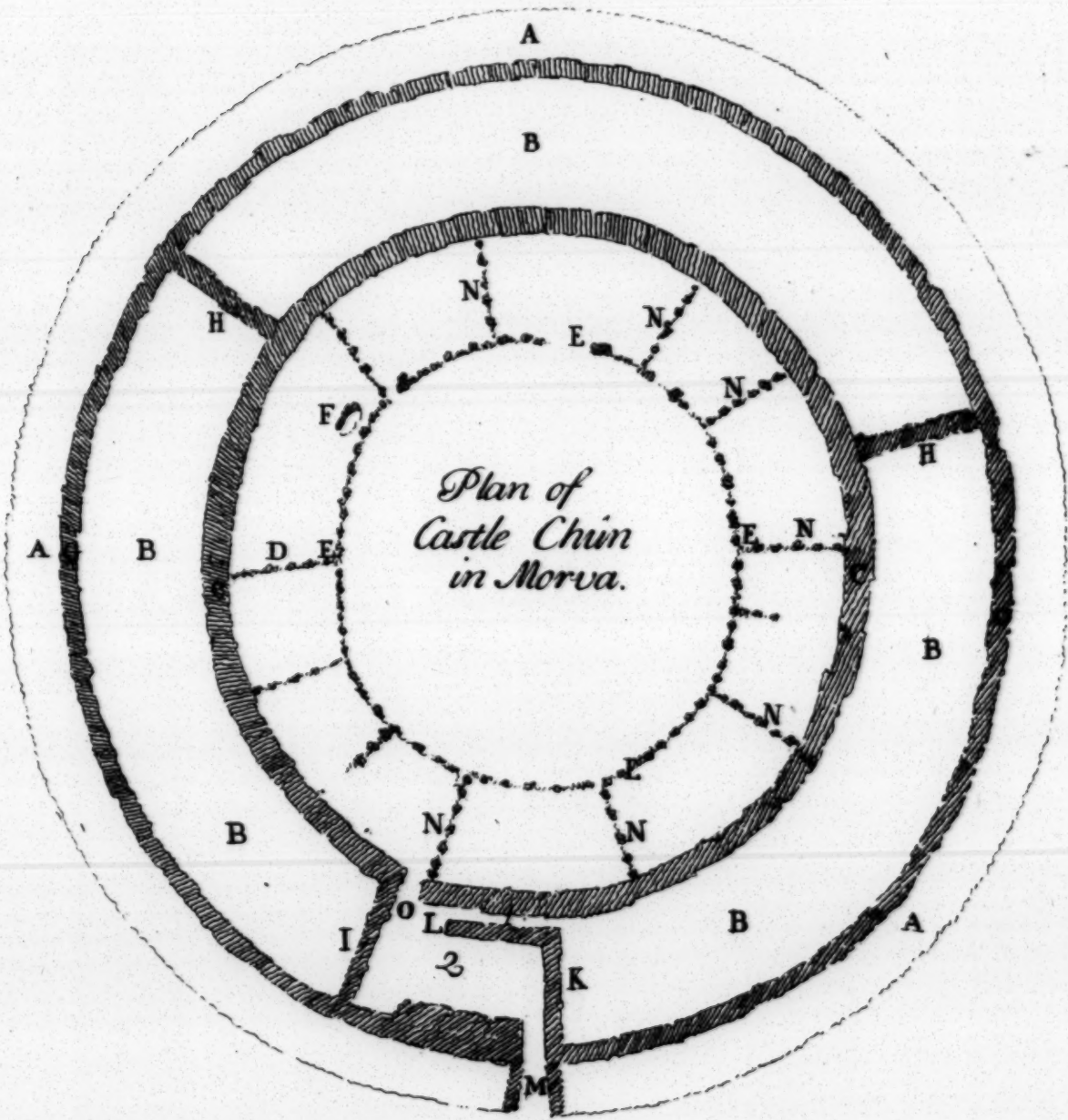
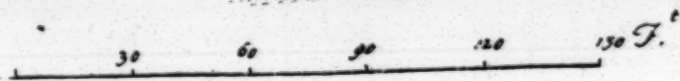
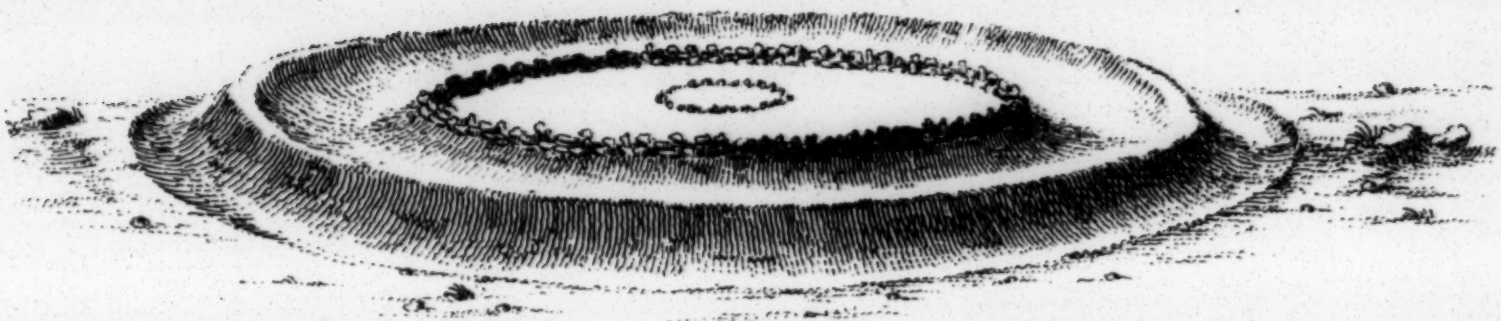
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Bartine Castle in S. Just



Caer brân Castle in Sanced.



To William Lemon of



Carclew in Cornwall Esq

This plate is with great

respect inscrib'd by Wm. Borlase.

near the centre of this Castle lye three small circles edg'd with Stones pitch'd on end, and contiguous to each other, the Northernmost nine yards diameter, the others, seven. It is uncertain whether these Circles were of military, or religious erection; if of the first, they were, as I imagine, the apartments, or sepulchres of the Commanders, if of the second, places of worship, prior to the fortifying this hill. A view of this may be seen (Plate XXIV. Fig. i.)

That we may advance gradually, let the next Fortification be *Caer-brân* ^{Caerbrân.} in the parish of Sancrod, a circular fortification on the top of a high hill, consisting first of a deep ditch 15 feet wide edg'd with Stone, thro' which you pass to the outer *Vallum*, which is of Earth, 15 feet high, and was well perfected to the North East, but not so towards the West. Within this *Vallum* passing a large ditch about 15 yards wide, you come to a Stone-wall, which quite rounded the top of the hill, and seems to have been of considerable strength, but lies now like a ridge of disorderly Stones: the diameter of the whole is 90 paces, and in the center of all, a little circle. There are many others of this kind still to be seen*, and some have been quite destroy'd; and there are some of these Hill-castles which are more regularly built, and walled round, such as *Castleandinas* ^{Castleandinas.} in the parish of Ludgvan, which consisted of two-stone-walls built one within the other in a circular form surrounding the area of the hill. The ruins are now fallen on each side the Walls, and shew the work to have been of great height and thickness; there was also a third and outmost Wall built more than halfways round, but was left unfinish'd. Within the Walls are many little inclosures of a circular form about seven yards diameter with little Walls round them of two, and three feet high; they appear to me to have been so many huts, erected for the shelter of the garrison; the diameter of the whole Fort from East to West, is 400 feet, and the principal Graff or Ditch is 60 feet wide: towards the South the sides of this mountain are mark'd by two large green paths about ten feet wide, which were visibly cleans'd by art of their natural roughness for the more convenient approach to this garrison: near the middle of the Area is a Well almost choak'd with it's own ruins, and at a little distance a narrow pit, it's sides wall'd round, probably dug for water also, but now fill'd with rubbish: this is on the highest hill in the hundred of Penwith; but as to construction does not materially differ from *Caer-brân*-castle; but the most regular and curious of this kind is *Castle-Chûn* in the little parish of Morvah, a plan of which I have therefore here exhibited (Pl. XXIV. Fig. iii.) and now shall describe more particularly.

* "Dinas Brân, that is to say, Brennus's Court
"or Palace." Hum. Lh. Brev. Engl. pag. 53.

* As *Castle-Hornek*, and *Castle Lefgoodzhok*,
&c. † As *Roscadzhel* and others.

Castle Ch'un

The entrance faces W. S. W. where having pass'd the ditch A, you enter the outmost Wall G, five feet thick at M, which is call'd the Iron Gateway, and leave on the left hand the wall twelve feet thick for strengthening the entrance; on the right, there is a wall K, which traverses the principal ditch, B B, thirty feet wide, till it reaches within three feet of the principal wall C, (eight feet thick at the present top, but in the foundation thicker) then turns away parallel to it, to L, leaving a narrow passage of three feet wide, as a communication betwixt the entrance Q, and the ditch K B H. The entrance Q, flank'd on the right by the wall K, and on the left by an opposite wall I, admits you by the passage O, through the great wall C, into several lodgments which are form'd by a circular line of stone-work E E E, about three feet high, parallel to the wall C, and several partitions N N N, spring as it were from the center of the whole work, and reaching from the line E to the principal wall C: these divisions are all thirty feet wide, but of unequal bigness. The area within these works is 125 feet from East to West, and 110 from North to South. The principal fofs, B, has four traverses, two, K, and I, which secure the entrance, and two more, H H, which divide the remaining part of the fofs nearly into three equal parts. At F there is a Well which has steps to go down to the water. By the ruins of these walls I judge that the outmost could not be less than ten feet high, and the innermost about fifteen, but rather more, and both well perfected; the apartments within were probably shelters from the weather. Some rude ones of like use we have taken notice of in other examples; but these are much more regularly dispos'd, and indeed the whole of this work, the neatness and regularity of the walls, providing such security for their entrance, flanking and dividing their Fofs, shews a military knowledge superiour to that of any other works of this kind, which I have seen in Cornwall. Many other walled Castles we have upon our hills, as Torcrobm in Lelant; Caergonin in Breague, and the like, but none materially different.

By whom
built and for
what end.

The age, and authors of this sort of Fortification may best be determin'd by their form, number, and situation.

All of this kind which I have seen, are either round or nearly so; from which some will pronounce them to be Danish, but this is too hasty a conclusion; for though the Danes fortify'd in this manner, as appears by entrenchments in several parts of England, incontestably of Danish structure; yet by pag. 293, it is plain that the Romans also erected their Forts sometimes in the circular form; and so doubtless did the Saxons, and the Britans; however, these Hill-castles in Cornwall, I take to be Danish, for the following, and as I think, more conclusive reasons. In the narrowest and westernmost part of Cornwall,
(viz.

(viz. from St. Michael's Mount to the Land's-End,) there are no less than seven of these Castles still remaining*; some are not one mile, none more than three miles distant from one another; so that from the first you can see the second, from the second the third, and so on; from several of them you can see both the North, and South Channel, but from all of them you can see either one, or other. This narrow spot in which the Castles stand so thick, is no where above six miles from the North to the South sea, in some places not four, and from the Western-most Castle of this kind, to the Eastern-most, is not more than eight miles. In other parts of this county, we have Fortifications of the same kind, but they are thinly planted. Now, why should the natives crowd them together in a heap, and in such a corner of the county, where they could be of no service to defend the most valuable and spacious parts of it; and where there could not be room enough for the numerous inhabitants of a county so well peopled as Cornwall was, (before it was depopulated, and in a manner ruin'd by the Danes) to retreat into?

These Castles have no houses within them, (as most certainly they would have had, if erected by and for the natives) but only some low huts for soldiers.

Most of them have some part of either ditch, or *vallum* unfinish'd, which would not be left in that manner if the natives had intended them for their security; for the natives had intervals of quiet enough to have compleated these works. Again, all these Castles are dismantled, which the Danes could have no motive to do; neither can we imagine that the Britans would destroy their own forts; but now all these circumstances, argue on the other hand, as much for their being Danish, as they do against their being British.

The Danes chose this Western part of Cornwall for disembarking their troops, and planting their garrisons, because small parties, (as doubtless they were at first) were not so easily surrounded, forc'd, and cut off here, as they would have been in a more extended country*.

They plac'd their Forts on hills in sight of one another, that the alarm might reach from one Castle to the other, that signals of distress, or assembling, or making ready, might be communicated in a minute.

They plac'd them near the Sea, to give notice to their fleet, receive notice from it, and discover the ships of the enemy; and all these are so many express testimonies that the Danes understood their business well. The Castles indeed had only temporary shelters, because the Danes, accustomed to a much colder climate, wanted no more. The outer parts of them were left unfinished, because either the General (satiated with plunder) or the advanc'd season, call'd off the

* All mark'd with a double circle in the map.

* See map of the Hundred of Penwith, Plat. I.

garrison. Lastly, they are all laid in ruins, possibly by the Britans, who, as soon as the Danes were gone, had reason sufficient to wreak their spite, and demolish them, remembering how bitterly they had smarted by the garrisons they contain'd.

It may be ask'd, why should these Castles have British names, if of Danish erection? British names they have, 'tis true, but the single circumstance of a name cannot over-balance the reasons which go before. What the Danes call'd them we cannot tell, though for distinction sake the garrison had doubtless different names for the different hills; but the Danish names expired with the possession, and of the Danish language we find no traces which were owing to the intercourse of the Cornish, and the Danes of those times. When the Danes left Cornwall the natives nam'd the Castles from some famous exploit^b, as the castle of the Bloody Field; from it's strong situation and works, as the Iron Castle^c; from the name of the lands or manour on which it stood, as the castle of Ch'un^d; or from the remarkable height of the hill, as Castle-andinas^e; but it can be no more concluded that the Britans erected these castles, because they have British names, than that the Saxons built Exeter or Salisbury because these cities have Saxon names. And here I cannot but take notice of a common mistake in calling and writing the name of the great castle (of the same kind we are now treating of) near St. Columb, and that in the parish of Ludgvan, Castle-an-Danis, as if it were call'd so, because it was a Danish castle. This cannot be the true name, for it would be no distinction (which is the reason of all names) for the inhabitants to call them Danis (i. e. Danish) castles, where there are so many of one structure, and so near one another, and all as much built by the Danes, one as another. It must be written therefore Dinas (not Danis) for so the Cornish call the fortify'd hills, as Pendinas near Falmouth; Dinas, in Padstow; little Dinas in St. Anthony. The reasons for the other British names we have seen before, but this name they gave by way of eminence to the most conspicuous and strongest fort of any particular district.

C H A P. VIII.

Of the walled Castles designed for Residence as well as Defence.

THESE are likewise of two sorts, either with, or without a Keep^f. Those without a Keep were generally built Turret-wise, of which sort, we have but one now remaining, that I can speak

^b Castle Lefgudzhek.

^c Castle Horneck.

^d Castle Ch'un.

^e Castle-an-dinas.

^f A Keep is a building elevated above the rest

by a Hillock (or *Tumulus*) for the most part artificially rais'd. See Trematon, Plate XXVI. and Lanceson, Plate XXVIII.

of in Cornwall^{*}, and that is Castle Karnbrê, and even this has been somewhat alter'd to make it a Lodge for the old Park in which it stands[†]. However, there is something singular in the situation, plan, and elevation of this castle, for which reason I have added Icons of it[‡], and shall describe it.

Karnbrê Castle stands on a rocky knoll at the Eastern end of Karnbrê hill. The building, (Plate V. Fig. A C. pag. 112.) is footed on a very irregular ledge of vast rocks, whose surfaces are very uneven, some high, some low, and consequently the floors of the rooms on the ground-floor must be so too. The rocks were not contiguous, for which reason the architect has contriv'd so many arches from rock to rock, as would carry the wall above. The ledge of rocks was narrow, and the rooms purchas'd with so much labour, neither capacious nor handsome, as may be seen by the Plan, A D. The walls, as will best appear in the elevation, have in one of the turrets (a) three stories of windows, in (b) but one, and are pierc'd every where by small holes to descry the enemy, and discharge their arrows, and some perhaps added in the more modern times for muskets. There were some Buildings (now all down) at the North West end which were the outworks to this castle, but it's greatest security was the difficult approach to it, the hill being strew'd with great rocks on every side. This was certainly a British building, and erected in those uncultivated ages, when such rocky, hideous situations were the choice of of warlike, rough and stern minds.

The point on which this Castle stands is not the highest part of the hill^{*}; that is taken up by a circular fortification A M, about 300 yards to the West of the former.[†] Here we find the ruins of a stone wall H, which ruins are twenty feet wide, and shew the wall to have been of considerable height and thickness; it is call'd the Old Castle: it's Westernmost side was built on the foundation of a sacred mound which inclos'd the greatest part of this hill, for religion[‡]; but it's eastern part deserted that mound at G and M, and was determin'd by the height of the ground, as it ought to be. That it was built by the ancient Britans, and as anciently as when Druidism was the establish'd religion in Cornwall, I have great reason to think, because I find the large flat stones which have most remarkable Rock-basons (instruments probably of Druid superstition) at G and L, left entire, as if preserv'd out of devotion; whereas if this wall had been built by Saxons, Danes, or even Christians, they would certainly have been clove up, as being of the quoit or *discus* shape, and therefore commodious for the use of building; in the next place I observe that their wall does

^{*} The rest, as they were British, being destroy'd likely in the Danish wars.

[†] Belonging to the family of Bassett, whose ancestral seat, call'd Tehidhy is within two miles of it.

[‡] Plate V. See the elevation of this hill at the end of Chap. xiii. lib. iv.

[†] See the Map, Plate V.

^{*} See lib. ii. chap. xvii. pag. 114.

not cut, or mangle any of their sacred circles, which are numerous here; whereas there is not that care taken of these places of devotion in the Danish Fortifications. The Rock-basons of that vast crag call'd Karnidsak, were probably carry'd off to build Castle Ch'un; and at Castle Treryn (Plate XXII.) I observe one of the Danish *vallums* B, cutting one of the Druid holy circles, and passing quite through it; and where the Danes have stone walls in their cliff castles, we find few or none of the Rock-basons. All strong evidences, that the Danes had no reverence for these works, and therefore where we find them spar'd, we have reason to conclude that they were spar'd by the Britans out of respect to their own religion. There seems to have been part of a stone wall built on the North side of this hill, running from the old Castle, nearly East, towards the new; it was built on the foundation of the religious mound before mention'd, but it does not reach within sixty yards of the new Castle, and was never finished.

By the Military Remains on this hill, the British Coins of Gold, the Roman Coins, Weapons of War, and other things (probably Roman) found here, (not to insist upon the several Religious Monuments mention'd Book II. Chap. XVII.) this hill must have been a place of ancient and great resort in times of war, as well as peace; well known to the Romans, and frequented by the most considerable among the Britans.*

Tindagel
alias Tindogel
Castle.

Tindagel Castle¹ (Plate XXV.) was built on a cape of land, the extremity of which was a *Peninsula*, a very lofty hill, E. Where this *Peninsula* join'd the main land, there are the fortifications partly on the *Peninsula*, and partly on the Main. The Remains here are not very considerable. The Ruins on the *Peninsula* consist of a circular garretted wall D, inclosing some buildings, among which there was a "pretty chapel of St. Uliane, with a tomb on the left side standing in Leland's time (temp. H. 8.) and men then alive remember'd a postern "door of iron." Leland (vol. ii. pag. 81.) calls this improperly the Dungeon, and thinks the situation must have render'd it impregnable; the cliffs, it must be own'd, are hideous, and not to be climb'd without the utmost danger, but with all deference to so great a judge of antiquity, the ground here was badly chosen, the hill dipping so very quick, that every thing within the wall was expos'd to a hill over against, and scarce an arrow-flight from it; whereas the judgment was to have plac'd the Fortrefs higher, so as it should have reach'd the top of the hill N; This would indeed have expos'd the inhabitants more to the weather, but less to the enemy, which last, in such works is most to be considered. The walls on the Main

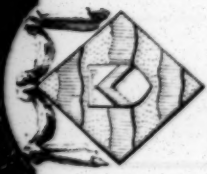
* The elevation therefore (as of a hill that has afforded a great treasure of antiquities) may be

seen at the end of chap. xiii. of this book.

¹ Rectius f. Tintughel; viz. the high fortify'd hill. inclose



To M^{rs} Basset of Tehidy this View
is most gratefully



of Tindagel Castle in Cornwall.
Dedicated by Wm. Borslase.

A. Greenhalgh

inclose two narrow courts, and cover better than the other, and at the end A the highest part of this fortress there are several Stone steps to ascend unto the Parapet for making discoveries. The Walls were garreted, and are pierc'd with many square little holes as at Karnbré. This part of the fortification was anciently join'd to that of the *Peninsula* by a Draw-bridge, but it was decay'd before Leland came there, and the want of it supply'd by long Elm-trees lay'd as a bridge, (vol. 7. p. 106.) but the gap, C, (purposely cut thro' the *Isthmus* at first for the security of the works D) is now much widen'd, and the communication intercepted. The whole was a large work, and plac'd here for the sake of shutting out the enemy by means of the narrow *Isthmus*, which error in the first design inevitably planted it so low that little of what happened in the country adjacent could be descry'd from it. This Castle, so noted for the birth of the famous King Arthur, about the end of the 5th century, needs no proofs of it's being a British Structure. It was the seat of the Dukes of Cornwall at that time, how long before we can't say, but probably the product of the rudest times, before the Cornish Britans had learnt from the Romans any thing of the art of war, for it cannot be conceiv'd that any people who had seen the Romans chuse their ground, fortify, or attack, would ever have plac'd a Fortress so injudiciously. It continued to be one of the Castles of the Earls of Cornwall to the time of Richard King of the Romans, who entertain'd here, his nephew David Prince of Wales. After the death of Richard, and his son Edmund, Earls of Cornwall, all the ancient Castles went to ruin, from Palaces became Prisons, and Gaols, and this among the rest. There was, however, a yearly stipend allow'd for keeping this Castle, till the Lord Treasurer, Burleigh, in Queen Elizabeth's reign, abolish'd it, as a superfluous charge to the crown.

There is another Castle of this kind call'd Caerguidn, (or White Castle) in the parish of Sancroft, which, because it lies in the Side of a hill, and has not the judgment of the ground, I cannot think Danish, but British, and very ancient.

CHAP. XI.

Of Walled Castles for Residence and Defence, which have Keeps; and first of Trematon.

THE most entire Castle of this sort, but the least which we have in Cornwall, is that call'd generally Trematon^a, by Leland Tremertoun, in the parish of St. Stephens near Saltash. The

Trematon
Castle.

^a In Domesday Tremetona.

Wall of the Bassecourt, A, (Plat. XXVI. Fig. i.) is still standing, ditch'd without, and pierc'd in several places with certain loop-holes, some square, (as those before in Karn-brê, and Tindagel) some narrow, and high, as c, and some cross-wise, as D. There is no tower projecting from this Wall, but the gateway, which seems (together with the Walls near it) more modern than the rest of the building.

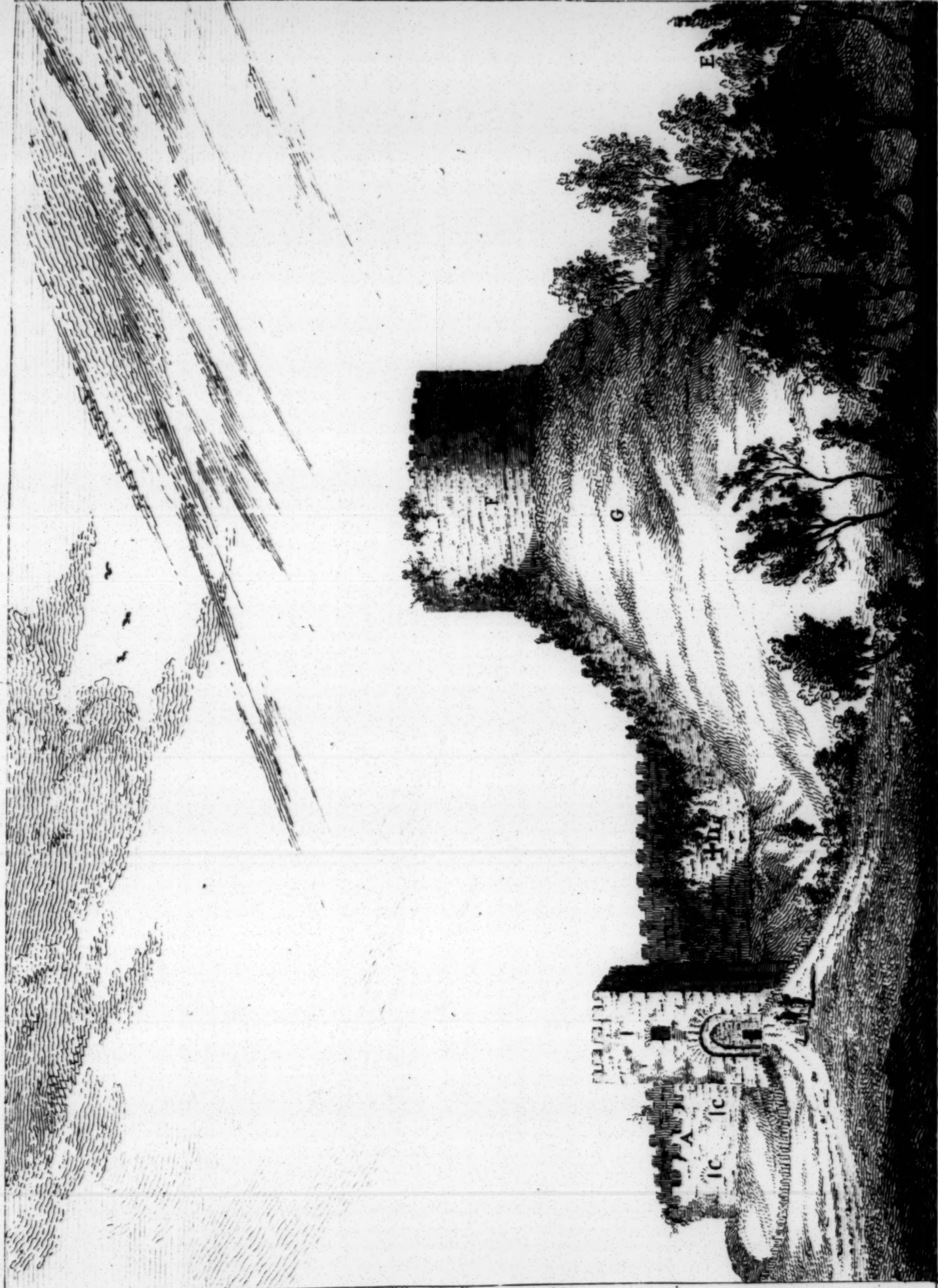
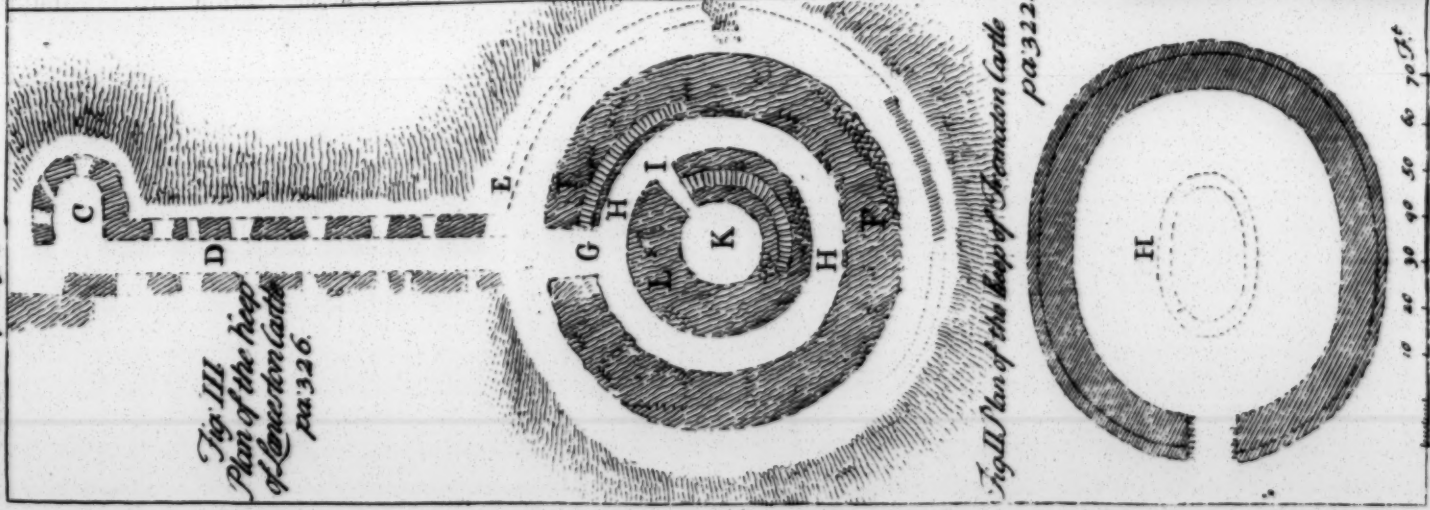
The Basse-court was about three quarters of an acre, and once charg'd with several buildings which are now all gone. At one end of this Court is an artificial hill G, which by the dipping of the valley at E, is there of a very considerable height, and has a large ditch round the bottom; but next the Basse-court is only about 30 feet perpendicular. On the top of this taper hill is erected the Keep F, of an oval figure *, the outer Wall of which is still standing, ten feet thick, two feet of which is taken up with the garreted Parapet, the other eight make the breadth of the rampart. The entrance is towards the West, where the arch over the gateway, is round, not pointed, and therefore the more ancient. The top of the Parapet is about 30 feet high from the area within, which is now converted into a garden of pot-herbs; but the man who shew'd the Castle, and made the garden for his own use, remembers a chimney, and some part of walls standing, of which there are now no traces. The holes for the beams are plain, and in two rows, but both so near the top of the rampart, that, I imagine, there could be but one flight of rooms, and that the double beaming was contriv'd for the better supporting the roof, upon which in time of action the Soldiers did duty. There is no window in all this Keep, for which reason I conclude, they must have had a little Court, (or Well, as the builders term it) in the center of the Keep to give light and air, in some such manner, as we shall find by and by in another Castle, and as is shewn in this by dotted lines in the plan annex'd, at H. This little Court, 'tis true, would yield but little light, but it was to strengthen their rampart, that they deny'd themselves the pleasure of windows; and hence it was that these Keeps are often call'd the Dungeons of the Castles to which they belong.

Trematon Castle was the head of a Barony of the ancient Dukes of Cornwall. It appears by Domesdayⁿ, that William Earl of Moreton † and Cornwall had here his castle and market, and resided here; but we are not to suppose that this William, or his father Robert, (half brother to the Conqueror) were the builders of all the castles which they had. For when the Conqueror came in, the last Earl of Cornwall of British blood, (by some call'd Candorus, by Cambden, Cadocus) descended from a long train of Ancestors, sometime call'd

* See the plan Pl. XXVI. Fig. ii.

ⁿ Cambden pag. 21.

† Alias Mortagne, alias Moriton.



To Lady Carenw Buller
This View of TREMATON CASTLE is with great respect inscribed by Wm. Borlase.

Kings, sometime Dukes, and Earls of Cornwall, was displac'd, and his Lands as well as Honours given to Robert Earl of Moreton, and 'tis natural to think that, where the Residence of those ancient Earls of Cornwall was, there he settled his Court, as at Lanceston, Tindagel, and Trematon. Mr. Carew in his survey (pag. 112.) gives us this account of an ancient Monument found in the parish Church of St. Stephen's to which this Castle belongs. "I have received information" (says he) "from one averring eye witness that about fourscore years since, there was digged up in the parish chancel, a leaden coffin, which being open'd, shew'd the proportion of a very big man. The partie farther told me how a writing, graved in the lead, express'd the same to be the burial of a Duke, whose heir was married to the Prince, but who it should be, I cannot devise; albeit, my best pleasing conjecture lighteth upon Orgerius, because his daughter was married to Edgar." Now this Orgerius was Duke of Cornwall, A. D. 959. and might probably have liv'd at Trematon Castle in this parish; but he was buried in the monastery of Tavistock, (as Wm. of Malmesbury says pag. 146.) so that probably the Duke of Cornwall buried here, was Cadoc, hereafter mention'd. Farther of this Castle, before before the Conquest, I have not yet seen. Under Robert Earl of Moreton and Cornwall, it appears by the Exeter Domesday, that Reginald de Valletorta, held the Castle; but the inheritance came to William Earl of Cornwall, from whom it pass'd by attainder to the crown, with his other lands and dignities; then, as some think, Cadoc, son of the Condorus abovemention'd, was restor'd to the Earldom of Cornwall, liv'd and dy'd at the Castle of Trematon, leaving one only daughter and heir Agnes, marry'd to Reginald Fitz-Henry, natural son to Henry I. from him this Lordship of Trematon came with one of his daughters to Walter Dunstabil, Baron of Castle-combe in Cornwall, whose issue (male) failing, it went with a daughter and heir to Reginald de Valletorta, (temp. Ric. I.) who had 59 Knights fees belonging to the honour of Trematon'. His son John de Valletorta had issue Roger, (by others call'd Reginald) who, having only two daughters, Eglina marry'd to Pomeroy of Bury Pomeroy in Devon, and of Tregeny in Cornwall; and Jone marry'd to Sir Alexander Oakeston, Knight, settled this Lordship of Trematon, on Sir Henry Pomeroy, Knight, his grandson by his eldest daughter, Eglina; and this Sir Henry, (or a son of the same name, and title, as is more likely) did by his deed bearing date the 11th of Edward the third, release to Edward the Black Prince, (then created Duke of Cornwall) all his right, and claim to the honour, castle, and manor

* "In ea Mansione habet Comes unum Castrum
"et Raginaldus (spoken off before as the Holder of the chief parts of the Manor) "tenet istud

"de Comite." fol. 67.

† Evidences from the Red Book in the Exchequer. Car. pag. 45.

of Trematon¹. It then became again, as it was most anciently, a part of the Dutchy of Cornwall, and so it still continues.

Restormel
Castle.

One of the principal houses of the Earls of Cornwall, was Restormel Castle, about a mile North of the town of Lostwithel. This Castle stands not on a factitious hill, for the architect finding a rocky Knoll, on the edge of a hill overlooking a deep valley, had no more to do than to plane the Rock into a level, and shape it round by a ditch, and the Keep would have elevation enough without the trouble of raising an artificial hill (like that at Trematon) for it to stand on. The Bass-court was sore defac'd, as Leland says in his time. Some few ruins were to be seen in the lower part (in Mr. Carew's time) where the ditch is very wide and deep still, and was formerly fill'd with water brought by pipes from an adjoining hill; on the higher side also leading to the principal gate there are traces of buildings to be found. The Keep is a very magnificent one²; the outer Wall, or Rampart is an exact circle 102 feet diameter within, and ten feet wide at the top, including the thickness of the Parapet, which is two feet six. From the present floor of the ground rooms to the top of the Rampart is 27 feet six, and the top of the Parapet is seven feet higher garreted quite round. There are three stair-cases leading to the top of the Rampart, one on each side of the gateway ascending from the Court within, and one betwixt the inner and outermost gate. The rooms are 19 feet wide; the windows mostly in the innermost Wall F; but there are some very large openings (in the outmost Wall, or Rampart) now wall'd up, shap'd like Gothick Church-windows, sharp-arch'd, which were formerly very handsome and pleasant windows, and made to enjoy the prospect, their recesses reaching to the planching of the rooms: these large openings are all on the chamber-floor (where the rooms of State seem to have been) and from the floor of these chambers you pass on a level to the chapel D. This chapel is but 25 feet six by 17 feet six, but that it might be the more commodious, there seems to have been an anti-chapel C. This chapel, as Leland well observes, (vol. iii. pag. 24.) is a newer work than the Castle itself, and I may add, that the gateway, and the large windows in the Rampart wall are also more modern than the Keep, for they were not made for war and safety, but for pleasure and grandeur; and yet as modern as these things compar'd with the rest may appear, they must be at least as ancient as Edmund son of Richard King of the Romans, (temp. Edw. I.) for, since his death, I cannot find that any Earl of Cornwall resided here. Richard King of the Romans kept his Court here, and in all probability made these addi-

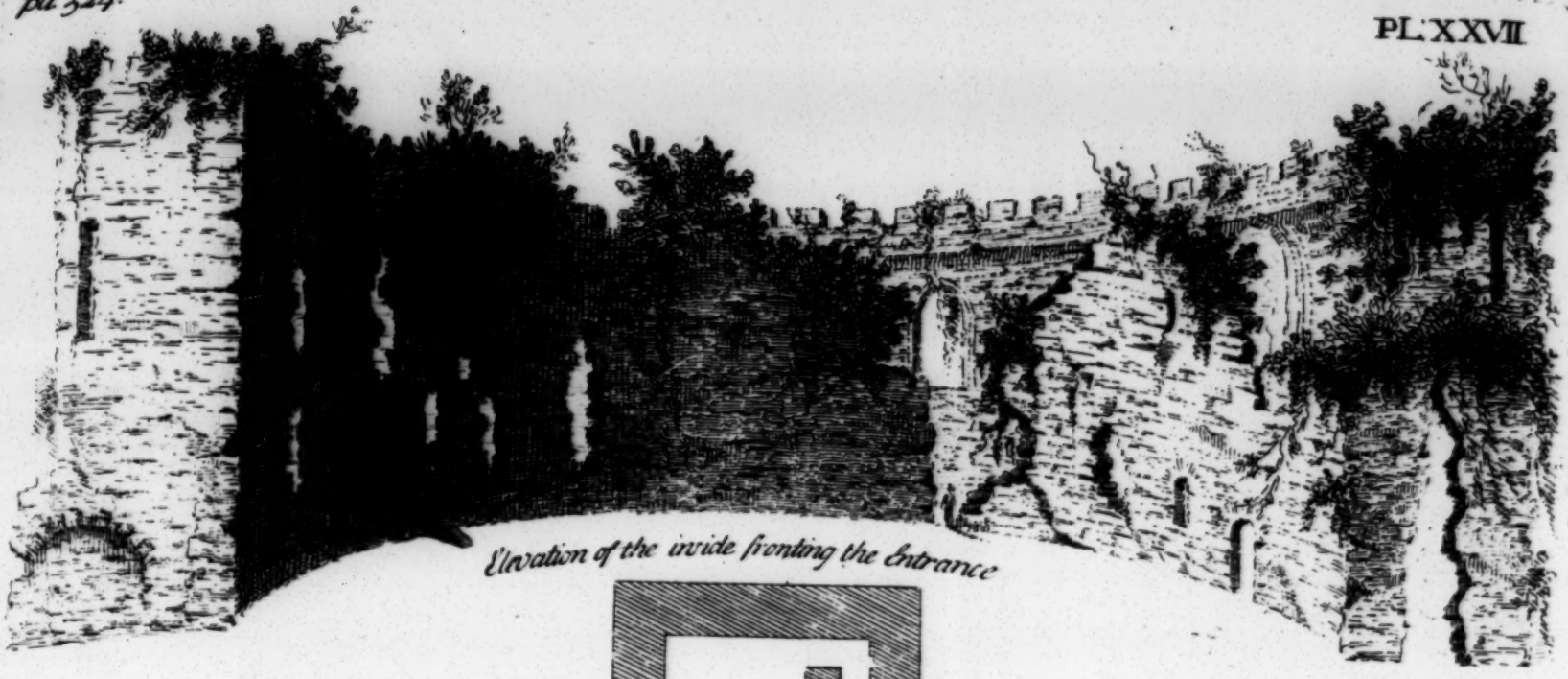
¹ In consideration (as Mr. Hals says) of an annuity of 40 l. per annum out of the Exchequer, which deed was extant when Mr. Prince writ his

Worthies of Devon, and in the possession of Roger Pomeroy of Sandridge in Devon, Esq;

² See the plan, Plate XXVII.

pa 324.

PL. XXVII

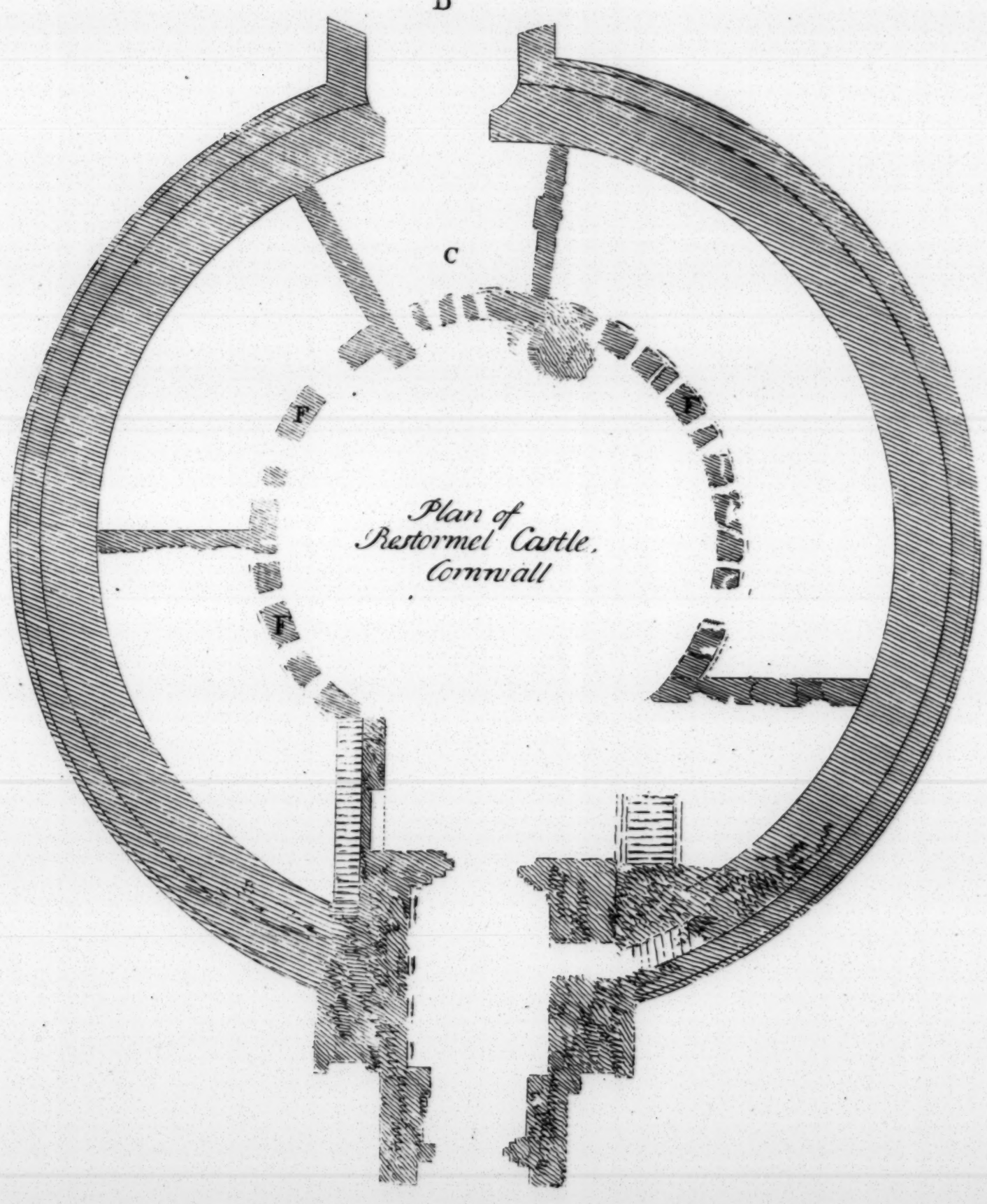


Elevation of the inside fronting the Entrance



D

60 Feet
50
40
30
20
10



*Plan of
Restormel Castle,
Cornwall*

tions (temp. Hen. III.) The Offices belonging to this Castle, lay below it in the Bass-court, where signs of much ruins to the North and East are still apparent, and with the ruins on either hand as you come towards the great gate from the West, shew that this Castle was of great extent; there was an Oven (as Mr. Carew says) of 14 feet largeness among the ruins in the Bass-court, and may serve to give us some idea of the hospitality of those times. This noble Keep (as well as the Bass-court) is now all in ruins, over which Mr. Carew's Lamentation, in his somewhat antiquated, but nervous style, runs thus " *Certes* (says he, pag. 138.) it may move compassion, that a palace
 " so healthful for air, so delightful for prospect, so necessary for
 " commodities, so fair in regard of those days for building, and so
 " strong for defence, should in time of secure peace, and under the
 " protection of it's natural Princes be wronged with those spoilings,
 " than which it could endure no greater at the hands of any foreign,
 " and deadly enemy; for the park is dispark'd, the timber rooted up,
 " the conduit pipes taken away, the roof made sale of, the planch-
 " ings rotten, the Walls fallen down, and the hewed stones of the
 " windows, dournes, and clavels, pluck'd out to serve private
 " buildings; only there remaineth an utter defacement to complain
 " upon this unregarded distress."

The Castle and Honour has never been alienated, as far I have learn'd, from the inheritance of the Dukes and Earls of Cornwall. There was a park round it, well wooded, and suitable to the quality of the ancient owners, but with several other parks in this county, (there having been formerly belonging to this Earldom nine Parks, and one chace, or forest¹) dispark'd by Hen. VIII. at the instance of Sir Richard Pollard².

Boscastle, call'd so from being the Castle of the Lord Botreaux, (a Boscastle. family anciently of great possessions in this county) was a Castle of the same kind as we are now treating of, and the round artificial hill is still to be seen (call'd the Court); the hill was small, and there are no other remains.

Lanceston Castle is the last I shall mention, and was by far the strongest of all our Cornish Castles. Leland, who was a judicious traveller, and had seen the most remarkable places of England says, the hill " on which the Keep stands, is large, and of a terrible
 " height, and the Arx (viz. Keep) of it having three several wards
 " is the strongest, but not the biggest that ever I saw in any ancient
 " work in England."

¹ I think this Castle must have been built since the Norman Conquest, for in the Exeter Domesday it is not nam'd, nor in a List of the Earl of Moreton's Lands and Castles, communicated by Francis Gregor, Esq; from a M S. in the Ashmo-

lean Library among the Dugdale M S's.

² Dodridge pag. 118.

³ Car. pag. 23.

⁴ Vol. ii. pag. 79.

326 OF ANCIENT CASTLES IN CORNWALL.

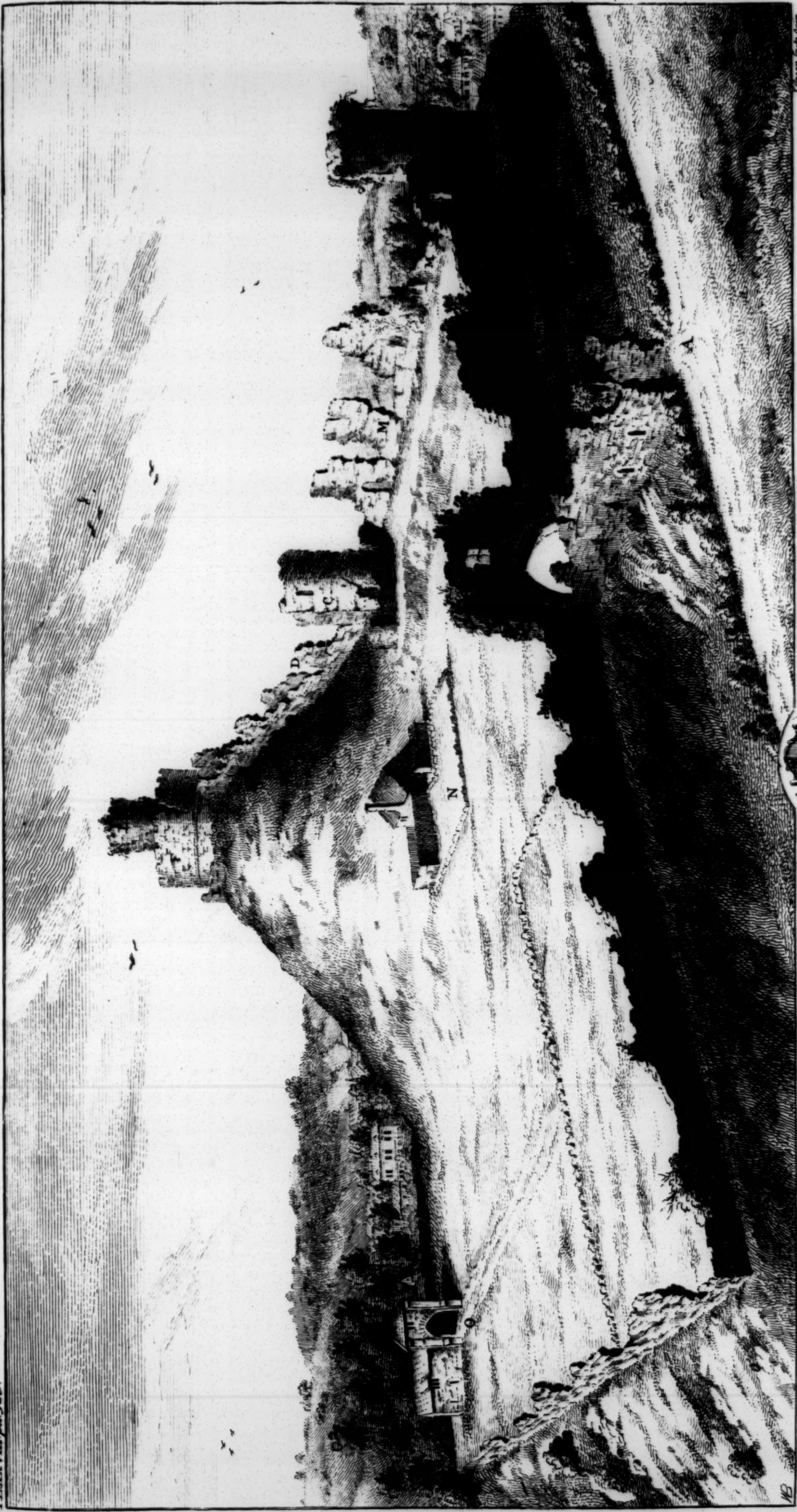
Plate xxviii

*See the Plan
Plate xxvi.
Fig. iii.

The principal entrance is on the North East A, the gateway 120 feet long, whence turning to the right you mount a terrace running parallel to the Rampart, till you come to the angle, on which there is a round tower, now call'd the Witches tower B. From hence the terrace turns away to the left at right angles, and continues on a level, parallel to the Rampart, which is nearly of the thickness of 12 feet till you come to c. Here was a semi-circular tower, and as I suppose a guard-room, and gate: from this place the ground rises very quick, and through a passage of seven feet wide you ascend the cover'd-way D, betwixt two walls which are pierc'd with narrow windows for observation, and yet cover the communication betwixt the Bass-court, and the Keep, or Dungeon, on the top of all E. The whole Keep is 93 feet diameter.* It consisted of three wards. The Wall of the first Ward F was not quite three feet thick, and therefore, I think, could only be a parapet for soldiers to fight from, and defend the brow of the hill. Six feet within E stands the second Wall G, which is twelve feet thick, and has a stair-case three feet wide, at the left hand of the entrance at G running up to the top of the Rampart; the entrance of this stair-case has a round arch of stone over it. From G passing on to H, you find the entrance I, into the innermost ward, and on the left of that entrance a winding staircase conducts you to the top of this innermost Rampart, the Wall of which is ten feet thick, and 32 feet high from the floor K. The room K is 18 feet six diameter; it was divided by a planching into two rooms. The upper-room had to the East and West two large openings, which were both windows, and (as I am inclin'd to think) doors also in time of action, to pass from this Dungeon out upon the principal rampart F, from which the chief defence was to be made; for it must be observ'd, that the second Ward H was cover'd with a flat roof at the height of the rampart F, which made the area there very roomly and convenient for numbers; these openings, therefore, upon occasion, serv'd as passages for the soldiers to go from one Rampart to the other. In the upper-room of K there was also a chimney to the North; underneath, there was a dungeon which had no light. The lofty taper hill on which this strong Keep is built is partly natural, and partly artificial; it spread farther into the town anciently than it does now, and by the *Radius* of it was 320 feet diameter, and very high*. Norden gives us a Wall at the bottom of this hill, and tho' there is no stress to be lay'd on his drawings, yet, it is not unlikely, that it had a wall, or parapet, round the bottom of it, towards the town, for the principal Rampart of the Bass-court

* I took the height of it by a Quadrant, and made it from the Bass-court to the parapet of the Dungeon L 104 feet perpendicular, but as it rain'd

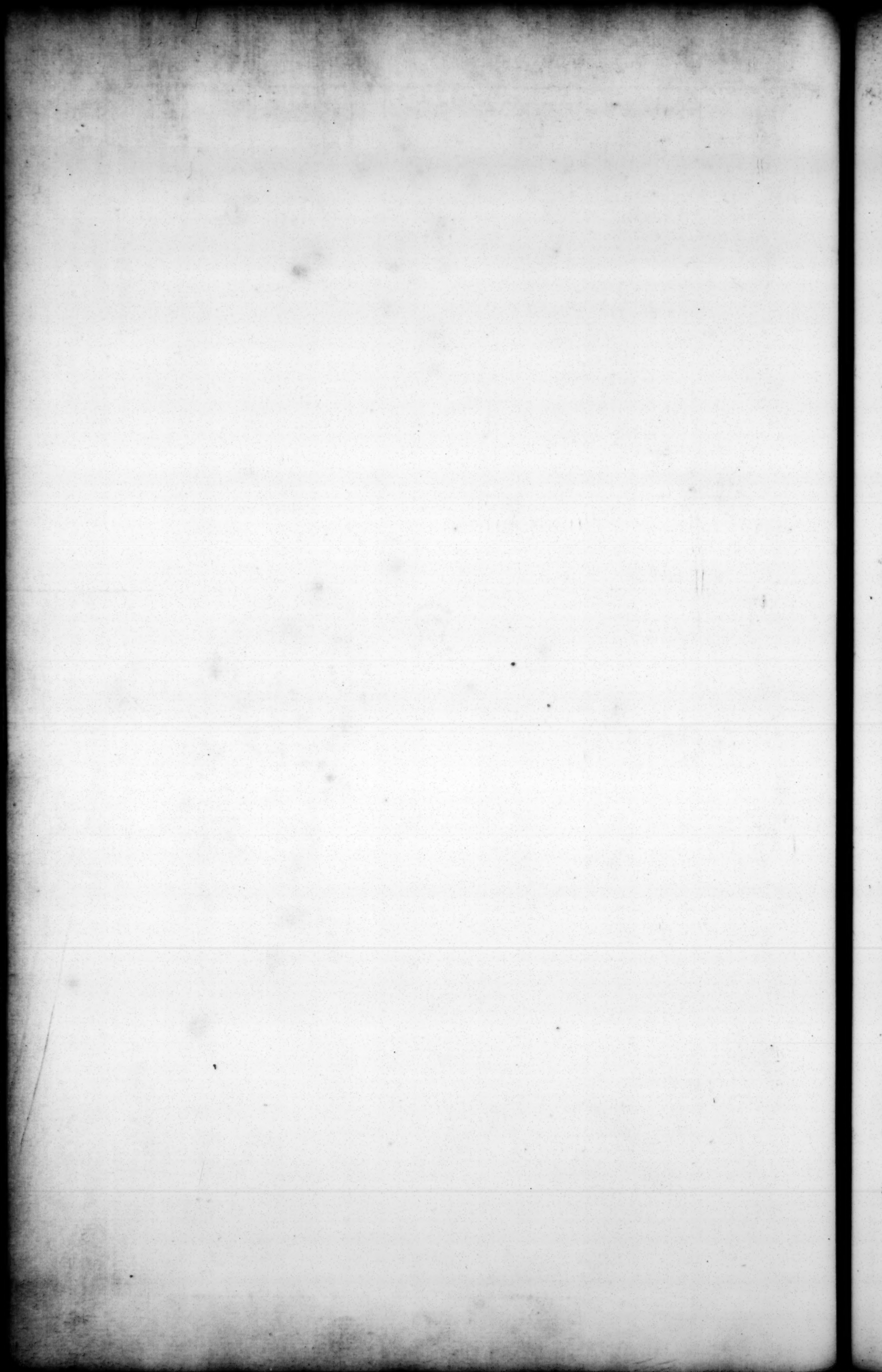
violently, I cannot depend on the observation; tho', I believe, 'tis pretty near the truth.



*These Ruines of Lancelston Castle in Cornwall engrav'd at his Lapence
dedicated by Wm. Borlase.*



*To S^r John S^t Aubyn Bart^t Member of Parliament for Lancelston
are most gratefully*



breaks off very abruptly fronting the town, and seems patch'd, and maim'd at M*, and to have lost some works at this place. The Bais-court (half of which, or more, as I judge, is now cover'd with the houses of the town) had formerly in it, the Affize-hall, a very spacious building; a chapel, and other buildings now all gone, but the county goal N: at the Western end there is another gateway O, into the town, but more modern than the rest.

See Elevat.
Pl. XXVIII.

The buildings which remain of this Castle are of different styles, and shew that the several parts of this Castle were built at different times. For at the first entrance through the great gateway, you have a flat, but pointed arch over the first gate; but within at the second gate you have a much rounder arch. There is a round tower B on the angle of the Rampart, which is undoubtedly of the Roman style. There is a squareness also in the Area of the Bais-court, which agrees with the manner of the Romans much more than any thing we have in our other Castles; but whether these parts are as old as the Roman times, I cannot say. However, that the Romans should fortify here, is not at all improbable, considering that the situation of this Castle near the ford of the river Tamar, makes it a pass of great consequence. The river Tamar running away to the South, is either dangerous, or impassable below this place, and all learned men allow, that the Romans were not fond of the tedious work of building bridges, and it was therefore the more customary with them to take possession of the Fords. Now all below this place is secur'd by the Tamar, but near this Castle the river is fordable in several places. Here therefore it was proper to have a garrison, and by placing another at Stratton on the North Sea, (between which, and Lancelton, there are the remains of an ancient way⁷) they form'd a chain from the North at Stratton, to the South Sea at Plymouth. This was therefore a station of great importance, and not at all unworthy of the Roman attention, and that the Romans were here early, has been intimated before⁸, and appears still more likely from some Coins which have already reach'd my notice; one of Vespasian, one of Domitian, found in the Walls of an old house, and a third found in digging a vault in the Church with the letters IULI, plainly to be seen upon it, and will, 'tis to be hop'd, be more confirm'd, either by what are known to other persons at present, or may hereafter be discover'd in greater number.

I know it is generally held that William Earl of Moreton and Cornwall, built this Castle; but this is a vague expression, and must not be understood, so as to suppose him the original, first builder, and founder of this Castle. That he built something here is not unlikely, but

⁷ See of the Roman Way near Stratton, before, pag. 307.

⁸ Lib. iv. chap. vi.

that

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that he built all, can never be agreed to, when we consider of what different parts it consists, and recollect that it was a Castle long before the Normans came over.

The town was first built^a by Eadulphus, brother to Alpfius, Duke of Devon and Cornwall, about the year 900, but the Castle must be much more ancient, for the town was evidently built for the sake of the Castle, to be near the residence of the Prince, not the Castle to guard the town. Of this there are several proofs; the high hill on which the Keep stands is a certain evidence that it was shap'd in the manner we see it, before the town could be form'd, for where there are houses so thick, it would be madness to think of erecting a work of this kind. The hill for the Keep must be certainly the first thing consider'd in all such works, for to make such a hill after other fortifications, and after a town was built would be tearing every thing to pieces. The garreted Walls which went round the town, are manifestly nothing more than a continuation of the Walls of the Castle. In the Church of the town there is not the least mark of Antiquity, the Church being no older than Henry VII. as by the date 1511 on the Church-porch appears^b. The only thing favouring of Antiquity in all the town is a door case^c, carv'd according to the manner of the Saxons, and this was likely remov'd from the buildings of the Castle, or from the collegiate Church of St. Stephen's, for where it stands at present, it has no building near it to which it has any correspondence, or can bear the least relation. So that the town is modern in comparison of the Castle, and was built for it to enjoy the benefit of the Prince's Court, and to accommodate the persons resorting to it. This Court was in the Castle, which has large and Royal Jurisdiction still, entirely separate and distinct from the corporation of the town, having it's own hereditary constable who had a house in the Bass-court, (temp. Eliz. Carew 117.) and liv'd there. That there was a Castle here before the Conquest is beyond all doubt, for Othomarus de Knivet^d (said to be of Danish extraction) was hereditary constable of the Castle of Lancelton, and was displac'd at the Norman Invasion for being in arms against the conquerour; and Condorus Earl of Cornwall, at that time, being also divested of his Earldom, the town and Castle of Lancelton were given by the Conquerour to Robert Earl of Moreton, with the Earldom of Cornwall, who with this honour had 288 Manors^e in the county of Cornwall, besides 558 Manors in other counties^f. William

^a Hooker in Carew.

^b "It was (viz. the Town-Church) from a Chantry Chapel re-edify'd and enlarg'd in the time of Henry IV. and made sufficient to contain the Inhabitants of the town." Not. Parl. pag. 20. by Br. Willis, Esq.

^c Now at the White-hart Inn.

^d Perhaps Dunhevet having had his name from the Town call'd Dunheved; as the Dunhevetts of Norfolk had (as Leland thinks vol. 9. xxxii.) tho' call'd afterwards Nevets; dropping the De or Du, as most families now have done.

^e 248 says Br. Willis, Esq; Not. pag. 16.

^f 8vo. vol. ii. pag. 253.

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Earl of Moreton and Cornwall, son and heir of Robert, kept his Court here, and likely made some alterations and additions to the buildings. From him it fell to the Crown, with his other lands, and passing with the Earldom of Cornwall, either into the Crown, or by grant from it, was at last unalienably fix'd to the Dukedom of Cornwall in the 11th of Edward III, and still continues part of the inheritance of the Duchy.

It is call'd by Norden (pag. 21.) "the Duke's most ancient Castle" in which dwelt divers Earls and Dukes of Cornwall before William "Earl of Moreton," (pag. 92.) In the latter part of which assertion he's right; but whether this Castle, tho' of larger jurisdiction, higher honours, and stronger fortifications, may be more ancient than that of Tindagel, it is impossible to determine.

Several Gentlemen in Cornwall hold their estates of this Honour, by *Castle-guard*, being bound to repair (*as Leland says, vol. 7. p. 114.*) and defend this Castle.

Before I dismiss this subject, give me leave to observe, what seems to me a mistake, relating to the name of this Castle and Town. The common opinion is, that Lanceston is deriv'd from Lanstuphadon; Lanstaveton, as in Domesday; Lostephan, as in Leland^a, that is, the Church of Stephen; whereas they seem to me, the names of two different places. The Church of St. Stephen is near a mile from the town of Lanceston, and had a College of Canons belonging to it before the Conquest, with many houses, which, as in other places of like kind, people thought it their interest to build near the Monastery, and might probably enough be call'd Lanstuphadon, i. e. the Town of St. Stephen's Church. Earl Harold possess'd (as Lord of the Manor) this Lanstavedon, in the time of Edward the Confessor, and here was held a market at that time, but the Earl of Moreton and Cornwall transferr'd it to his own Castle, that is, to Lanceston. *Unum mercatum quod ibi jacebat ea die qua* *R. E. F. V. & M. *abstulit inde Comes de Moritonio & posuit in CASTRO SUO.* (Exeter Domesday). Now if Lanstuphadon had been the same as Lanceston, with what propriety could it be said that the Earl of Cornwall took away the market from Lanstaveton, and fix'd it in his own Castle, that is, in the town, within the precincts, and rights of his own proper Castle? and therefore Lanstaveton, and this Lanceston, (where the Earl of Cornwall's Castle is) must be two different places, and it could never be call'd Lanstaveton Castle, but by mistake, and the delusive affinity of names. I am therefore of opinion, that Lanceston is the proper name of this Town, for the abovemention'd reasons, as well as that, neither our Towns nor our Castles (in this county) take their most ancient names from Saints; but from some notable property of situation,

Of the name
of this Castle.

^a Carew .116.

^b Ibid. ut supra.

* Rex Edvardus fuit vivus & mortuus.

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shape, the use they were design'd for, or river on which they are planted. Now Lancelton signifies (in mix'd British) the Church of the Castle, and in the inquisition 20 Edward I. (A. D. 1293-4). I find it was rated by the name of *Capella de Castro in Decanatu de Eastwellshire*. Lancelton may also be a contraction of Lancelsterton; for in the Bishoprick of Durham we have Lanchester, the Longovicus of the Romans, and Lancastre (in Lancashire) should have the same derivation; Langborough, that is, *Longum burgum*, a Long-town; and 'tis not improbable, that the most ancient name of this Castle should have been Lancestre, and the town thence call'd Lancestreton, but by contraction Lancelton, in the same manner as Cheshire, which is, but a contraction of Chesteshire, (it's ancient name) and Cheston for Chesterton, or Cestreton, as in Kennett (Par. Antiq. pag. 224.) for the easier pronounciation. This place has also another ancient name, Dunheved, which is generally suppos'd Saxon, and to signify the head of the hill; but the learned Baxter in his Glossary, thinks that Dunevet is the same as the Nemetotacium, (or, as it should be written *Nemetomagum* of the *anon. Ravennas*) and to his opinion I subscribe, because that Nemet, is by the Cornish pronounced and written Nevet, and Dun is *Magus* for *Pagus*, (a Town or Village) and Dun-huedh signifies, in the Cornish language, the Swelling-hill, but Dun-hêdh, the Long-hill, from which shape, I imagine, the Saxons (after the Romans) call'd it also Lancestre, and Lancestre-town. I will only observe farther, that if Baxter's Etymology is well grounded, it will prove this place as ancient as the Romans, and taken notice of in their Geography

The Anti-
quity, and
use of this
manner of
fortifying.

This manner of fortifying with a Bass-court, an artificial-hill, and a Dungeon, on the top of it, is very ancient, was us'd, perhaps, by the Romans, but certainly by the Saxons. That the Romans fortify'd sometimes in this manner, the old *Cunetium*, now Marlborough in Wiltshire, gives us reason to believe. "The Castle here¹ seems to have been a Roman work by the Brass Roman Coins that were found in shaping the Mount in the time of the late Duke of Somerset, which was contriv'd out of the Keep of the Castle." In Nottingham Castle there are the remains of the Keep², and Dr. Gale places here the *Gau-fennæ* of Antoninus. The Burgh at Leyden, which is a building of the same kind, is thought to be Roman¹. It must however be own'd, that in the Military Architecture of the Romans in other parts, such buildings do seldom appear. However that be, that the Saxons built in this manner, long before the Normans came in, one instance or two will be sufficient to shew. Elfreda, daughter of Alfred the Great, and wife of Ethelred Earl of Mercia, in the end of Autumn, 915, built some

¹ Camden's Annot. pag. 129.

² Gale's Itin. pag. 95.

¹ Breval vol. i. pag. 23. Travels.

fortifications against the Danes, (which are still call'd the Dungeon) upon an artificial hill at Warwick^m. The same noble Lady built a work of the same kind at Tamworth on the borders of the counties of Warwick and Staffordshire. She is said to have built eight Castlesⁿ, all call'd Burrows, *alias* Burroughs, and very properly, because they were fortifications rais'd on hills in the shape of Burrows, or *Tumuli*^o. 'Tis not likely that Elfreda, was the inventor of this manner of Fortifying, her father Alfred soon discover'd the necessity of strong holds, press'd as he was on every side by the Danes; and yet, as Asser observes, the Saxons were so indolent and stupid, that they could not be prevail'd upon by the most pressing instances of the King to erect any Castles and Fortresses, till they were drove to it by the depredations of the Danes, and then Alfred caus'd several to be built. Here therefore we find fortification in it's infancy among the Saxons, even when the country was over-run by the Danes; and whether they had then the leisure to shape the natural hills, and where there were no natural hills to raise even mountains for the Keeps, or (as seems to me more likely) only built on these hills already rais'd, and shap'd to their hand, we must leave undecided. One thing I would observe, that where the Saxons found any Roman fortification, they call'd it Ceaſter, or Chester, but what they erected themselves in this manner they call'd Burghs from the hills they stood on; and I am inclin'd to think that the Saxons generally chose to fortify in this manner, (whether the hills were of their own raising, or not) as suiting their purpose effectually against such a roving enemy as the Danes were, whereas the Romans plac'd their forts any where, according as the circumstances of the time and ground would permit, but generally in the manner of the encampment, square, for the sake of the health, and order of their forces, and therefore call'd by the Saxons Ceaſters, Castles, or Encampments. Whether the artificial hill, mention'd at Warwick, was at that time rais'd, or had only the Keep then built upon it, is not clearly express'd; but the season of the year seems to intimate only the latter; Autumn being a very improper time of the year, one would think, to engage in a work of so much labour as the raising an artificial hill, and a work also that requir'd time to settle, before it was capable of being built upon. In short, it is not at all unlikely, that where the Saxons found these artificial hills erected by the Romans, they built new Keeps upon them, and added what works were necessary to keep off the Danes. These artificial hills were works of time and labour,

^m J. Rossi Hist. Reg. Angli, pag. 97. Dugd. Warwickshire, pag. 373.

ⁿ Nam'd by Huntingt. pag. 204.

^o Whence when these Castles became nume-

rous, and almost in every Town, such Towns had the name of Burghs, or Burroughs, and Burrough came afterwards to signify a Town.

but

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but as it was necessary to build Castles sometimes low, and among hills to secure a narrow pass, or to command a creek, or valley which had a navigable river¹; it was almost as necessary to raise these artificial hills, and place Keeps upon them to overlook the country, discover the enemy in season, and in times of extremity for the garriſon to retire to as their laſt effort².

The ſtrength
of ſuch for-
tifications.

So far have we gone with the ancient Forts and Caſtles of this county, which, if compar'd with the Fortifications of the preſent, and modern times, muſt, doubtleſs, appear weak and trifling, conſidering the improvements which Mathematicks, and the diſcoveries of Gunnery and engineering, have added to the latter; but thoſe who compare only the modern fortification with the ancient, take not a proper way to form a true judgment of either. Defence and ſecurity is the proper end of fortifying, and the ancient manner might have answer'd that end as well as the modern, and therefore be of equal ſervice in it's time. The truth is, as fortifying has improv'd, ſo has the Art of beſieging and attacking. The Arts of offence and defence have always grown together, providence nurſing them up, as it were, with equal care to be a ballance for, and a mutual check upon one another; and the modern fortreſſes which look ſo much better upon paper, more intricate, artful, and ſubſtantial, than the ancient, are no more impregnable than the others were; they may have all the advantages which the nature of the ground improv'd by the greateſt Artiſts can give them, but they muſt yield to the ſuperiour force of ſhot, and bomb, and the equally improv'd method of approach, battery, and ſtorm. To ſay no more of this, theſe ancient Forts, were, no doubt, equal and proportion'd to the then method of attack, and art of war; conſequently, their uſe and ſecurity, muſt be meaſur'd by the manner of beſieging then in uſe.

There were but few of theſe Caſtles in England before the Normans came in, which much facilitated their Conqueſt, and William the Firſt was ſo ſenſible of this error in the Britans, Saxons, and Danes, and ſaw the uſe of theſe Caſtles ſo clearly, that he immediately promoted the building of them with all poſſible ardour; and his Nobles put in execution his commands with ſo much diligence, that in Henry II's time, there were reckon'd no leſs than 1115 Caſtles in England.

When this Earldom of Cornwall was erected into a Dutchy (11 Edward III.) and fix'd either in the Crown, or the eldeſt ſon of

¹ The Burgh at Leyden is plac'd ſo as to command the River there. — Breval ut ſupra. — Trematon, on a Creek — Reſtormel, to command the river and valley of Loſtwithel — Lancaſton at the head of the fords of Tamar — Oakampton Caſtle, in the narrow valley.

² That ſome of theſe artificial hills might be originally ſepulchral Tumuli, is not improbable,

eſpecially in Ireland. (See Wright's Louthiana.) where theſe Tumuli are large and many, and Turrets, or little Caſtles built upon them; but, that they were all ſo, is a miſtake, thoſe round hills in Cornwall being natural, as to the greateſt part of them, and only ſhap'd by Art.

³ Dugdale's Warwickſhire, pag. 426.

the sovereign, all the Castles in Cornwall which had been the seats of their Earls or Princes from the Roman Times, if not before, were utterly deserted, and their dependant Towns for want of that Princely resort upon which they chiefly subsisted, went to ruin also; of which the Crown taking notice, an act pass'd in the 32 of Henry 8. for repairing those Towns, but this act came to nothing, and left that for trade and industry to do, which Law could not.

C H A P. X.

Of the State of Christianity in Cornwall before the Norman Conquest.

HAVING in the second Book given an account of DRUIDISM, (the ancient Religion of the Britans in general) exemplify'd, and chiefly deduc'd from the Monuments remaining in Cornwall, I proceed now to consider the state of the Christian Religion, and at what time, and by what degrees it succeeded the other, by what means it flourish'd at sometimes, and to what degree it was at other times depress'd, together with the Christian Monuments which have reach'd my notice in Cornwall, before the Norman Conquest.

The Britans receiv'd the Faith of Christ very early, even in the Apostolical Times; but there was no British King of the Christian Religion till Lucius, and the precise time when he was converted is not agreed upon, but is generally held to have been in the time of M. Aurelius, and Lucius Verus, and the beginning of Eleutherius's Popedom; who began his Rule according to the *Savil. Fasti* A. D. 171, ten years before Commodus. It cannot however be imagined, that Paganism was every where abolish'd as soon as Christianity appear'd; there were at that time, and from the very first account we have in history of the British nation, there had been for the most part many petty principalities in Britain, independant of one another, and in times of distress subordinate, and oblig'd in matters of Council and War, to obey that Prince whom they elected to be the head of all. Let it be allow'd then, that Christianity was embrac'd by the King of Britain, as early as King Lucius, and that he was supreme King of all the Britans, yet, was he under the direction of the Romans, and King only by their leave, and had no authority in Religious Matters over the other Princes of Britain; many of the little Kings therefore may be suppos'd to remain unconverted for a long time after,

I know that the learned Sir Henry Savil in his *Fasti*, says (in a note there, ad ann. 173.) that "about this time Lucius King of the

SECT. I.

Disadvantages of Christianity at first in Britain.

* Says Stillingfl. Ant. Brit. chap. i.

* Ibid. pag. 60.

* Diod. Sic. lib. iv.—Strabo lib. iv.—Mela lib. iii.

ch. vi. Tacitus vita Agric.

* Tho' some think he was but a petty Prince.

Stillingfl. ibid. pag. 63.

" Britans, (as he is call'd by Bede) at the instance of Eleutherius the
 " Pope, together with the whole nation of the Britans receiv'd the
 " Christian Faith;" but this is altogether improbable, neither suiting
 the limited authority of Lucius, nor allowing enough for the different
 tempers and circumstances of the other Princes.

Doubtless, the most stubborn, vicious, and bigotted, were less
 susceptible of the divine precepts of the Gospel, and continued many
 years after in their contented darkness; and when the Princes became
 at last converted, and baptiz'd; the common people, (every where
 fonder of superstition than truth) continued their attachment to the
 errors in which they were brought up.

From Commodus to the time that the Roman Empire became
 Christian, Christianity, tho' adopted by the British Kings, wanted
 really the support and countenance of the State, for the Romans (then
 Heathens) being Lords of all, tho' the Britans had some Churches,
 Bishops, and a few Monasteries, the generality of the people, (we may
 take it for granted) continued without controul in the Druid Super-
 stition'. Again; the true Religion in it's infancy suffer'd much un-
 der the persecution of Dioclesian's reign, which lasted ten years, at
 which time it lost ground rather than advanc'd, tho' when those clouds
 were pass'd, it shone the brighter.

In this persecution they not only destroy'd the Churches, but they
 prejudic'd Church History beyond recovery, for as Velferus observes*,
 they burnt all the Monuments which concern'd the Christian Church.
 'Tis true, the persecution in Britain did not last so long as it did in
 the East, that is, did not rage with that violence, but the whole reign
 of this Emperour, is reckon'd by the above Author', one perpetual
 persecution.

When Constantine, and the Empire became Christian, the British
 Bishops were summon'd to the Council of Arles (314,) and probably
 to that of Nice', (A. D. 325.) and of Ariminum in 359'; at the last
 of which, as well as at the first', three Bishops of Britain were pre-
 sent. These Bishops are styl'd by Hilarius (in his Epistle to the
 Bishops) of the Provinces of Britain, and the reason why only three
 were present, seems to be because Britain was at that time divided

* And of this opinion I find Dr. Stillingfleet:
 " During all this time, the Church, says he, must
 " have labour'd under great difficulties, the Go-
 " vernours, and Provinces, before Constantius,
 " and the generality of the people being set a-
 " gainst the Christians." Stillingfl. Orig. Brit. 74.
 And this seems to be what Gildas means when
 " he asserts, the continuation of a Church here
 " from the first plantation of the Gospel (though
 " not maintain'd, says he, with equal Zeal) to the
 " persecution of Dioclesian." Stillingfl. Antiq.
 Brit. pag. 55.

* M. Velfer, Rerum, Vind. lib. vi. — Still.
 Ch. Ant. 42.

* Stillingfleet, pag. 70.

* As Stillingfl. ib. pag. 9. and Selden (ibid) in
 Eutych, pag. 115, 123. tho' by others this is
 doubted of, because the Britans did not keep Ea-
 ster conformably to the directions of the Nicene
 Council. Spelman's Conc. vol. i. pag. 141. from
 Bede Liber ii. ch. xix. — See Prid. Connexion 8vo
 vol. ii. pag. 238, &c.

* Stillingfl. Or. Brit. pag. 176.

* See Stillingfl. pag. 74.

* Speed's Chron. pag. 79.

into three Arch-bishopricks. Under the Archbishop of London was *Loegria*, and *Cornubia*, (that is, from the river Humber to the Land's End;) under the Archbishop of York, all *Deira* and *Albania*, that is, all North of Humber to Cathness in Scotland, and under the Archbishop of Caerleon, all Wales, call'd then *Cambria*.

One great obstacle to Christianity's prevailing soon in Cornwall, arose from the retired situation of the country, which being at a great distance from the heart of the kingdom, had fewer opportunities of being instructed, than countries which lay nearer to the Imperial Court, which had already received the Gospel.

SECT. II.
Disadvantages of Christianity in Cornwall in particular.

Cornwall and Devon (then call'd *Dunmonium*) were at this time under the Archbishop of London; they must have suffer'd greatly therefore in point of Religion, by means of their distance from the Metropolitan See. The Gospel might have been supported in it's full purity under the Bishop's eye; but as the Bishops kept most of their Clergy about their persons in those early days, and dispatch'd them occasionally only from their Cathedrals, to instruct the more distant parts, the Gospel shone more faintly in the remote corners of the Island. Druidism had taken deep root, and it would not give way to weak efforts; hence it is, that after the Roman Empire, and much the greatest part of Britain had been Christian, we find many Martyrs suffering death in Cornwall for the Christian faith; and hence it is, that in the latter end of the fourth, during all the fifth, and most part of the sixth centuries, we find so many holy men employ'd to convert the Cornish to the Christian Religion.

"The state of Christianity among the Britans in Cornwall (at this time) is accounted very uncertain." Let us endeavour to discover what we can of it by tracing the facts we have in history relating thereto.

SECT. III.
Of the Saints who preach'd or suffer'd in Cornwall.

About the middle of the fourth century, Solomon Duke of Cornwall seems to have been a Christian; for his son Kebius was ordain'd a Bishop by Hilarius Bishop of Poitiers in France, and afterwards return'd into his own country to exercise that high function. St. Corantine (now call'd Cury) was the first Cornish Apostle of note that we meet with. Born in Brittany, he preach'd first in his own country, and Ireland, 'till being driven away by violence, he again betook himself to the life of a Hermit, which he had quitted for the sake of travelling, to instruct the ignorant and the infidel: he settled at the foot of a mountain call'd *Menihont*^a, in the Diocese of Cornwall. Here the fame of his sanctity increasing, at the intreaty of Grallonus King of the Armoricans, he was consecrated Bishop of Cornwall by

^f Inet's Orig. Ang. from Bede, lib. v. ch. xix. vol. I. pag. 123.

^g Ush. pag. 1087. A. D. 369.

^h I find it written thus, "Uberrimam Recto-

riam de Manihont in Devoniam." Parker's Eccl. Antiq. Drake, pag. 384. but some think it Menhynnett in Cornwall.

St. Martin, Bishop of Tours in France, and being said to have converted all Cornwall, died in the year 401.

St. Piranus, born in Ireland in the year 352, must have come into Cornwall about this time, for he is said to have been buried here. But notwithstanding the endeavours of these holy men about the year 411, St. Melor (although son of Melianus Duke of Cornwall) suffered Martyrdom¹. Capgrave, (p. 451.) says that this happen'd soon after the Britans had received the Christian Faith; by which Britans he must mean those of Cornwall, for the others had been converted above 200 years before. By persisting in their Druidism the Britans of Cornwall drew the attention of St. Patrick that way, who about the year 432, with 20 companions halted a little in his way to Ireland on the shores of Cornwall, where he is said to have built a Monastery. Whether St. German was in Cornwall at this time I cannot say, but by Usher, he was either in Cornwall or Wales; for St. Patrick is said, "*ad Præceptorem suum beatum Germanum diver-*
"*tisse & apud Britannos in partibus Cornubiæ & Cambriæ aliquan-*
"*diu substitisse*."

This was not the only visit of St. Patrick, for this holy Apostle having had great success afterwards in Ireland, in confuting the Druid Priests, and converting that nation to Christianity, undertook the same charitable task in Cornwall¹, and had an altar and church there dedicated to him, and much reverenc'd for the sake of this excellent Pastor. From the time of St. Patrick, Ireland began to be the seat of every kind of learning, which the christian world was then acquainted with, and persons of the highest rank not only deserted Gentilism, but their Crowns too, and became Preachers of the Word of God; they neither shut themselves up in Monasteries, nor confin'd themselves within the limits of their own Island, but travell'd into Italy and France, frequently into the Isles on the North of England and Scotland, and oftentimes into Cornwall, directing their course where they saw most need of their instruction.

St. Patrick liv'd to a great age (some think 'till he was 120 years old) and died about the year 490. His example liv'd still longer, and animated his Disciples to pursue his holy plan. Of his scholars Fingarus, from Armorica (whither the like Druid superstition which had overspread all the West, had probably call'd him) passing into Ireland, his native country, and finding it, by the labours of St. Patrick and his Priests thoroughly converted to christianity, gave up his right to a crown, by that time fallen to him, (upon the decease of his father Clito) and, with his sister Piala, eleven Bishops, and a

¹ Capgrave, pag. 451.—Ush. Prim. p. 451.

² Ush. Prim. pag. 1100, and 842.

³ The Legend says, he was waisted over from

Ireland into Cornwall upon his Altar, which was greatly frequented and reverenc'd for that reason.

numerous attendance, all baptiz'd by St. Patrick, came into Cornwall, and landing at the mouth of the river Hayle, was there put to death, with all his company, in the year 460, by Theodorick King of Cornwall, for fear, lest they should turn his subjects from their ancient Religion". About the same time came over from Ireland, St. Breaca (now call'd Breague) attended with many Saints, among whom were Sinninus * the Abbot, who had been at Rome with St. Patrick, Germochus an Irish King, (as Tradition says) and several others. She landed at Revyer on the Eastern bank of the river Hayle in the hundred of Penwith, where Theodorick (or Tudor) had his castle of residence, and slew great part of this holy assembly also.

In the middle of this 5th century the Saxons, being call'd in as friends, in a few years prov'd the most inveterate enemies to the British nation which the island to that time had ever felt, and the general disorders which attend a weak government, and a potent enemy in the heart of the kingdom, engag'd all hands in war, the Britons to defend their country, and the Saxons to take it. Religion, in the general tempest, had her share of the distress; an universal ignorance ensued, no one studied Religion, because every one was obliged to be in arms. Vortigern, hereditary King of Cornwall, and then advanc'd to the throne of Britain (from which he unhappily had invited the Saxons as auxiliaries) neglected every thing sacred and civil, and was deposed in the year 454. His son Vortimer being deservedly plac'd in the Throne, rebuilt the churches ruin'd by the Saxons, and did his best to restore the Christian Religion, then (as Speed says, pag. 266.) forely decay'd; but his reign being no longer than four years, (as others say, seven), and most part of that spent in war, much could not be done, before, Vortimer dying, his father Vortigern was restor'd to his throne, and the Saxons by his indolence and luxury, to a capacity of repeating with impunity their wonted desolations. About the year 470", there was a Provincial Synod held in Britain for reforming Religion, and repairing Churches. This Council, if held so soon, must have been in the last year of Vortimer, but if ten years later, under the direction of Aurelius Ambrosius, who having vanquish'd Vortigern, and succeeded him, and with great success repell'd the Saxons, took that opportunity of convening the Princes and Bishops, in order to restore the true worship of God. Ambrosius died, King of Britain, in the latter end of the 5th century, or beginning of the sixth*, and was succeeded by his brother Uther Pendragon, who by Igerna, wife of Gorlois Duke of Cornwall, had

" Usher. chap. xvii. pag. 869.—Dr. Cave in his Histor. Literar. among St. Anselm's works, reckons Passio St. Guigneri five Fingari, Pialæ, & fociorum, pag. 542.

* Alias Senanus.

" Speed pag. 80.

° Biograph. A. D. 508.—Speed, pag. 268. A. D. 498.

issue Arthur, who first succeeded Gorlois in Cornwall, and, in the year 516, Pendragon, in the Imperial Crown of Britain. Arthur was a great lover of Christianity, as appears in all his history, and for his coat armour bore a Cross, with the Virgin carrying Christ in her arms. He came to the Crown, as some think, very young^p, and finding himself perpetually harass'd with battles, by Cerdic the Saxon, is said, in his second year, to have allow'd Cerdic, Hampshire, Surrey, Wiltshire and Somersetshire (to which were afterwards added Dorsetshire, and part of Devonshire and Cornwall); but in this Treaty, King Arthur took care to provide for the Religion of his native country, and it was stipulated that Cerdic should allow the Cornish the free exercise of the Christian Religion, upon paying an annual tribute^q. Here, it seems, there were some remains of Christianity, and some struggles of a few Britons, assisted by the Irish Saints, to preserve and cherish it; whereas in Somersetshire, Hampshire, Wiltshire, and places over-run by the Saxons, the Saxon Paganism had absolutely obtain'd.

But though Arthur made such provision for tolerating Christianity in Cornwall, the old superstition remain'd strong enough to call forth the labours of the most learned and active of the Irish Divines.

St. Petroc therefore came into Cornwall to preach the Gospel: he was a native of Cumberland, and of royal blood, but forsaking his country, and right of succession, went into Ireland, (the great Western Academy,) in the year 498^r, and having spent twenty years there in the studies of theology, under the most eminent masters, came into Cornwall, A. D. 518. He settled in a monastery call'd before his time Loderic, and Laffenek^s, but from his name, (as some think) Petroctow, now Padstow. Here he had several Disciples, illustrious for their learning and piety^t; and, after paying a visit to Rome^u, he returned into Cornwall, where at that time Tendurus, a man of a savage and cruel disposition, and probably a Heathen, was King; and having resided and taught there for thirty years, died about the 564, was buried first at Padstow, and afterwards translated to Bodman Priory, dedicated to him.

SECT. IV.

Of the Monasteries of the 5th Century.

Having mentioned the monastery erected by St. Patrick, and that which St. Petroc afterwards liv'd and taught in, it may not be amiss, before we go any farther, to look a little into the nature and constitution of the Monasteries of those times, by which we shall be able

^p About fifteen or sixteen; but some understand this of his coming to the Crown of Dunmonium.

^q Rudburn's Chron. lib. ii. ch. i. — Usher, ch. xiii. pag. 468.

^r Ush. Ind. Chron. in Pri. pag. 1122.

^s Probably the same that St. Patrick had founded in the year 432; from which there is an easy passage to Wales, whither he afterwards went, before he pass'd into Ireland.

^t Credanus, Medanus, Dachanus.

^u In that age, "the chief University of the Empire." Stillingsfleet, *ibid.* 210. which is the reason that people of the greatest fame for learning and sanctity, generally went to Rome to study some time, though born in the most distant parts of the Roman Empire; as St. German, St. Patrick, &c.

to form a better judgment of the men that came from them, to whom the Cornish were so much indebted for their instruction.

“ The Monasteries of the Western Nations, before the time of St. Benedict, such as that of Bangor in England, and St. Martin and St. Germans in Gaul, were chiefly intended as Nurseries to the Church,” to educate persons in such a manner as to make them able Ministers of the word of God.

In the 5th century we read of no distinct orders of Monks; they were not as yet call'd after any particular patron, as the Benedictines, Dominicans, Augustines, &c. in the following ages were; their design being to learn of some, in order to teach others, they were quite strangers to the ambition, luxury, and idleness, which afterwards attended the monastick life: their zeal for Religion made them indefatigable in preparing themselves for, and afterwards exercising their holy function. In the Monastery of Bangor (by some accounted the first Christian Monastery in the world*) great numbers of Monks were bred up in a Collegiate Manner, and daily, bodily labour was to fill up the intervals of their study and devotion. By their learning they fitted themselves for teaching Religion, by their labour they contributed in their turns to the support of the Religious numerous community of which they were members†. Many of these Monks were Bishops, of which seven at one time, with many other learned men from the same place attended the Synod call'd by Austin of Canterbury about the year 600. St. German, St. Martin, and St. Patrick, all exercis'd the Episcopal Function, ordain'd, and appointed Bishops to their particular provinces. St. German Bishop of Auxierre in France, (but call'd over to assist the British Church,) is thought to have establish'd several Schools, or Seminaries, for young Divines here in England; and St. Patrick, who spent many years under the discipline of St. German, carry'd the same Collegiate, or Monastick Education, into Ireland‡, and, doubtless, brought the same into Cornwall when he came here. St. Patrick had also studied under his uncle St. Martin, Bishop of Tours, and from him receiv'd the habit of a Monk, and with the habit, doubtless, the Institutes he was to observe; so that St. Patrick's Monasteries (for he founded many, as so many schools for learning) were of the same kind as those in France, in which he had his education; and by the history of those great Doctors, we see that their principal office was to preach the Gospel, to undertake the

* Dupin's Eccl. Hist. vol. ii. pag. 291.—Stillington, Or. B. pag. 206.

† Bede lib. ii. ch. ii.—Stillington, Or. Brit. p. 205.

‡ Hum. Lhuyd, (in his breviary) thinks some of these Monks were appropriated to labour, in order to maintain those, whose genius carry'd them more eminently to study and learning: others think that labour was enjoy'd to all at proper times, by their Institution.

§ As Probus and Jocelin the writers of his life agree.

* At Armagh it is said, he founded *Summum Studium Literale*, which in the language of that time is the same with an University. Stillington, ib. and in this School, Gildas is thought to have been a Professor.

conversion of Infidels, now in one nation, and now in another, and to bring up other Monks under them, who might engage in the same holy task.

By this it appears that the Monastick Life, in those early ages of Christianity, was not what it generally is at present, viz. a life of inactivity and confinement, but a life of travel, and preaching; and it was from such Monasteries, and such Monks that we had our Irish Saints and Teachers^b, who coming into Cornwall to preach the Gospel, were, after their death, generally reckon'd among the Saints, and we have great reason to think those holy men endued with as much piety and learning as any of the age they liv'd in, or any after them for many centuries.

To name all these holy men and women, and particularly specify their coming into Cornwall, and departure elsewhere, might suit a Register, or Catalogue, but would be foreign to the intention of this Treatise, as well as tiresome to the Reader. The design of them all, was one and the same, they came to preach the Gospel, and by the strictness, and severity of their lives to enforce their doctrine; and the consequence was the same; by their means Christianity increas'd, Churches were built, and when, by a division of the Kingdom into parishes, each parish had it's Church, there was scarce a Saint from Ireland, or elsewhere, who had preach'd in Cornwall, but had his memory preserv'd by the grateful inhabitants, by having a Church, near the place he settled in, dedicated to, and call'd after his name. Ireland continued to be a nursery full of holy and learned men even to the year 674, (as Marianus notes, Usher Prim. pag. 1165.) and therefore we may reasonably suppose, that till that time she continued to send forth her Saints into the adjoining countries.

SECT. III.

Of the British Church in Cornwall under the Saxons.

To resume the thread of our narration. The Saxons prevailing after the death of Arthur, (which happen'd in 542.) did every thing in their power to extirpate Christianity, and Christianity (with the Britans) retreated before the Conquerours into the extremities of the Island, so that in the year 597^c Theonus, Archbishop of London, and Thadocus Arch-bishop of York, seeing all their Churches destroy'd, their Clergy fled into Wales^d, and Armorica, and the Christians every where expell'd from the country conquer'd by the Saxons, " retir'd
" with other Bishops into Cornwall, and Wales, and by their labours
" so plentifully propagated the Gospel there, that they made those
" parts, especially above all other, glorious by the multitudes of their

^b " As the design of these Monasteries was very different from that of the Monasteries in after ages, so was the faith of the ancient Church of Ireland, to which the Cornish had so many obligations very different from that of modern Rome," as may be seen at large in Archbishop

Usher's Religion of the ancient Irish. Letter from the Rev. Mr. Collins.

^c Speed, pag. 80. from Bede.

^d By Wales here we are to understand Wales properly so call'd, and West Wales too, as Cornwall was oftentimes call'd.

“ holy Saints and learned Teachers.” In other parts the Saxons were in full possession, having, from their first coming, not only rag’d against Religion, but against Learning too, (as the Romans in Dioclesian’s time, mention’d before pag. 334.) and destroy’d, wherever they came, all the books and monuments they could find, which is another great reason that our Ecclesiastical History of those times, is, and must always remain very much maim’d, and imperfect.

About the same time that the Bishops abovemention’d retir’d into Wales and Cornwall, the Saxons, fatigued as it were with persecuting the Gospel, embrac’d (like a generous enemy) what they could not destroy. The kingdom of Kent first became Christian, and the other Kingdoms of the Saxons quickly follow’d so good an example. But the condition of the British Church did not soon feel the benefit of this change. For Austin and his fellow Missionaries not contented to convert the Saxons (in which it must be allow’d they had great success) thought it incumbent upon them to correct the errors of the Britans, who being at a great distance from Rome, and perpetually at war, had not admitted the innovations of that Church, but stuck to the first, plain Christianity, which they had receiv’d 400 years before. A Synod was appointed about 601, and seven British Bishops, with many others from the Monastery of Bangor appear’d; but matters between the Saxons and Britans had been so imbitter’d by continual wars, that no agreement ensued: the Britans were as tenacious of their own accusom’d time of holding Easter, (the great subject of debate in those days) and as resolute to maintain their independency on any foreign hierarchy, as Austin was eager to establish his superiority, and impose the Romish observation of that Festival.

There seems to have been a third dispute betwixt Austin and the British Christians; for the Saxons being now multiply’d into several and populous nations, all Heathens, and Austin, and his Monks few in comparison of the work they had to do; he seems to have propos’d to the British Clergy, that they should accept of a commission from him, and, under his authority, preach to the Pagan Saxons, and hold communion with those that were by him converted. This proposal being refus’d, St. Austin told them, that since they refus’d peace as brethren, they must accept of war as enemies, and as they would not preach the way of life to the English, by the English they must expect to suffer death in return for such barbarity. These words were probably menaces, design’d to terrify the Britons into a compliance, but afterwards when the Saxon King Edelbright had massacred the

* In Wales and Cornwall they had preserv’d their Liberty, and their Religion, tho’ both attempted by the Saxons, and the Pelagian Heretics. And Religion remaining in these two countries, authoriz’d and unfullied, was the reason

that the British people among all nations was renown’d for their constancy in their Faith. Historiola Winton. Eccles. Ush. Prim. 576.

† Bede lib. ii. chap. ii.

Monks of Bangor, they were look'd upon as prophetic, and the effect of inspiration, by those who were determin'd to admire, and excuse every thing that this Saxon Apostle did or said.

The Cornish Britans had either their own representatives at this Synod, or were represented by their brethren of Wales; and Brochwel King of Powis then General of the Britans, being soon after defeated by the Saxons, and the Monks of Bangor (attending the British Army to pray for them) slain without mercy to the number of 1200, Bellthrusius^s then Duke of Cornwall, sent aid to his fellow Britans of Wales, and by his assistance in a great measure it was, that the Welsh had the victory, and slew of the Saxons 1066 men. The difference about the time of Easter lasted about a hundred years after this, and whereas the mutual right of Britans and Saxons to celebrate that high Festival, should have made them love one another as Christian brethren, a few days difference^a in the time of observing (which was a thing, in itself of little importance) made them hate, and detest one another in a most Unchristian Manner; insomuch, that Huntington (pag. 187.) calls the Britans a perfidious nation, a detestable army: Malmesbury (pag. 28.) calls the Cornish, *contaminata gens*, a most defiled people; and Bede himself does not scruple to call the Britans a wicked and cursed nation, upon this very account.

The Saxon nation, however, (as it were to make amends for their former outrages) willingly, and more speedily than could be expected, submitted to the Christian Faith, and as Christianity increas'd, appointed Bishops over particular provinces. Justus had been made Bishop of Rochester, and Mellitus of London in 604, and in 635, Birinus was made bishop of Dorchester near Oxford, in the 24th year of Kingils, first Christian King of West Saxony, and Cornwall, (to which the West Saxon Kings from the time of Arthur laid constant claim, tho' never in possession) was included in this bishoprick. This was the first Bishop that ever the West Saxons had, and it was their only one, for it included all West Saxony: in the year 660 Winchester was made an Episcopal See, and then all West Saxony was under the Bishop of Winton. As Christianity spread to the West, a Bishop was appointed at Sherburn in the year 705, and as Winchester contain'd Hampshire and Surrey; Sherburn had Wiltshire, Dorsetshire, Berkshire, Somersetshire, Devonshire, and Cornwall. Aldhelm was the first Bishop of Sherburn, and his Episcopacy lasted but five years;

^s Huntingt. pag. 287.

^a The Asiatick Churches kept their Easter upon the same day the Jews observ'd their Passover, viz. the 14th day of their month, chiefly answering our March, and this they did upon what day of the week soever it fell. The British Church did the same, and (as well as the Asiatics) pleaded the practice of the Apostles for doing so. The Church

of Rome, and most of the Western Churches, kept Easter upon the Lord's day next following the Jewish Passover, and it was ordain'd by the Oecumenical Council of Nice that Easter should be kept upon one and the same day throughout the world, not according to the Custom of the Jews, but upon the Lord's day following their Passover.

from him Geruntius King of the Cornish Britons received a reprimand, because the British Monks of his country made use of a different *Tonsure* from that of the Roman Church. It seems the Cornish shav'd only from ear to ear¹; whereas the Romans shav'd all but the hinder part of the head. Aldelm writ an epistle to the King, and Priests of Cornwall on this subject. But though the Saxon Bishops pretended a right to direct and rule the Cornish in matters of Religion, yet in reality the Cornish were as averse to receive orders from the Saxon Bishops, as from the Saxon Princes, with whom being almost in constant war, they neither gave up their Civil, nor Religious Rights; continuing Christians, but on the first plan; independant, though persecuted²; and, esteeming the Religion of the English as nothing, the Cornish would no more communicate with them than with Pagans³, accounting that of the Welsh and themselves the only true Christianity⁴. At the same time they held constant communion with their fellow Christians of Wales, and some holy men passing from hence into Anglesea and other parts of Wales, gave names to the churches there⁵; and doubtless the Welsh did the same in Cornwall. All this while there had been no fix'd episcopal See in Cornwall that I can learn, and never was, 'till Edward the elder, in 905. But Cornwall was not singular in this particular, for the Kingdom of East Anglia had never a Bishop for above an hundred years, during the Danish Wars⁶. The ancient way in the Western Church was this, the Bishops usually liv'd in Monasteries, as appears from the seven Bishops at one time coming from Bangor to meet Austin. In London, York, and Caerleon, the Bishops had fix'd residence from the beginning, but scarce any where else. To Cornwall, and most other places, bishops came either from France, Ireland, or Wales, and having taught, ordain'd, and staid as long as they judg'd convenient, went to other places, with the same pious design, and return'd, or not, as they were disposed.

Sherburn continued the episcopal See of the Western parts of Britain, without any material accident or alteration, as far as I have read, till the year 897, when, Alfred being old, and the confusions of the Danish wars increasing⁷ in these parts, there was no Bishop in all West Saxony, from that time 'till the year 905, which, the Pope of Rome⁸ being inform'd of, excommunicated Edward (then in the

SECT. VI.

A Bishoprick erected in Cornwall.

¹ Rotunda quidem tonsura, sed imperfecto orbe ab aure ad aurem circumducto. &c. Ush. p. 923.

² Winton. Hist. Monast. Anglican. Propylæum, from Bede, lib. ii. ch. xx.

³ The Scots Christians us'd the Roman Bishops in the same harsh manner; and Laurentius, successor to Austin in the See of Canterbury, complains that Daganus Bishop of the Scots (Disciple of the Cornish St. Petrock) would neither eat bread with the Roman Missionaries, nor in the

same house with them. Malmf. p. 187.

⁴ Usher. pag. 1152. 576.—Geoff. Mon. Rog. Wendover.—Mat. Flor.

⁵ Rowland's Mon. pag. 154.

⁶ Rapin, vol. I. lib. iv. fol.

⁷ "Vi hostilitatis cogente," says Malmf. p. 141.

⁸ Malmf. ibid. says it was Formosus, but he died in 896, (Dupin. vol. 4. pag. 335.) so that it must have been John ix.

throne

throne of his deceased father Alfred) and all his subjects. Edward, upon this, convenes a Synod, (Pleimund Archbishop of Canterbury being President) in which it was determined to add three Bishops to the two, which were before at Winchester and Sherburn. The Pope approv'd of the proposal, and Pleimund ordain'd five Bishops in one day; Fridestan for Winton, Adelstan for Cornwall, Werstan for Sherburn, Athelhelm for Wells, and Eidulph for Crediton in Devon. An ancient register in the Priory of Canterbury confirms this piece of history, with this addition, that the council made a particular provision for the Cornish men to recover them from their errors*. Rapin's remark upon this passage has, I believe, a good deal of truth in it, "That by the errors of the Cornish we are to understand their refusing to acknowledge the papal authority." The Cornish See was fix'd at Bodman, and the Cathedral Church was that of St. Petrock, at that time the chief Monastery among the Cornish Britans.

To this appointment, the Cornish submitted, when it had resisted the Roman Hierarchy a great while after all the rest of Britain had submitted to it. "The Britans in Cornwall (says Mr. Rowland) resisted the Romish Usurpations much longer than the rest of the Britans, 'till about the year 905, when Edward the elder, with the Pope's consent, settled a Bishop's See among them, which, by the Pope's power, then greatly prevailing, in a short time reduc'd them, much against their will, to submit their ancient faith to the conduct of papal discipline, as most of the Britans were before forc'd to do."

This new settlement of the Church of Cornwall was follow'd by what some historians have stiled the age of ignorance, so that few materials of any consequence are to be met with for Ecclesiastical History; the Monks and secular Clergy disputed and contended with one another, but were both prey'd upon without distinction by the furious Dane.

The Bishop's See continued at Bodman * 'till the year 981, when that town and monastery being burnt down by the Danes, the Bishop remov'd his See to St. Germans, where it continued till the year 1049, and in both places there sat twelve Bishops in regular succession; --- Athelstan, --- Conan, --- Ruydocke, --- Aldred, ---

* Ibid. pag. 26.

• Spelman's Councils, vol. I. pag. 387.

• Translat. vol. I. pag. 112.

• Rowl. pag. 150.

• "This Bishoprick was founded principally for the reduction of the rebellious Cornish to the Romish Rites, who, as they us'd the language, so they imitated the lives and doctrine of the ancient Britans, neither hitherto, nor long after submitting themselves to the See apostolic." Fuller. Ch. Hist. cent. x. b. ii. p. 4.

* Mr. Rowland says the See was fix'd at St. Germans, and Edulph. the first Bishop: But this is a mistake, and probably owing to this cause, that Edulph or Wolf might be the first Bishop that sat at St. Germans, but he was the 7th Bishop from the first erection of that Episcopacy.

• See Heylin's help to English history, where the year of installment of each Bishop is mentioned. --- See Cressy, pag. 832. where we find the names.

Britwin,---Athelstan 2d,---Wolf,---Woron,---Wolocke,---Stidio,---Aldred 2d,---and Burwold^a. After the death of Burwold, his nephew Livingus, Abbot of Tavistock, and Bishop of Crediton, by his great interest with King Canute, prevail'd so far as to unite the Bishoprick of St. German's to that of Crediton, A. D. 1049, and Leofricus successor to Livingus, (because of the ravages committed by pirates in the open towns of St. German's and Crediton) carried them both to Exeter in the reign of Edward the Confessor, as to a place of greater security, where the Episcopal See for both counties of Devon and Cornwall still continues.

C H A P. XI.

Of Religious Houses founded in Cornwall before the Norman Conquest.

IT is not here intended to trace the Religious Houses from the foundation, and, reckoning up their Benefactors and Donations, to run through all the changes they underwent. In one age they were plunder'd and ruin'd, in the next restor'd; sometimes they were fill'd with Regulars, sometimes with Seculars, and then Regulars again; sometimes the Monks were of one Habit and Order, sometimes of another, sometimes the Houses were independant, and at other times Cells to other, and greater Houses. These particulars are too numerous for our present bounds. I shall only give a summary view of the most ancient, and of some particulars relating to them, least known, and most remarkable.

The first Religious House which we read of, founded in Cornwall, was that erected by St. Patrick^a, in the year 432. The place where this house was situate, was call'd anciently Loderick, the house itself Laffenac; either from the Church's being built with stone^b, whereas in those early times they were seldom built of such costly materials^c, or Laffenac, *quasi* Lan-manach, the Church of the Monks; as Bodvenah (now Bodman) from Bod-manach, the House of the Monks: it stood on the North Sea, at the mouth of a river, call'd then Heilemuth^d, by Malmesbury, lib. ii. Hegelmith; the river was what we now call Alan, formerly known by the name of Hayle, or Heyle, as the parish and church of Egloshayle, situated on it's banks, do testify. In this church Laffenack, there was an Altar dedicated to St. Patrick, much reverenc'd in those times, as supposed

SECT. I.

Of Padstow Church and Monastery.

^a Call'd also Birthwald, and Brithwald.^b "Ubi (in Cornubia scil.) & Meneviz Cæ-nobium construxisse ferunt."—Usher. pag. 1100.^c *Quasi* Lan-menek the M, (according to the Cornish idiom) passing into an U.^d Their walls being usually wattled, and of clay, or wood.

Alfred the Great, almost 500 years after this, introduc'd building with stone. Rap. fol. vol. i. pag. 96.—Spelman's Councils of Britain, pag. 15.

^e Rog. Wendover, Usher, pag. 1014.

to be the same on which (according to his Legend) that Saint swam from Ireland into Cornwall, to avoid the pomp and ceremony with which the Irish continued to teize him^{*}. This church was call'd afterwards by the name of St. Patrick[†]; and I should think that the town was afterwards, in commemoration of this Saint, call'd by the Saxons Padstow, or Patrick-stow[‡]: others think it call'd Padstow from St. Petrock, a Disciple of St. Patrick, who settled in the same House, and built here; and after thirty years labour in the word of God, died and was buried here, A. D. 564.

SECT. II. The Monastery of Padstow being near the sea shore, and expos'd Of Bodman. to the piracies of the Saxons^b, and after them of the Danes, the Monks remov'd to Bodman, and bringing the body of Petrock, with them, the church there was dedicated to that saint (who pass'd some part of his retirement formerly in this place^c) and the town was call'd by the Saxons Petrocstow, but by the Britans Bodmanna, that is, the habitation of the Monks. As this was the most ancient society, and most flourishing in Cornwall, and plac'd conveniently for that purpose, Edward the elder settled here the episcopal See, A. D. 905. Athelstan succeeding his father Edward, absolutely conquer'd the Cornish Britans about the year 936, and being a Prince as generous in his donations to the Clergy, as he was valiant and fortunate in war, among the rest of his liberalities, gave the Religious here such privileges and lands, that he was ever after regarded as their Founder. "He found the Monks following the rule of Benedict," says Bishop Tanner, (p. 66.) and 'tis not improbable but they might have admitted this rule of the Romish Church when they had their new Bishop. Here the Bishops of Cornwall resided 'till the year 981, when the town, church, and monastery being burnt down by the Danes, the Bishops remov'd their seat farther East, to St. German's on the river Linar. The Monastery seems to have continued in ruins for some time, and went into the possession of the Earl of Moreton and Cornwall at the Conquest, but was soon after re-edify'd, and restor'd to it's former use by a Nobleman call'd Algar, with the licence of the King, and Assistance of William Warlewast, Bishop of Exeter. Leland says, (vol. ii. pag. 84.) there were in this house, first Monks, then Nuns, then Secular Priests, then Monks again, then Canons, and it was Algar that plac'd the black Canons regular here, between the years 1110 and 1120. About sixty years after this, there happen'd a remarkable contest about the body of their Saint and Patron, St. Petrock, for "Martin, Canon Regular of this house,

^{*} Usher. pag. 877.

[†] Ibidem statuitur Ecclesia, St. Patricii nomine." from the Glastonb. Records.—Usher. 879.

[‡] The Irish calling him Padraic. Usher. ib. 895.

^b Whence it seems to have had the name of Loderick, that is, the Creek of Robbers.

^c Leland. Itin. vol. ii. pag. 84.

^d Viz. in 1110, or 1120, according to Tanner.

“ stole the body of St. Petrock from the Church of Bodman, and
 “ carry’d it into Britany in France, and lodg’d it in the Abby of St.
 “ Mein there. The theft being discover’d, Roger, then Prior of the
 “ Church of Bodman with the honefter part of this chapter, went to
 “ Henry the Second, then King of England with their complaint,
 “ who, without delay, order’d the French Abbot, and his Convent
 “ to reftore the body to the Prior of Bodman, and in cafe of refufal,
 “ Rolland de Dinant, chief Juftice of Britany, had orders to take
 “ it away by force, and reftore it. The Abbot fearing the King’s
 “ difpleafure reftor’d the body, at the fame time fwearing upon the
 “ Evangelifts, and the Relicks of the Saints, that it was in no wife
 “ alter’d or diminish’d fince it came into his cuftody¹.” Such a
 treasure the Monks of that age efteem’d the bones of their patron.
 And here I can’t help mentioning, how precious every part of this
 Saint was reckon’d in ancient times. King Athelftan was remarka-
 ble for every act of piety which was in fafhion in his time, he was
 particularly curious in collecting Relicks; they were prefented to him
 as the moft acceptable gift², and he beftow’d them with great devo-
 tion as he faw moft proper; among other prefents, he is faid to have
 given part of the bones, the hair, and the garments of this St. Petrock
 to the Monaftery of St. Peter’s at Exeter³. The fhrine of St. Petrock,
 and his tomb, were both ftanding in the Eaftern part of the great
 Church in Leland’s time⁴. The black Canons plac’d here by Algar
 continued till the diffolution, when Thomas Wandfworth (laft Prior)
 with his Monks deliver’d it up into the King’s Hands, in 1539. It
 was “ ftyl’d the Priory of St. Mary, and St. Petrock, and valued at
 “ 270 l. 11 d. by Dugdale, 289 l. 11 s. 11 d. by Speed⁵.”

King Athelftan is reckon’d to have founded this priory, and to SECT. III.
 have dedicated it to the honour of St. German Bifhop of Auxierre in St. German’s
 France, but a ftrenuous preacher here in Britain, being delegated by Priory.
 the French Bifhops, (A. D. 429⁶.) together with Lupus Bifhop of
 Troy to come hither and oppofe the Pelagian Herefy. Here were
 fecular Canons at firft, and King Athelftan is faid to have appointed
 one Conan Bifhop here (A. D. 936.). King Edred brother to Athel-
 ftan, who began his reign in 946, and died 955⁷, is alfo faid to
 have ordain’d St. German’s to be a Bifhop’s See; but as all hiftories
 agree, that the Bifhop of Cornwall, did not remove from Bodman
 till the year 981, ’tis very unlikely that there fhould be a Bifhop
 here before that time, (as Bifhop Tanner rightly obferves) neither does
 it feem neceffary that there fhould be two Bifhops in fo narrow a

¹ Hoveden’s Ann. pag. 324.—Ufher p. 1014.

² See Malmfb. pag. 28.

³ Monaft. Angl. pag. 226.

⁴ Temp. Hen. VIII. Itin. vol. ii. pag. 84.

⁵ Tanner pag. 66.

⁶ Tanner pag. 77.

⁷ Speed Chr. pag. 346.

flip of land as Cornwall (when reduc'd by Athelstan,) and but one at Crediton, for all Devon, a country of so much larger extent. The following particulars may serve in some measure to discover the truth; I find Edred a benefactor to the See of Bodman; for Henry the third confirm'd to the Monks there, the Manor of Newton in the same manner as King Edred had granted it. Very likely this was given in order to augment the revenues of the Bishoprick there, and for the same reason he might have appointed the Bishop of Bodman to be Bishop of St. German's too. Again, Conan is said to be the name of the first Bishop plac'd here by King Athelstan. I find also that Conan was second Bishop in the See of Bodman in the time of King Athelstan; 'tis possible therefore that Athelstan might annex his new priory of St. German, to the See of Bodman for the better maintenance of the Episcopal Dignity, and order'd also that St. German's should partake of the Episcopal Title, by which disposition, I imagine, that Conan at that time Bishop of Bodman became Bishop of Bodman and St. German's too, in the same manner as we have now the Bishop of Bath and Wells, and the Bishop of Litchfield and Coventry, and this might give occasion to the mistake of St. German's being one Bishoprick, and Bodman another; but these things I offer only as conjectures: one thing, I think, we may rest assur'd of, that there were not two Bishops in Cornwall at one time. In 981 the the Cornish Bishop settled here, and by the date, it must be one of the middle Bishops in the list; for, in all, they were but twelve; and to the year 981 the Bishoprick had lasted at Bodman 76 years, and from the year 981 to the translation of the See to Crediton (in 1049) is 68 years, so that the person who remov'd must likely be the seventh Bishop from the foundation; and the name of the seventh Bishop was Wolf, who first plac'd the See at St. German's; and this gave rise to another mistake, which is, that the Bishoprick was first plac'd at St. German's, and that Edulph, or Wolf, was the first Bishop; whereas, indeed, he was only the first Bishop that sat at St. German's.

Leofricus successor to Livingus in the See of Crediton, (then the only See for the counties of Cornwall and Devon) is thought to have chang'd the secular into regular Canons, and was therefore look'd upon as their Founder, and it was call'd a priory of the foundation, and patronage of the Bishop of Exeter. Whether the regular Canons of Leofric, first Bishop of Exeter were displac'd, and the seculars restor'd, I cannot say; but it is said by Leland, that Bartholomew, Bishop of Exeter, (temp. Hen. II.) introduc'd Regulars here. Robert Swimmer, the last Prior here, with eight black Canons yielded it up

into the King's hand, (March 2,) in the 30th of Henry VIII. The Monastick Church is as ancient a building as any at this time extant in Cornwall, and was formerly inclos'd by the priory. "Be-
 " fide the high Altar on the right hand is a tomb in the Wall
 " with an image of a Bishop, and over the tomb eleven Bishops
 " painted with their names, and verses, as token of so many Bishops
 " buried there, or that there had been so many Bishops of Cornwall
 " that had their seat there." On this passage, let me observe, that there were twelve Bishops in all, from the first establishment, by Edward the Elder, to the last Bishop; the first call'd Athelstan, sat at Bodman before the Conquest of Cornwall; Conan was the second, and, from him to the last Bishop there were eleven in number, as painted here in this Church, which may serve to confirm the above conjecture, that Conan was made Bishop of St. German's as well as of Bodman, by Athelstan, and confirm'd by Edred, and that though there were twelve Bishops in all, in Cornwall, St. German's could only reckon eleven, and therefore has only that number painted on the wall. Their Names with the order of succession are mention'd before, (pag. 344.)

King Athelstan having set his heart upon the Conquest of Corn-SECT. IV.
 wall, thought it could not be compleat, unless he reduc'd the Scilly Of St. Berian
 Islands, which he had a view of from the Western Promontories. He vows, therefore, a Religious house, in case he return'd with victory, and being return'd according to his wish, he acted according to his Vow; he built a Collegiate Church in fight of those Islands, and dedicated it to St. Berian a holy Woman of Ireland, (who had at that time an Oratory, and was buried here) placing a Dean, and three Prebends in the College.

This King had now perfected his Conquest, and his Princely Mind had nothing to exert itself in, but making free; the first he did for his glory, the second for his pleasure.

This Religious House was exempted from all Episcopal, and every other authority, but that of the Pope of Rome*. He also made it a sanctuary", and, perhaps, extended his bounty to this Church in the same manner, if not in the same words, which he made use of in endowing the Church of Beverley,

"Alls free make I thee --- As Heart may think, or Eye may see".

To build Religious Houses, was in those days the way which the most religious Princes took to shew their gratitude to providence for delivering them from the accidents of War, and the donations were generally in proportion to their danger, or victory. At the Norman Conquest there were secular Canons here, and in the 20th of Edward

* Leland's Itin. vol. vii. pag. 113.

" Ibid.

" Leland, vol. iii. pag. 6.

* Holland Inscrit. pag. 4.

First, a Dean and three Prebends. "The Deanry" (consisting of three Churches, and as many Parishes, viz. St. Berian, St. Levin, and Sinnin) "was seiz'd into the King's hands, in the reign of Edward III. (because John de Maunte then Dean was a Frenchman) and, as Alien, was given in the 24th of Henry VI. to King's College, Cambridge, and in the 7th of Edward IV. to Windsor College; yet neither of these Societies long enjoy'd it, or had any benefit from it, for it was all along, and still continues an independant Deanry, either in the gift of the Crown, or the Duke of Cornwall." It was valued in the 26 of Henry VIII. at 48l. 12s. 1d. per ann. The remains of the College were wantonly demolish'd by one Shrubfall, Governor of Pendinas Castle, during the usurpation of Cromwell.

The following Deans before the suppression occur'd to the learned Bishop Tanner:--- Walter de Gray 1213.--- William de Hamilton was succeeded in the year 1296 by Ralph de Manton.--- Matthew de Baylew elected 1303.--- John de Maunte, (alias de Meunte) elected 1318.--- Tho. de Cross elected 1338.--- John de Hale, Robert de Stratton, and Richard de Wolviston, all three elected 1350.--- John Saucey was succeeded by David Maignard 1354.--- Alan de Stokes elected 1386, but he was Dean of Berian A. D. 1372, as appears by the copy of an instrument he was witness to that year, sign'd Alan de Stokes Doien de Sanct Berien.--- John Boor elect. 1394. Nicholas Slake elected 1395.--- William Lochard 1410; he was Canon Residentiary and Precentor of the Church of Hereford as well as Dean of Berian, and by his Monument in Hereford Church, died Oct. 24, 1438. Adam Moleyns 1439.--- Peter Stukler occurs 1444.--- Robert Knollys elected 1460, occurs 1486; to which we may add, John Refe "of late time, (as Leland vol. iii. pag. 46.) Dean of St. Berian's."

Bonury.

King Athelstan is also said to have founded a priory of Black Canons to the honour of St. Petrosfi, at Bonury in this county, but where that Religious House was, I cannot say, probably it was soon after annex'd, and the Monks translated to some larger house, by which means it lost all notice.

SECT. V. The Church of St. Stephen near Lancelton was Collegiate, and in the College secular Canons before the Conquest. It was given to the Bishop, and Church of Exeter by Hen. I. and suppress'd about 1126, by William Warlewast Bishop of Exeter, who remov'd the Canons from the hill into a more retir'd situation under the Castle, about half a mile nearer to the Town, where he founded a priory for Canons

¹ Tanner, pag. 67.

² See his Principals of Religious Houses ad fin. Notitia.

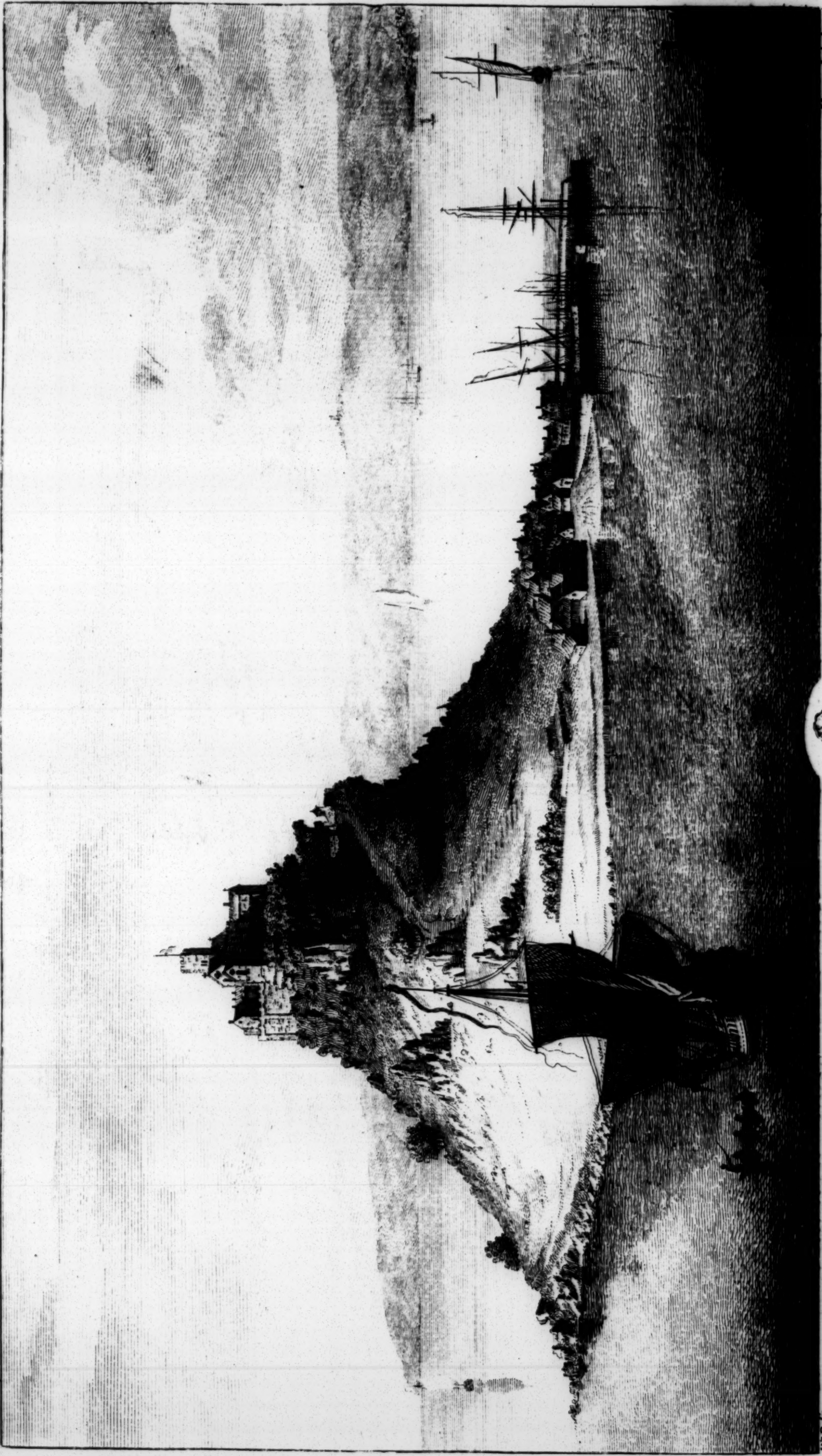
³ M S. Survey of the Dutchy of Cornwall,

temp. Edward III. nuper penes R. Elliot Arm. def.

⁴ Willis Cathed. pag. 539.

⁵ Bishop Tanner, Not. f. pag. 66. thinks it the same with Bodman.

PLXXIX p. 351



W.D. del.

To Sir John St. Aubyn Bart. This View
engraved at his expense is most



of St. Michael's Mount in Cornwall
gratefully dedicated by Wm. Borlase.

Green-Scap. 12m

of the order of St. Austin, and dedicated it to St. Stephen as the College had been before'. This Priory was the richest in Cornwall, and in the 26th of Henry VIII. was valued at 354 l. 0 s. 11 d. says Dugdale; 392 l. 11 s. 2 d. says Speed. The Prior and eleven Canons subscribed to the supremacy, A. D. 1534. It had the privilege of a Sanctuary, as appears by 32 Hen. VIII. chap. xii. sect. 3.

When the Monks first settled here is uncertain: Edward the Confessor found Monks here serving God, and gave them by charter the property of the Mount and other lands; first obliging them to conform to the Rule of St. Benedict. But long before this, this place, seems renown'd for it's sanctity, and therefore must (according to the custom of the first ages of Christianity) have been dedicated to Religion; for St. Kayne, or Keyna, a holy Virgin of the blood royal, daughter of Braganus, Prince of Brecknockshire, is said to have gone a Pilgrimage to St. Michael's Mount in Cornwall². Now this Saint liv'd in the latter end of the 5th century, and as she probably dwelt in the Eastern part of this county, (where her Church and Well are still to be seen, and her festival is celebrated on the 30th of September) It is not at all improbable that she should come this pilgrimage to St. Michael's Mount; from which it appears that this place was dedicated to Religion, at least as anciently as the latter end of the 5th century, above 500 years before the grant, and settlement of it by Edward the Confessor.

When the Normans came in, this Monastery (with many other lands and and honours) came into the power of Robert Earl of Moreton and Cornwall, who built here, and out of regard to his Mother-country, annex'd it as a Cell to the Abby of St. Michael *de Periculo Maris* in Normandy: the Monks were of the reform'd Order of the Benedictines call'd Cistercians, and of the Gilbertine kind, a rule introduc'd into the Cistercian Order by Gilbert of Sempringham in Lincolnshire, A. D. 1148. By this rule, Monks and Nuns were plac'd in one house, and the Nunnery was lately standing on the Eastern end of this Monastery, with a Chapel dedicated to the Virgin Mary, as, in all Cistercian Monasteries, these Chapels were. The Nunnery was detach'd a little from the Cells of the Monks, and a great deal of carv'd work both in stone and timber (to be seen a few years since) shew'd that it was the most elegantly finish'd of any part of this House. In Richard the first's time, one Pomeroy, a gentleman of great possessions in Devonshire and Cornwall, having committed murder, took refuge here, having a Sister in this Nunnery, and being (as

¹ "It was founded and endowed (says Hals) by the Earls of Cornwall, and Bishops of Bodman, long before William the Conqueror." Reginald Fitz Henry, Earl of Cornwall, was a great bene-

factor to it, and endeavour'd to bring back the Bishoprick of Cornwall to it, but in vain.

² Carew, p. 130.—Capgrave, p. 204.—Willis, Not. pag. 103.

To Sir John St Aubyn Bart. This View of St. Michael's Mount in Cornwall is most gratefully dedicated by Wm. Borlase.

Leland says, Itin. vol. vi. pag. 54.) "at that tyme Lord of the Castle of the Mount of St. Michael," where, finding the hill on which the Monastery stands, steep and rocky, he fortify'd it, though to little purpose; however, from this time it was look'd upon as a place fit for defence, and made use of as such upon several occasions, and the Commander of the Garrison had a lodging in the Monastery¹.

This priory continued a Cell to St. Michael's in Normandy 'till that connexion was destroy'd, with all those of like kind throughout the kingdom, in the time of Edward the third.

When Henry the 6th endow'd his New College in Cambridge, he gave this Religious House to it, (Pat. 20, Hen. VI. pag. 4. M. 3.) but Edward IV. annex'd it as a Cell to Sion Abby in Middlesex, where it continued 'till the general dissolution. At the first seizure of it by Edward the third, the farm of it was rated but at ten pounds per Annum; but in the time of Hen. VIII. the lands belonging to this House (as parcel of Sion) were valued at one hundred and ten pounds, twelve shillings and one halfpenny¹.

Of this Mount and Priory, as the most entire Religious House now standing in Cornwall, I prefix the prospect to this chapter.

SECT. VII.

Carantoc.

At Crantock there were Secular Canons in the time of Edward the Confessor, and a collegiate Church dedicated to St. Carantocus, (said to be a disciple of Patrick) in the patronage of the Bishop of Exeter. "In the Lincoln taxation there were reckon'd here eight "Prebendaries without a Dean, but Le Neve's MS. reckons a Dean and ten Prebendaries." Tanner, a Dean, nine Prebendaries, and four Vicars choral*. The Founder of this Religious House is not yet known. The Secular Canons continued here 'till the general suppression, when their Revenues were valued at 89 l. 15 s. 8 d.

SECT. VIII.

St. Neot's.

Here was a Monastery in the time of Edward the Confessor, founded in honour of St. Neot, brother, "or, (as others think) a near relation to King Alfred" the Great. St. Neot is styl'd by Fox, Abbot in Cornwall; he died, A. D. 890, and was buried here, and from him the place was call'd Neotstow, having had the name of St. Guerir 'till that time. His body was afterwards removed into Huntingdonshire¹; where also he gave name to the town, before call'd Arnulphsbury (alias Aimsbury) but, ever since, St. Neot's, from this Saint. In 1213 the poor body suffer'd another removal, for Henry Abbot of Croyland thinking his Abby a fitter shrine for so great

¹ In patent 5, of Hen. iv. pag. 1. m. 21, for repairing this Priory, it is call'd Fortalitium, i. e. "a place of defence and security in time of war, to all the country round." Rym. Fæd. vol. viii. pag. 102, 340, 341.

¹ Perhaps, instead of Lands, it should be Revenues, which might be advanc'd by means of the Fishery; formerly of little value, but of late ages

much increas'd; at present the most considerable part of the Revenue of this site and Manour, and still likely to encrease. * Tanner, p. 68.

* Spelman's MS. of the Lincoln Taxation, in the Bodleian Library names ten Prebends.

¹ To the palace of Earl Alric (alias Alfric) in Huntingdonshire, [(Spelman's Life of Alfred, p. 139.) then converted into a Monastery.

a Saint, took up his bones from St. Neot's in Huntingdonshire, and bestow'd them in Croyland Minster". From this Church of St. Neot's in Cornwall, the Earl (as Exeter Domesday calls him) that is, William Earl of Moreton and Cornwall, took away all the lands, excepting one acre, which he left to the Priests; and the same Earl seems to have annexed it to Montacute Priory in Somersetshire, of which he was the founder, for to this House it did belong". The Founder of this Monastery is not known, but likely it was Alfred, or some of his family; for Asser in his Life of Alfred tells us, that King Alfred being ill, prostrated himself in the Church of St. Guerir, and there performing his devotions with great zeal was surprizingly recovered; and St. Neot dying here with great reputation for his sanctity, and being here interr'd, 'tis not unlikely that Alfred (by whom he was highly honoured after his death^o) or his son Edward, might found a Religious House of Clerks (as Spelman calls them) in this place, in grateful remembrance of the abovementioned recovery, as well as to do honour to the name of so near, and worthy a relation.

" In the days of Edward the Confessor here was a Dean " and SECT. IX.

" Canons endowed with lands, and the privilege of a sanctuary. St. Piran.

" The Church was given by King Henry I. to the Bishop and Church of Exeter. Afterwards here was a Cell of Cistercian Monks subordinate to Beaulieu Abby in Hampshire."

John of Tinmuth, in his Life of Kiaranus, says, that in Cornwall, where he was buried, he was call'd Piranus; the same author adds, " that his father was called Domuel, and his mother Wingella," and this might be true of St. Piran, but other parents are ascribed to Kiaranus in a MS which Archbishop Usher says, he had then in his possession, for his (viz. Kiaranus's) father was said to be Lugneus " *de nobilioribus gentis Osraigi,*" and his mother, call'd Liadain, " *de gente quæ dicitur Corculaigne,*" and that he was born and brought up " *in Glera Insula in regione Corculaigne,*" whereas Piranus was *ex Offorienfi Hiberniæ provincia*, son of Domuel and Wingella. However, from John of Tinmuth, as I suppose, Leland (Itin. vol. vii. pag. 110.) calls the parish church of St. " Keveryn alias of Piranus"; but whatever name St. Piran had before he came into Cornwall, St. Keveryn, and St. Piran were certainly different persons; for Domesday (Tanner, pag. 69, not. c.) says, " The Canons of St. Pieran held " Lan Piran;" that is, some lands which (from their belonging to a Church of that Saint) had the name of Lan Piran; and at Piran San the Bishops of Bodman had a Manour call'd Lan Piran, now almost entirely over-run by the sands, and so great esteem had the Cornish for the name of this Saint, that we have at present three parochial

^a Spelm. Life of Alfred. pag. 139.

^b Tanner, pag. 69.

^c Spelm. ibid. pag. 139.

^d Domesday, Exon. pag. 435.

^e Tanner, pag. 69.

^f Prim. pag. 784, and 1091.

Churches dedicated to him, and two of them are at present in the patronage of the Church of Exeter.

St. Kiaran,
alias St. Ke-
veryn, f. St.
Achebran.

But St. Keveryn does not appear to have had any connexion with the Bishop of Exeter, any otherwise than as it's Diocesan. The patronage is in Lay hands; and here seems to me to have been a distinct Religious House, with lands call'd Lanachebran, which we find mention'd as one of our Religious Houses in Cornwall, but have not known hitherto where to fix it. "There was a Society of Secular Canons" in a place of this name, at or about the Conquest, (says Bishop Tanner, pag. 69.) dedicated to St. Achebran; and it appears from the Domesday in Exeter Cathedral library, (pag. 433.) that these Canons held Lanachebran in the time of Edward the Confessor. Now this St. Achebran is not to be found in Cornwall, the name therefore seems to me contracted into Kebran, or (according to the Cornish idiom) Kevran, the same as Kiaranus,* now call'd St. Keveryn in the hundred of Kerier.

SECT. X.

Sulley, alias
Scylley.

There was a little Priory on the island of Trescaw (alias Iniscaw) in Scilly, at least as early as the reign of Canute, though by whom plac'd there is uncertain; but probably by Athelstan, who (as in this list of Religious Houses we have all along observ'd) was very intent upon converting and furthering in the ways of Religion, those whom he had subdued in war. It was dedicated to St. Nicholas (from whom the whole island is sometimes call'd St. Nicholas's Isle, and belong'd (as Bishop Tanner, pag. 69.) to Tavistock Abby before the Conquest. Whether that be true or not, Henry I. by his charter, (Monast Ang. p. 516 and 1002.) "grants all the Churches of Sylley, (or Sully) with their appurtenances, and the land, as the Monks or Hermits held it in the time of Edward the Confessor, and Burgald, (alias Burwald, or Birthwald) Bishop of Cornwall, to Osbert Abbot of Tavistock, A. D. 1120." By which charter (as it grants, rather than confirms) though it's connexion with Tavistock earlier than this date may be render'd doubtful, yet the Monastery's being as old as Canute at least, (in whose reign Burgald died at St. German's) becomes unquestionable. The remains of the Priory Church are still to be seen, called the Abby, but the Monastery is wholly destroy'd. The Monks were of the Benedictine Order.

SECT. XI.

Probus.

There was a Collegiate Church of secular Canons here dedicated to St. Probus before the Conquest. The Manor, which the Canons had here, is call'd Lanbraboys in Domesday, (Exon. pag. 434.) erroneously, for Lan Probus, and was held by Edward the Confessor himself, so that it must have been granted to the Canons by Edward the Confessor, or after him. "The Church was given to the Bishop and

* Bulteel, Esq; of Devon.

* In the Lincoln Taxation (20 Edw. I.) call'd

Ecclesia Stⁱ. Kiorani.

* Tanner, pag. 69.

* Domesday in Not. (h) ibid.—Tanner p. 69.

Church

" Church of Exeter by King Henry I." (says Tanner); but I find by Henry First's Charter¹, that he only restor'd it to St. Mary, and St. Peter's Church in Exeter, " for the absolution of his sins, and the
 " good of his soul, together with the other Churches of St. Petrock,
 " St. Stephen, Peran, and Tohou, as free in every respect, and quiet
 " as the famous Kings, his predecessors appear by their charters to
 " have granted them." There were five Prebends here². Henry de Bolish was made Dean by the Bishop of Exeter in 1258³; and I find by an extract, (ex Regist. Exon.) that Henricus de Bollegha, (doubtless the same man) by his instrument of Donation⁴, bearing date the 14th of Feb. 1268, grants the perpetual Patronage of the Prebends of Probus to the Bishop of Exeter, and his successors for ever. After this Henry, I have found no mention of a Dean, but
 " William Bishop of Exeter⁵, soon after gives the Church of Probus
 " with all it's rights of presenting and nominating the Prebends, and
 " Vicar, the impropriation of the Tythes, (a particular portion being
 " reserv'd to the Prebends) and every appurtenance (saving the rights
 " and dues of the Vicar) to the Treasurer for the time being of the
 " Church of Exeter, mov'd thereto, by the great expence which the
 " said Treasurer was put to in maintaining perpetual Lamps in the
 " Church of Exeter." For the better support of which, especially on the feast of the Dedication of the said Church, the Feast of the Nativity, Feasts of St. Paul, and our Saviour's Circumcision, this was granted by the Bishop, with the consent of the Chapter. A few years after this, viz. in 1312, Walter Stapledon Bishop of Exeter, establish'd a Partition of the Tythe Corn, between the Treasurer of his Church, and the Prebends here. In which instrument (call'd *Divisio Garbarum*) the five Prebends are named. There were also five Prebends at the general surrender; their names were Matthew Hull; Thomas Parker; George Chudleigh; ——— Perot; Richard White; they had a Salary each⁶, which in the whole amounted but to 16l. 9s. 4d. " The endowment of the Treasurership in the 26th
 " of Henry VIII. was valued at 22l. 10s. per ann." and to the Treasurer of the Church of Exeter the Patronage of this Church still belongs.

There seems to have been a Religious House at Constantine, for Constantine, in Domesday (Exon. pag. 435.) "*Sanctus Constantinus habet dim. Hide terre, quæ tempore Regis Edwardi (scil. Confessoris) fuit im-*
 " *munis ab omni Servitio, sed postquam Comes (viz. de Moreton) accepit*
 " *terram, semper reddidit Gildum.*"

¹ Pen. T. Hawkins Arm. Dom. de Manerio de Probus.

² In the Linc. Taxat. but four Prebends, says Tanner ibid. but I find five in Sir Henry Spelman's excellent copy of that Taxation in the Bodleian Library; five in 1312, twenty years after the Lin.

Taxat. and five also at the suppression.

³ Regist. of Bronsc. Bishop of Exeter.

⁴ Pen. T. H. Arm.

⁵ Suppos'd Bishop Brewer.

⁶ Tanner says but four, had pensions, but this seems to be a mistake.

These

These are all the Religious Houses which were founded in Cornwall before the Norman Conquest, that I have met with, the rest of more modern date, may be seen in the Monast. Angl. and Bishop Tanner (pag. 70.) and may one time or other (as well as these which have gone before) come to be more particularly consider'd, if God permit.

C H A P. XII.

Inscrib'd Monuments before the Conquest.

SECT. I.
Plate XXX.
Fig. I.
ISNIOC.

THIS Stone serves, at present, to hang a gate to, on the Vicarage of St. Clement's near Truro. By the purity of the character, I judge it to be one of the most ancient Christian sepulchral Monuments in this county. It's inscription is in one line, and, if at full length, the words would be these following: *Isniocus Vitalis filius Torrici*; there is not the least deviation from the Roman Capitals, but only that the under, dexter stroke of the R, in *Torrici*, is too short, and too horizontal.

There is another very good argument for the great antiquity of this Inscription, which is, that here are two names of the person inter'd, a thing so common among the Romans, and so seldom met with, during their Empire, in the Monuments of other nations, that where the character concurs, it may be look'd upon as a decisive criterion of a Roman Inscription, or at least nearly bordering upon their reign here in Britain; but this is still more confirm'd by a remark, which will readily occur to the curious, which is, that *Vitalis* is actually a Roman Name; so that *Isnioc* the *Prænomen* is British, and the *Cognomen Vitalis* is Roman*. This Stone has at present a large Cross on it in bass relieve, which is singular; and as the other Stones inscrib'd, which cannot be so ancient as this, have no Crosses; I question whether the Cross may not be of later date than the inscription, and cut on the stone in those times, when it was none of the meanest parts of Religion to erect Crosses in every Church-yard, and at the meeting of highways†.

SECT. II.
Plate XXX.
Fig. II.
CIRUSIUS.

"A mile of" (viz. from Castledôr) is a broken Cross, says Le-land (Itin. vol. iii. pag. 26.) "thus inscrib'd: *Cunomor & filius cum Domina Clusilla*." But Mr. Lhuyd, who was better acquainted with the old character, reads the inscription (as publish'd in Cambden from his papers pag. 18.) *Cirusius hic jacit — Cunowori filius*. The same learned person justly thinks the W to be an M revers'd, the W being but lately* introduc'd into any Alphabet. This Stone is

* See Dr. Musgrave of Julius Vitalis.

† The Copy of this Inscription was first sent me by Francis Gregor, Esq; taken at his instance by the Rev. Mr. Walker, and Mr. War-

wick of Truro, and after I had drawn it on the spot, I must do them the Justice to say their copy was very faithful.

* About the year 1200.

Fig. III.

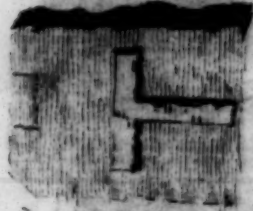


Fig. II.



Fig. I.



Fig. III.



Fig. II.

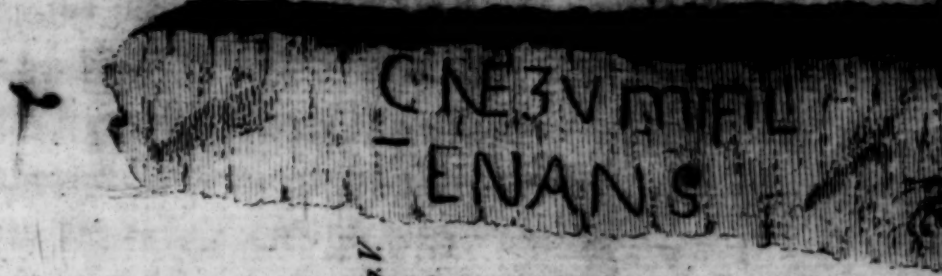


Fig. V.



Fig. VI.

To the Rev. Walter Borlase L.L.D. Vicar of Madern in Cornwall
This plate is with great respect inscribed by Wm Borlase.

1

3

4

incorrectly publish'd in Cambden¹, and also in Mr. Moyle's Posthumous Works, (pag. 184.) In the top of it, a, there is a little trough, or pit sunk, mark'd with dotted lines, six inches long, three deep, and four wide. On the side, opposite to that inscrib'd, there is a Cross emboss'd of the shape and size as Plate XXX. Fig. VII. This Monument is call'd the Long-stone. It was remov'd, about twelve years since from the four Cross-ways a mile and half North of Fowey, and lies now in a ditch, about two bow-shots farther to the North, in the way from Fowey to Castledôr.

Mr. Edward Lhuyd abovemention'd, in a letter to Thomas Tonkin Esq; dated at Falmouth, Nov. 29, 1700, says, that this inscription is probably of the fifth or sixth century. Mr. Moyle in his letter on this inscription, ² says, "The letters resemble the common inscriptions of the fourth and fifth century."

Who this Cirufius was, I do not pretend to say; perhaps, the same who gave name to a little Creek, not far from this place call'd Polkerys, as Mr. Lhuyd conjectures; but we have the name of Kerys in other parts of Cornwall also, by which it may be concluded, that Cirufius was a name of note among the Cornish Britans.

As to the name of *Cunomorus*, I find in Rowland³, that Kinwarwy, son to Awy, a Lord of Cornwall, gave name to a Church in Anglesea, which was built A. D. 630⁴. This seems to be the same name as *Cunomorus*, (which, as Mr. Lhuyd rightly observes, in Welsh, and so in Cornish, was writ Kynvor⁵) and the termination Wy was assum'd, as denoting the father Awy, from whom he was descended⁶. If the Kynvor, mention'd by Rowland, was the same as here interr'd, this Monument must be of the middle of the seventh century.

In a croft about half a mile to the North West of Lanyon in the parish of Madern, lyes a Stone, call'd by the Cornish, Mên Skryfa, i. e. the inscrib'd Stone. The dimensions are nine feet ten inches long, one foot eight wide, and one foot seven deep, or thick.

This Stone stood upright, and the inscription begins at the top, (as most of our ancient Cornish Inscriptions do) and is to be read downwards, quite contrary to the method of the Runick Inscriptions, which generally begin at bottom, and are to be read upwards⁷. The Inscription is,

Rialobran --- Cunoval --- Fil.

At length, the words would be, *Rialobranus Cunovali filius.*

¹ Ibid ut supr.

² Ibid ut supr.

³ Mon. Illust. pag. 154.

⁴ Ibid. pag. 189.

⁵ Mr. Moyle thinks it only a slip of Mr. Lhuyd's pen, when he says, it should be written in Welsh

ap Kynuor, and that it should be Kynmor; but this is a mistake, the m, in Welsh, and Cornish composition, changing usually into an V.

⁶ According to the custom of the Britans, as Ap Rice, ap Howel, now Price, and Powel.

⁷ Worm. Mon. Danica.

It is a sepulchral Monument signifying that *Rialobran* the son of *Cunoval* was buried here.

The first name is likely compounded of *Rialo*, (a name taken from *Rhial*, a British word, signifying noble) and *Bran*, or *Bren*, in the same language, signifying a Prince, as *Brennus*, *Brendanus*, and the like; both names are found in the British History^a. After the Saxon invasion, the Britans hard beset, dispers'd into Cornwall and Wales, others under the conduct of *Rioval* took possession of *Armorica*, in the year 454^b.

Harold, son of Earl Godwin, had also a brother call'd *Rivallo*, (alias *Rywalhon*) whom, with his brother *Blegent*, he appointed to succeed *Griffin* King of Wales whom he had conquer'd^c.

As to the other name; *Cun*, or *Kyn* is a Head, Metaph: a Prince; and *Mawl* (which, in composition the Cornish turn into *Vawl*) signifies to praise or glorify^d.

As to it's age, nothing certain can be said, but probably it is one of the oldest Monuments we have in Cornwall. The lines are well kept in the writing, and the mark for contractions at the end of each word, proper. It was written before the alphabet was corrupted, that is, before the letters were join'd together by unnatural links, and the down-strokes of one made to serve for two; which corruptions crept into the Roman alphabet (us'd by the Cornish Britans) gradually, after the Romans went off, and increas'd more and more, 'till the Saxon letters came into use, about *Athelstan's* conquest. The most observable deviation from the Roman orthography in this Monument is this, that the cross stroke of the Roman *N*, is not diagonal as it should be, nor yet quite horizontal (as it is observ'd by the learned to be under the sixth century^e) wherefore I should think it highly probable that this inscription was made before the middle of the sixth century^f. The learned *E. Lhuyd* in his letter to *Mr. Tonkin*^g, says, "the reading in British [i. e. Welsh] is *Rhwalhvrn map Kynwal*, "names not uncommon in our old Welch pedigrees, I take it to be "a thousand years standing."

Mr. Moyle^h thinks it most likely, that *Rialobran* was a Heathen, though, for what reason 'tis not said. I rather imagine it a christian Monument; for, to make use of that gentleman's own argument, if *D. M.* (i. e. *Diis Manibus*) being wanting in *Dr. Musgrave's* Inscription of *Julius Vitalis*, shews it plainly to be the Monument of a

^a *Brennin*, (*Wallice*) a King. *Bren*, (*Cornish*) supreme.

^b *Usher. Prim.* pag. 1110.

^c *Malmesbury*, pag. 53.—*Rualhonus* the 16th prince of *Armorica* from *Conan Meridoc*.—*Carad. Lang.* by *Powell*. pag. 2.—*Rywalhon*, King or Prince of Wales, time of *Edward the Confessor*.

^d *Malglocun* seems to have the same original. the radices being inverted.

^e See *Bernard's* Alphabet of the Latin language, and *Moyle*, pag. 198.

^f See *King Arthur's* Inscription about 542, the middle stroke of the *N* quite horizontal like an *H*.

^g *MS. penes Rev. Ed. Collins*, pag. 38.

^h *Posthum. Works*, pag. 199.

ⁱ *Moyle's Works*, vol. I. pag. 173.

Christian,

Christian, why must not the omission of it in Rialobran, be admitted as equal evidence, for his religion? If he was a Heathen he must have been of the Druid persuasion, and we know how averse the ancient Druids were, to commit any thing to writing. 'Tis true, there is no cross at the beginning of this Inscription, as we find upon some of our ancient inscrib'd stones, but there being no symbol of the Heathen Religion here, and the Inscription written in the same concise style, and the same character with others, which (as the following pages will shew) have crosses on them, will sufficiently prove that this is a Christian Monument, and erected, possibly, before it became usual to place the cross before the name.

In Barlowena bottom, as you pass from the Church of Gulval to SECT. IV. that of Maderne, there is a stone, one foot eight inches wide, thick Plate XXX. one foot, long seven feet nine inches, lying cross the brook, as a Fig. IV. QUENATAU foot bridge. It is thus inscrib'd,

Quenatau Ξ *Ic-* } } In words at length it would run,
dimui filius. } } *Quenatavus Icdimui filius.*

This Inscription cannot be so old as either of the former, for here are two sorts of the letter N, the first true Roman, the other as us'd in the sixth century; that is, as the Roman H. There are three dashes at the end of the name, Ξ , instead of one; the second I, in *filius* is link'd to the L, and the S is inverted. The cross stroke in the A is not straight but indented. These are arguments, that the Alphabet, then in use, was farther departing from the Roman elegance and exactness, and consequently more distant from the Roman times. Mr. Lhuyd, abovemention'd, in his letter to Mr. Painter of Boskenna, thinks the person here interr'd, would have been call'd in Wales Ky-nadhav ap Ichdinow, and places the age of this Monument near the end of the sixth century.

In the highway leading to Hellston, near the parish church of SECT. V. Mawgon, stands, what is generally call'd, Mawgon Cross. The In- Plate XXX. scription is, Fig. V. CNEGUMI.

Cnegumi fil-Enans.

It is very erroneously publish'd both in Cambden's last Edit. pag. 16. and in Mr. Moyle's Posthumous Works. The Icon annex'd is the exact size and shape of the stone, and letters as they are plac'd, by the same scale as all the inscrib'd stones here publish'd. Mr. Moyle, in a letter to the late Sir Richard Vyvyan, (May 12, 1715) says, that "by the characters this must be above 1200 years standing, but by the first E being join'd to the first N, and by the shape of the G in *Gumi*, I should take it to be two, if not three centuries later; the G being the same as we have in a Monument * evidently of the ninth century."

* Doniert.

Enans is said by Mr. Lhuyd to be "still a common name in Wales, " where this Inscription would run thus, *Knegwm ap Ennian*," to which we may add, that Ennian is a Royal Name, the son of Malgo fourth King of Britany being so call'd'.

SECT. VI.
Plate XXX.
Fig. VI.
CATIN.

This inscrib'd Stone, nine feet nine inches long, and two feet three inches wide, was formerly a foot bridge near the late Lord Falmouth's seat of Worthyvale, about a mile and half from Camelford. It was call'd Slaughter Bridge, and, as Tradition says, from a bloody battle fought on this ground, fatal to the great King Arthur. A few years since, the present Lady Dowager Falmouth, shaping a rough kind of hill, about 100 yards off, into spiral walks, remov'd this Stone from the place where it serv'd as a bridge, and building a low piece of Masonry for it's support, plac'd it at the foot of her improvements, where is still lyes in one of the natural grotts of the hill.

This Stone is taken notice of by Mr. Carew, (pag. 123.) in the following words. "For testimony of the last battle in which Arthur " was kill'd, the old folkes thereabouts, (viz. round Camelford) shew " you a Stone bearing Arthur's name, tho' now deprav'd to Atry."

This Inscription has been lately publish'd* but so incorrectly, that it may be still reckon'd among the non-descripts. It is said there, that " this Stone lay at the very place where King Arthur receiv'd his " mortal wound."

All this about King Arthur takes it's rise from the five last letters of this Inscription, which, are by some thought to be *Mag-uri*, (*quasi, Magni Arthuri*) and from thence others will have it, that a son of Arthur was buried here; but tho' history as well as tradition, affirms, that Arthur fought his last battle, in which he was mortally wounded, near this place, yet, that this Inscription retains any thing of his name, is all a mistake. The letters are Roman*, and as follows:

Catin hc jacit -- filius magari --

By the I in *hic* being join'd to the H; by the H wanting it's cross link, the bad line of the writing, the distorted leaning of the letters; I conclude, that this Monument cannot be so ancient as the time of Arthur, nor indeed as the foregoing†.

SECT. VII.
Plat. XXXI.
Fig. I. & II.
DONIERT.

In the parish of St. Clere, about 200 paces to the Eastward of Redgate, are two Monumental Stones which seem to me parts of two different Crosses, for they have no such relation to each other as to make one conclude that they ever contributed to form one Monument of that kind.

* Geff. M. pag. 97.—It is also written Emman, Anjan, and Eneon; see the list of Kings of Britain, chapter following.

† Gent. Magazine, June, 1745.

• The M, in the Gent. Magazine, is said to be

Saxon, but this is a mistake, 'tis a Roman little m, plac'd as frequently we find it, for a great M,

• St. Machar is mention'd in Spotsw. pag. 102. We have a Church in Cornwall dedicated to a Saint of this Name.

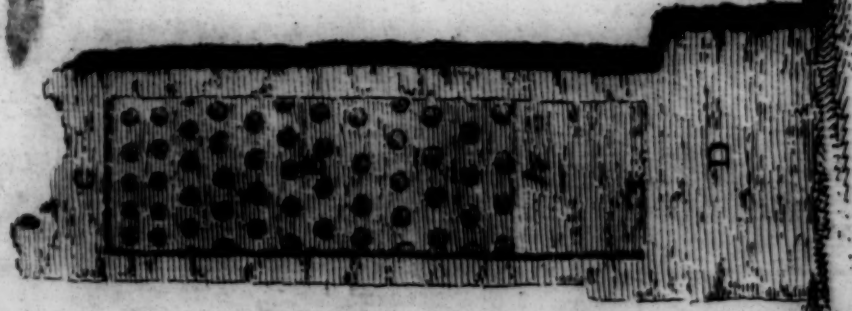


Fig. I.

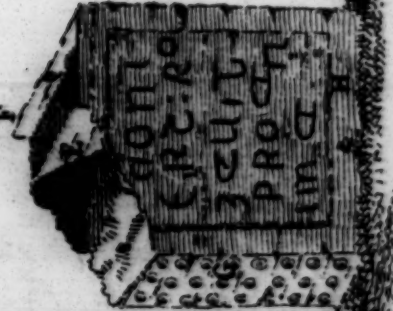


Fig. II.



Fig. III.

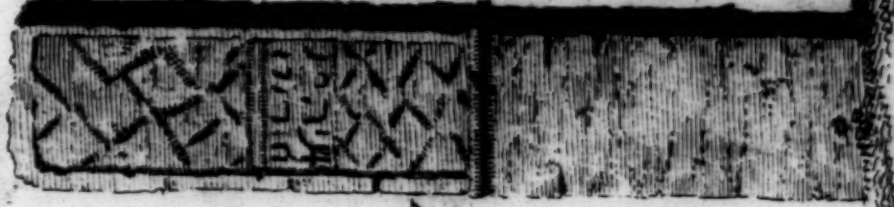


Fig. IV.



Fig. V.



Fig. VI.

To the Rev. Edward Collins L.L.B.

This plate is with great



Vicar of St. Erth in Cornwall
respect inscrib'd by Wm. Borlase.

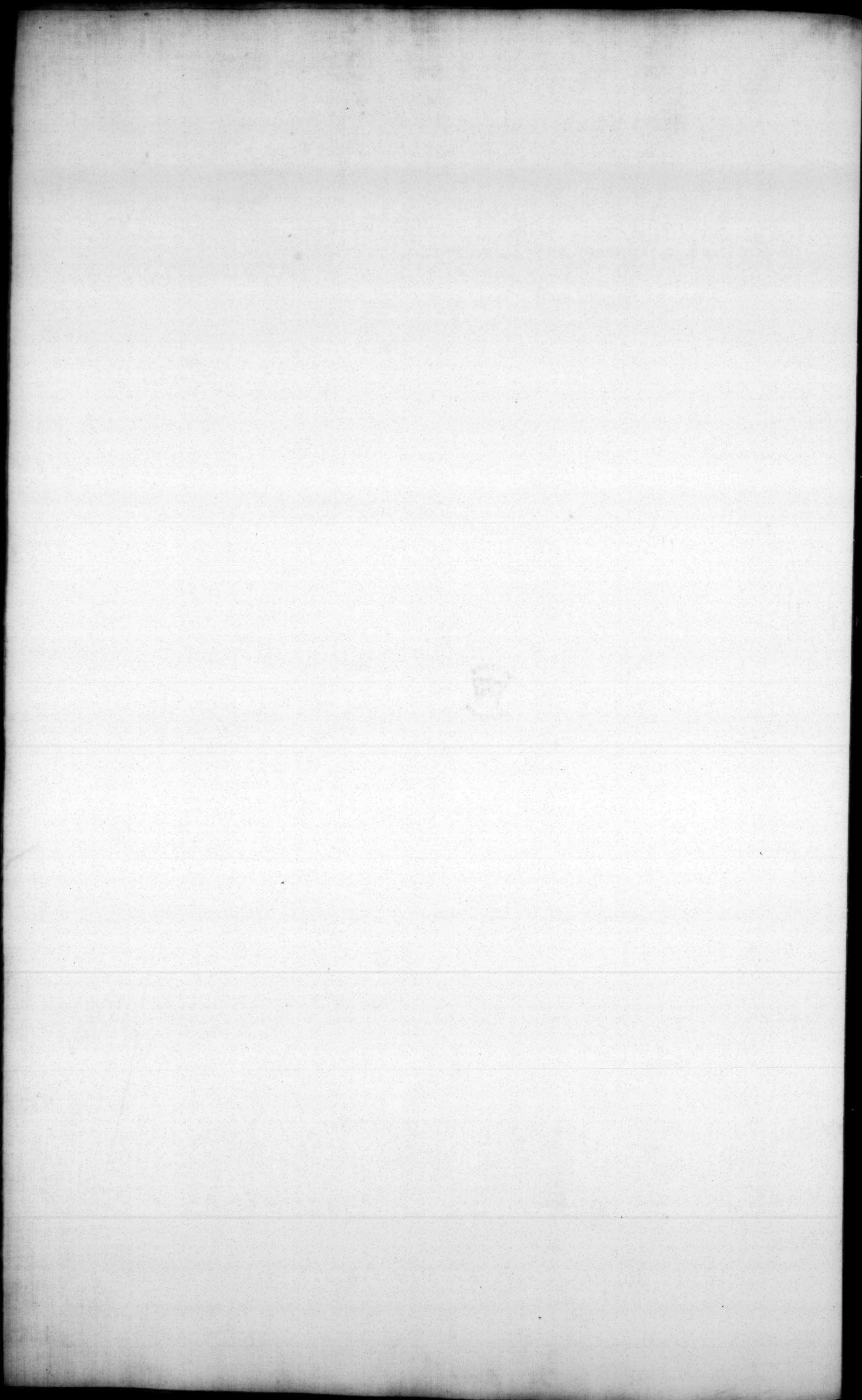


Fig. I. is like the Spill of a Cross, seven feet six inches high above ground, two feet six inches wide in the under part D, but in the above A, two feet, and one foot thick. The side of the shaft B is adorn'd with some diaper work, consisting of little asterisks of two inches diameter, dispos'd in the *quincunx* manner; the lower or pedestal part D is somewhat thicker, but has no ornament. In the top of this Stone at C, there is part of a Mortice, which, doubtless, had some tenon fitted to, and fix'd in it, in such shape as to form a cross; but the making this mortice seems to have shatter'd the Stone, for part of the shaft which rested on D, is cloven off, and not to be found, from which defect, this is call'd, the *other-half-stone*: the ground about this Stone has been much tumbled, and search'd by digging; and in one of the hollows is the Stone H, Fig. II. On the top of it was a square socket E, very regularly sunk, the sides and top well smooth'd, above which the brim rises into a thin edge F, that rang'd round the whole surface. One side G is diaper'd, as in the former Stone, and in another side (surrounded with a rectangular *fulcus*) is the following Inscription *Doniert rogavit pro anima*. The Masonry of Fig. II. is greatly superiour to that of the other, and I apprehend it might be the Pedestal, or Plint of a Cross, and that the other Fig. I. was either plac'd at the other end of the Grave, or was erected for some other person.

That by Doniert is meant Dungeneth King of Cornwall, about the beginning^c (or rather middle) of the ninth century, drown'd in the year 872^d, or 873^e, cannot be disputed, (the g, before an e, being sometimes pronounc'd in British as an J consonant, as *Geon*, a gyant) and also because the letters are exactly the same with those on a Monument in Denbighshire put up by Konken King of Powis in the very same age^f.

The name is a name of Dignity^g, and this Donjert was not only a Prince, but a man of great piety, as this sollicitude for his soul testifies.

Of the person here nam'd there can be no reasonable dispute, but the meaning of the Inscription is doubtful. Some think, it may signify that Doniert gave those lands to some Religious Purpose^h. Cressyⁱ had the same information, and calls this "a Monument very ancient", with this imperfect Inscription, "Doniert gave for the benefit of his soul, namely, certain lands:" "this sollicitude," says the same author, "he had in the time of his health, for at his death he could not shew it being unfortunately drown'd^k;" but Cressy was misinform'd, for he says this Monument is at Neotstow, or St. Neot's,

^c Lhuyd's letter to Mr. Painter, Nov. 30, 1700.

^d Carew, pag. 78.

^e Cressy, pag. 746.

^f Lhuyd, *ibid*.

^g One Dungenardus died King of Scotland A. D.

457. H. Boethius. Usher 671.

^h Camden last Edit. pag. 20.

ⁱ *Ibid* ut *supr*.

^k *Ibid*.

whereas it is three miles and half distant in the parish of St. Clere. Secondly, the registering such gifts upon Stone is unusual, and, I believe, in that age among the Britans without precedent: besides; the make of this Stone evidently shews, that it was part of a Cross, and why should the grant of lands be inscrib'd on a Cross?

Others have thought that this was a place of devotion, and that Doniert usually pray'd here for the good of his soul, and erected this Cross himself, being willing that his name and piety should descend together, in order, by such an illustrious example, to raise the emulation of posterity. But it was very uncommon, not to say vain, and unbecoming a sincerely Religious Man, to record his own acts of piety in such a manner, besides the word *Rogo*, cannot properly signify to pray to God.

I rather think that Doniert desired in his life time, that a Cross might be erected in the place where he should be interr'd, in order to put people in mind to pray for his soul. So that this is, in my opinion, a sepulchral monument; and if we take it in this sense, the word *rogavit* is proper, and the whole Inscription intelligible, and according to the usage of ancient times.

Christians generally plac'd a Cross (about this time) at the beginning of Inscriptions, and, I think, part of one (the corner of the Stone being here broken off) may be seen in this, before the D. When praying for the dead came into use, it was a general custom, (as in the Catholick countries it is at present) to intreat all comers to pray for the soul of persons buried there; and that they might after death have (as they thought) the benefit of frequent prayers, sometimes a Church or Oratory was erected, at other times it was only an Altar; sometimes it was a Tomb-stone, that desir'd the prayers of the reader; and sometimes a real Cross of Stone; and all these memorials were said to be erected *pro animâ*, for the good of their souls, because their intent was to excite the devotion of persons that pass'd by, in favour of the dead.

When these Memorials were erected by persons in their life-time, there was generally inscrib'd *posuit*, or *Poni curavit*; but most commonly they were erected either by the command, or at the desire of the person departed. When by the command, or order of the Will, the word, *Jussit*, was made use of; when at the desire, *Rogavit*.

That the Ancients erected Crosses in the middle ages of Christianity, we have an instance in the Inscription near Neath in Glamorganshire, in the Church-yard of Lan Iltud vawr, where there are two Stones as here, one inscrib'd, and one not. That not inscrib'd, is about the height of our, *Other-half-Stone*; the other Stone was part of a Cross, very likely the Pedestal¹, and on one of its sides has this

¹ "Once the Shaft, or Pedestal of a Cross." are not well describ'd, nor the Inscription well plac'd.

Inscription, *Samson posuit hanc crucem pro anima ejus*. Now the meaning of this Inscription is, (as is observ'd in Cambden *ibid.*) that one Samson erected this Cross for his soul, that is, that prayers might be said at this Cross for the good of his soul.

Of Monuments set up by the command of persons for their souls, we shall give an instance presently.

That people desir'd the erection of such Monuments for their souls, and that *Rogavit* was the word us'd upon such occasions; we find an instance in Godwyn's Catalogue of the Bishops of Landaff^a, where, speaking of Theodorick King of Glamorganshire's last battle against the Saxons, in which he was mortally wounded, he has these words, "Having receiv'd a wound in the head which he knew to be mortal, he hasten'd back into his own country, that he might expire among his friends and relations, first desiring his son, (*Rogato prius filio*) to build a Church on that spot where he should breath his last, (in case he should die on the road) and bury him also there." Here we see the dying Theodoric only *desir'd* the Monumental Church, and therefore it was not *jussu*, but *rogato filio*; and, in the case before us, I conjecture, that Doniert requested, and did not command, that this Cross should be erected, and prayers said there for the good of his soul, and therefore it is *rogavit*, and not *jussit*. Whether the Long-stone was plac'd at one end of the grave, and the inscrib'd Pedestal with the pillar of the Cross at the other end, or whether there was an Oratory here, (as there was erected for Theodoric above-mention'd *ibid.* p. 563.) and the Long-stone erected for some other person who desir'd to be interr'd near Doniert, is all uncertain.

That "*hanc crucem*" should be omitted in this Monument, will not seem at all strange to those who are acquainted with ancient Monuments, which (contrary to the modern ones) were to have as few words as possible on them.

In the parish of St. Blassey stands a high and slender stone, the form best known by it's Icon, seven feet six inches high, one foot six inches wide, eight inches thick, (Plate XXXI. Fig. III. and IV.); 'tis publish'd in Cambden very erroneously, in Moyle's works better, but incorrectly, and in both without scale; and rather by guess than measurement.

SECT. VIII.
Plat. XXXI.
Fig. III. & IV.
ALRORON.

It is a very singular Monument, inscrib'd on both sides, the Inscription not to be read from the top downwards, but horizontally, as Doniert, and therefore less ancient than those that go before. There is such a mixture of the Saxon writing in the letters, a, r, s, but especially the first, that I think it must be more modern than the year 900. It is the only one of these ancient Monuments that has the Saxon a, so that it can scarce be less than 50 years below Doniert.

^a Usher's Prim. pag. 562.

It has been judg'd by some to be the stone set up by the Saxons, to shew how far West they penetrated. What has given rise to this opinion, is, that the Inscription was never understood.

The Monument is sepulchral. The Inscription on the South side in the compartment, (N°. 1.) contains the name of the person interr'd, ALRORON, in three lines, with a cross before the first letter. Above the Inscription there is a little compartment of net-work (consisting of diagonal transverse fulcus's) 2, and over that, a plain rectangle (3), shap'd out by a fulcus (parallel to the edges of the stone;) which descends so far as to become footed on the astragal D, which projects from the body of the stone about one inch, and goes round the whole. On the North side (Fig. IV.) upon a level, and of the same size with the compartment (1), is the net-work; above which there is a compartment answerable to (2) on the other side, which has the name of the father of Alroron in one line, which is either VILICI, or ULLICI, (for the second letter is somewhat defac'd) I judge it to be the former. The next line has a cross, and, most certainly, *filius*. The characters are much worn, and must have been at first very barbarously written. Above this Inscription, the rectangle, which is plain in the South front, is here ornamented with the transverse channels; so that the ornaments of this stone were purposely counterchang'd.

I find Eururon among the names of the Welsh nobility. (Car. Langarv. p. 183.) But there is reason to conjecture that Alroron was the same name as Aldroen, (or Auldran, as it is in Car. Lang. edit. Pouel, p. 2.) of which name I find a King of Armorica of British descent, the fourth from Conan-Merodac; and possibly this Monument might be erected to the memory of some one call'd Aldroen, but in a rough and ignorant age pronounc'd Alron, and as ignorantly written Alroron.

In a little meadow adjoining to the place where this stone now stands, many human bones have been found, and I suspect that this Cross may have been remov'd from thence.

SECT. IX.

Plate XXXI.

Fig. V.
RUANI.

In this Stone (which I accidentally met with about four miles East of Michel) the letters are much worn, especially the second, but the R is the same as in the foregoing Monument, and the line worse kept. I judge it of the same age as that above, and read it, *Ruani hic jacit*,

In Cornwall we have three parishes call'd Ruan, doubtless from a saint of this name. This name also occurs among the Princes. One Prince of this name was son of Maglocunus, who reign'd in the latter end of the sixth century. I find three Princes more of the name of Rûn from the year 808, to 1020; and Rouan, and Rouanes, is among the Britans, a name of Dignity, and signifies Royal, not improbably deriv'd from the name by which the Britans distinguish'd the Roman people.

* See Caradoc of Langarvon Edit. Powel.

BEFORE THE NORMAN CONQUEST. 365

This is a flat stone three feet five inches long, by two feet nine inches wide. It lies at present a little without the church yard of Camborn, but I do not at all doubt that it was either in the Church, or some Oratory or Chauntry near it, and serv'd as a covering to an Altar there, at which it had prayers said for the good of the soul of the man whose name it bears. The Inscription, furrounded with a fillet of wreath work is as follows:

Leuiut iussit hec Altare pro anima sua. By the character so mix'd with the Saxon, I judge it to be near the same age with Alroron, the writing being equally bad, the letter r, exactly the same, and the Latin very barbarous.

Leuiut is a Cornish name, and signifies pilot, or sailor; as may be seen in the Vocabulary.

C H A P. XIII.

Of the Princes and Civil Government of Cornwall, from the earliest Account of it to the Norman Conquest.

IT would be in vain to attempt a regular succession of the princes of this county since it has been taken notice of in history. All before the times of Cesar is very uncertain. We have however several Princes said to be Kings, and at other times Dukes and Earls of Cornwall, before Julius Cesar invaded Britain; but there are great chasms in the list; by which we may suppose that Cornwall was sometimes govern'd by it's own distinct Princes, and at other times govern'd as a Province, or part of the whole, by the same Prince that rul'd over the other parts of Britain; that some of the distinct Princes did nothing worthy of note, and that what was recorded of the most worthy in the songs of the Bards has been in a great measure lost. These several causes have concurred to make our history defective, and scattered memorandums are all we can now expect; and even the truth of these, far from being unquestionable, rests in a great measure upon the fidelity of Geoffry of Monmouth, who is said by some to have forg'd them, though by many learned and candid men, to have only copied them from Annals, and translated the Records which he had the good fortune to meet with, but (like other Records of such distant times) labouring under the misfortune of fable, and a disturb'd chronology. Another unhappy cause of the defects of British history, was the Druid tenet of writing as little as possible, for whatever may be said in favour of teaching things *memoriter*, and transmitting

• "Certum est (vel hac quam habemus historia testante) Loegriam, Albaniam, Cornubiam, &c. suos fere semper habuisse Regulos." Dr. Powell's Epist. to Fleetwood. — "Cornwall, a di-

strict province of great antiquity among the Britans, long before the Romans subdued it, nay some hundreds of years before Christ, if we may believe the British MSS. Rowl. p. 171.

them to posterity by oral tradition, it cannot be denied that it was very unfortunate for the history of those times and places, in which this unfociable maxim prevailed: I call it unfociable, because History unites us to the company of our ancestors; 'tis the scale by which we ascend into the regions of Antiquity, and by which the actors of the ages past descend to us; and in proportion as History is defective, all communications are interrupted, and what has pass'd before, is to posterity, as if it had never happen'd.

After the Saxon invasion, the Britans sometimes chose their King from among the Princes of Wales, sometimes from those of Dunmornium, (alias Cornwall) and in after times from those of Armorica, as being originally all of one nation, and of the blood royal of the Britans. The prince so elected was thenceforth call'd King of the Britans, and King of Britain, though he had little more power than commanding their armies in time of action; and the Saxons, soon after they came in here, became entire masters of the greatest part of Britain, the ancient Britans having only Wales and Cornwall, to which sometimes, upon pressing exigencies, Armorica united. The King resided sometimes in Wales and sometimes in Cornwall, according as the necessity of the publick weal required. But if we may believe the British Historians, Cornwall afforded many Kings and Princes to all Britain, long before the Saxon, and even Roman conquest; so that indeed it cannot well be apprehended at what time we had distinct Princes here in Cornwall, and when we had none, without inserting the succession of the British Kings. I shall therefore in this chapter lay before the reader the series of Kings according to the British Historians', with the age of the world. Where the British Kings cease (as they did with Cadwalader about 690). I take in the Kings of West Saxony, and after them the Kings of England, 'till the Norman Conquest, marking down in each reign, what has occur'd to me relating to the Princes, and affairs of Cornwall.

For the amusement of the curious I begin with the reign of Brute; not entering into the dispute whether the account we have of him be history or fable, but laying hold of it as the only account we have of those ancient times, and in which it is likely we have some truth, though all be not so; neither shall I pretend to reconcile the differences between our British Chronicle-writers. It must suffice, that by comparing, and bringing things into the same view, and disposing them (as well as I can) in their proper periods of time, some light may be gain'd; but dim, I own it must needs be, and unsatisfactory to the critical eye.

^a According to Harding's Chronicle, and Dr. Powell in his edit. of Gir. Cambrensis.

^a Vid. Dr. Powell's Epist. to Serj Fleetwood

ad fin. Gir. Cambr. p. 282. — See also chap. vii. lib. i. pag. 25.



A C A T A L O G U E

OF THE

K I N G S of B R I T A I N,



With the PRINCES of CORNWALL

And the most important INCIDENTS relating to that County

Interspersed according to their Order of Time.

Abbreviations in this Catalogue.—G. M. Geoffry of Monmouth.—Gir. Camb. Giraldus Cambrensis.—P. V. Ponticus Virunnius.
H. Harding.—P. Powell.—A. M. Anno Mundi.—Not. Notes.—A. D. Anno Domini.—r. reigned.

A. M. A. M.

2859 **BRUTUS** began to reign, and reigned according to Harding 60, to Powell 15 years.

CORINEUS came into Britain with Brute, and chose Cornwall for his share of the Kingdom. (Unde Corineia, & populus Corineiensis, ut vult, G. M. ix. b. and Gir. Camb. p. 241.)

2874 **LOCINUS** reign'd according to Harding 10, to Powell 20.

2894 **GUENDOLEN** reigned according to Harding and Powell 15 years. She was the daughter of Corineus, married to Locrinus, by whom being divorc'd after the death of Corineus, she retired into Cornwall, (temp. Sam. Prophetæ Pont. Vir. p. 6.) rais'd an army, routed and killed Locrinus, got the Kingdom, and when her son Madan was fit to rule, resign'd, and retir'd into Cornwall, which, as her paternal inheritance, she had reserv'd for herself. P. Vir. ibi.

2909 **MADAN** reigned according to Harding and Powell 40 years.

2949 **MEMPRICIUS** (omitted by Harding) reigned according to Powell 20 years, when Saul was King in Judea. G. M. f. xii.

2969 **EBRAUC** reigned according to Harding 60, to Powell 40 years.

3009 **BRUTUS II.** (alias Greneshylde) reigned 12 years.

3012 **LEYLE**, (alias Leir) reign'd 25 years. He built Carlisle, alias Caer Leil.

3046 **RUDHEDEBRAS** (alias Hudibras) reign'd according to Harding 39, to Powell 29.

3085 **BLADUD**, who built the City of Bath, reign'd 20 years.

LEIR II. (omitted by Harding) reign'd according to Powell 40 years, partly by himself, and partly with Maglan and Heninus.

Heninus Duke of Cornwall, marry'd Raguna daughter of King Leir the second, with whom he had only one half of the Island, but was afterwards dispossest, and what was given with Raguna, taken from him by King Leir, and given to his other daughter, Cordeilla.

3141 **CORDELL** (alias Cordeilla) reign'd five years.

3170 **CUNEDAGIUS** (alias Condage) reign'd with his kinsman Morgan, and alone, 33 years.

Cunedagius succeeded his father Heninus in the Dutchy of Cornwall and Cambre. He took Cordeilla prisoner, and she killing herself in prison, he and his cousin-german Morgan divided Britain betwixt them. Morgan had all North of the Humber, Cunedagius the rest; but a quarrel ensuing, and Morgan being slain, Cunedagius became sole Monarch of Britain. This happen'd at the time of the building of Rome. G. M. xvi.

3203 **RIVEALL** (alias Rivalus) reign'd according to Harding 2, to Powell 46 years.

GURGUSTIUS (pacificus, ebrietati addictus 3249 not in Pow.) reign'd according to Harding 15, to Powell 37 years.

SCICILIUS (alias Sifillius) reign'd according to Harding 14, to Powell 49.

JAGO (alias Jacobus) reign'd according to Harding 10, to Powell 28.

KYMAR (alias Kynmarcus, alias Kinimacus) 3364 r. according to Harding 28, to Powell 54 years.

GORBONIAN (alias Gorbodug) reign'd according to Harding 11, to Powell 63 years.

CLOTANE (alias Cloteius) then Duke of Cornwall was next heir.

At this time the Kingdom was divided into five parts, betwixt Rudac King of Wales—Clotenus King of Cornwall—Pinnor King of Loegria—Statenus King of Albany—Ywen or Owen King of Bernicia;—but Clotane dying after a reigh (reckon'd by Harding) of ten years Mulmutius his son overcame the rest, and became sole King of Britain. Not in Powell.

DUNWALLO MOLUNCIUS (alias Mulmutius, alias Molmutius, fil. Cloteii) reign'd 40 years.

BELINUS and **BRENNUS**, sons of Dunwallo Molmutius, reign'd according to Harding 41, to Powell 26 years.

To these two Princes it was propos'd that Belinus, the eldest, should have Loegria, Cambria, and Cornwall, and Brennus, the second son, all from the river Humber to Cathness in Scotland. The brothers agreed, afterwards fell out, and Brennus is forc'd out of all. Belinus, at peace, makes a great Way, the whole length of the island, and establishes laws, which Gildas the historian and poet turn'd into Latin, King Alfred into English. Pont. Vir. pag. 10.—Harding, pag. 26. G. M. 18.

These were the two brothers, who after their quarrel (agreeing at the intreaty of their mother Cornuenna) went afterwards, subdued great part of Gaul, and sack'd Rome. P. Vir. p. 11. Now betwixt this British chronology, as to the sacking of Rome, and that of the Roman Fasti there is only about twenty years difference.

GURGWIN son of Belinus, (alias Gurgwin-tus Barbrucus) reign'd according to Harding 30, to Powell 19 years.

GUYTELIN BATRUS, reign'd according to Harding 10, to Powell 27 years; (*qu. an non pro 37.*)

SICILIUS the second, (alias Sifillus) reign'd according to Harding 24, to Powell 7 years; in whose time the Picts landing in Britain took possession of that part of the Island now call'd the Marches of England and Scotland. Not in Powell.

KYMAR

3657 KYMAR the second reign'd according to Harding 21, to Powel three years.

3661 DANIUS, (alias Elanius) reign'd according to Harding 10, to Powel eight years.

3669 MORVYLE (alias Morindus) reign'd according to Harding 17, to Powel eight years.

3676 GORBONIAN, his eldest son, reign'd 10 years.

3686 ARTHEGAL, his 2d brother, (alias Archigallo) reign'd one year, and was depos'd, Harding, pag. 31.

3687 ELEDOUR, the third brother, (alias Elidurus, alias Heliodorus Pius) reign'd according to Harding five, to Powel three years.

3690 ARTHEGAL the second time being advanc'd to the throne, reign'd 10 years.

3700 ELEDOUR, (alias Elidurus Pius) coming again to the throne, reign'd according to Harding 13 years, to Powel, one.

3701 JUGEN, (alias Vigenius, alias Ingenius, alias Oenus) and Peredour, (alias Peredurus) reign'd jointly, according to Harding 7, to Powel eight years.

Then PEREDOUR reign'd alone four years, according to Harding.

Then ELEDOUR abovemention'd, came a third time to the Crown, and reign'd according to Harding 10, to Powel four years.

From this place Dr. Powel reckons only the names of the Kings, but not the years they reign'd; imagining, as I guess, that the computation of the following chronicle was more suspicious, and more irreconcilable than the former; but says, that they were 33 Kings, and reign'd, all together, 185 years. Belinus M^{ass}. was the 35 King; and in the following Catalogue Harding makes the years 186, the Kings 33, as Powel; but in the number from Porrex to Capoirus there are 24 Kings; 15 of them only reign'd two years each; four of them reign'd but one year each; and the whole 24 reign'd 57 years.—This is somewhat unlikely.

GORBONIAN 3^{us} (alias Refus Gorbioniani fil.) reign'd ten.

MORGAN, (fil. Archigallonis) fourteen.

EMMAN, (alias Emerianus, alias Anianus, alias Eneon, Morgani frater, seven.

IVAL, alias Idvallo, alias Edoallus fil. Oeni, 20.

RIMO, alias Runo, fil. Pereduri, 16.

GERENNES, alias Geruntius, Eliduri fil, 20.

CATELLUS fil. Geruntii, 10.

COYLE, alias Coyllus, alias Coelus, 20.—

PORREX, 5.

CHERYN, alias Cherimus, one.—FULGEN fil Cherini, one.

ELDRED, alias Eldadus fil. Cherini, one.—

ANDRAGIUS 3^{us}. fil. Cherini, one.

URYAN, fil. Androgei, three.—ELIUDE alias Elvidius, five.

DEDANCIUS, alias Dedacus, alias Cledaucus, reign'd, five.

DETENUS, alias Clotenus, 2.

GURGUNTUS, alias Gurgineus, 2.

MERIANUS, alias Meiriaunus, 2. BLEDUD, 2.

CAPPE, alias Caphus, 2.—OWEN, 2.—

SISILLIUS, 3^{us}. and Sifillus, 2.

BLEDUDr 2^{us}, alias Blegabridus, alias Blegoredus, 10.

ARCHYVAL, alias Archemaillus, 2. ELDOL, alias Aido, 2.

REDON, alias Redion, 2.—REDRIKE, alias Rothericus, 2.

SAMUEL, alias Penifel.—PIRRE, alias Pir, and Pyrrhus, 2.

PENEYSEL, 2.—CAPRE, alias Capoirus, 2.

ELYNGUELLUS, alias Gligueilus, alias Gliguellus fil. Capoiri, 7.

HELY, alias Bely, reign'd according to Harding, 60, to Geoffry of Monmouth, 40 years. The Britans call him Beli Mawr, that is, Beli, or Belinus the Great; and the Welsh Bards in tracing all Genealogies, have nothing more to do, than to rise as high as this Belinus the Great, because thence, (as Dr. Powel says, Not. on Girald. Camb. pag. 246.) quite up to Eneas, the pedigree of the Britans, is sufficiently known, and allow'd. Henry VII. sent into Wales purposely to enquire into the pedigree of Owen Tudor his grandfather, and it was trac'd up to this Belin the Great, and no higher; a copy of which pedigree Powel was then possess'd of. (ibid.)

LUDUS, son of Belin the Great, reign'd, according to Harding, 40, to Powel, 11 years. 3895

CASSIBELAN, (alias Cassivellaunus Ludi frater) reign'd according to Harding 33, to Powel, 15 years. 3908

In this reign Jul. Cesar invading Britain, made it tributary to the Roman Empire. Here let us pause a little, and weigh the imperfections of this British Chronology, and, perhaps, we may find it come nearer to the computations of the modern Chronologers (who, as learned as they are, all differ from each other) than is generally imagin'd.

The destruction of Troy according to Marshall's Tables, was before Christ, 1184, out of which take 69 years, at which time Brutus great Grandson to Eneas, came into Britain 1115 years, before Christ; Eli had been judge of Israel then 18 years; for Eli was born A. M. (according to Archbishop Usher's Annals, pag. 45.) 2790. and judged Israel 40 years, dying at the age of 98, consequently he was 58 years old when his Magistracy began, and the 18th year thereof must have been the 76 year of his age, which added to 2790, (the year of his birth) makes 2866. Now according to Abp Usher (Annals p. 1.) the vulgar Christian Era is A. M. 4004, out of which deduct 2866, and Brute will have come into Britain 1138 years before the birth of Christ.

Let us see now how the Chronicles of these British Kings agree with this computation. From Brutus's first year of reigning in Britain to the 33d year of Cassibelan, Harding's Chronicle makes it in all 1003. 1003

To this add 20 years for the reign of Mempricius omitted by Harding, but by G. M. said to be torn in pieces by Wolves in the 20th year of his reign. 0020

To this add what Leir the 2d, Maglan, Heninus and Arthegal reign'd, not mention'd by Harding, but by Dr. Powel reckon'd 37 years. 0037

Julius Cesar came into Britain 50 years before the birth of Christ.—Suppose this to be in the latter end of the reign of Cassibelan for he had made his two sons one King of Cornwall, the other King of Kent before Cesar's coming, and must therefore have been advanc'd in years; place this therefore in the 25th year of Cassibelan, for about seven years after he died, says Pont. Vir. (pag. 26.) from which time there being 50 years to the birth of our Saviour, and eight of them reckon'd above in the 33 years, there remains according to Harding 42 years. 0042

According to H. Chron. from Brute's coming into Britain to the birth of Christ. 1102

Accord-

According to the vulgar computation from the 18th year of Eli's Rule, in which Brute came in, to the birth of Christ. } 1138

Difference 36 years according to Harding.

Difference 38 — according to Powel.

"Cassibelan had two sons; to the first call'd Androgeus he gave Kent, and the Province of the Trinobantes; to the second call'd Theomantius, he gave the Dukedom of Cornwall, reserving the imperial Diadem to himself."

3921 **TENANTIUS**, alias Theomantius son of Lud, reign'd according to Harding 17; to Powel 22 years.

THEOMANTIUS was Duke of Cornwall when Cesar came, (Pont. Vir. 17.) "but Dr. Powel says, (ibid.) that he was son of Lud;" and Cesar says, one Imanuentius King of the Trinobantes, was kill'd by Cassibelan; and his son Mandubratius came over to Cesar's party, and was by him made King of the Trinobantes in opposition to Cassibelan. De bell. Gall. lib. v.

3944 **CYMBELINE**, (alias Cunobelin) reign'd according to Harding and Geoffry of Monmouth 10, to Powel, 29 years.

In the 22d year of this King, Jesus Christ was born in Judea, (Powel ibid.)

His name signifies King Belin, which adds some proof to Belinus being King of Britain before, A. M. 3574; and again 3890. He is said to be son of Theomantius. Pont. Vir. 26.

A. D. 7 **GUIDERIUS**, eldest son of Cunobelin, made great resistance against the invasion of Claudius, Cesar, but was treacherously slain by Hammo, Pont. V. p. 26. He reign'd according to Hard. 44, to Powel, 28.

45 **AGRESTES**, (the Arviragus of Geoffry of Monmouth, and Powel, suppos'd the Prasutagus of Tacitus, alias Caractacus, the Cateracus, alias Caradocus of Hum. Lhuyd) reign'd according to H. 64, to P. 28 years.

"This Arviragus second son of Cunobelin, after much bloodshed makes Peace with Claudius, who by his assistance subdues the Orcades, and the Islands adjoining to the Roman Province in Britain." [scil. Loegria] Pont. Vir. pag. 28.

But in fact the Orcades were never discover'd by the Romans till the 6th year of Agricola's command, many years after this. See of the Rom. Conquest, p. before 311; and Stillingfleet follows no such King as Arviragus till Domitian. ibid. 34.

In this reign, viz. A. D. 17. Joseph of Arimathea is said to have come into Britain, and to have had Glastonbury then call'd Mewtryn, given to him and his 14 companions, Hard. f. 40, Nennius 42, and Mewynus 44; a forgery of the Monks of Glastonbury, says Stillingfleet in his Antiq. Brit. Chap. i.

In his time according to Powel, rul'd the Roman Legati in the following order;—Aulus Plautius.—P. Ostorius Scapula.—A. Didius Gallus.—Paulinus Suetonius.—Petronius Turpilianus.—Trebellius Maximus.—Vectius Volanus.—Julius Frontinus.

It must here be noted that these Princes, call'd Kings of Britain, Kings of Cornwall, &c. were, indeed, Subjects to the Roman Legates, and yet suffer'd to enjoy the title of King.

73 **MARIUS**, alias Maurius, alias Mavus, Manius & Mayricus, reign'd according to Hard. 63, to Powel 52.

In this reign Julius Agricola was Roman Legate of Britain, and in his 5th year sailing round

the Land's End probably conquer'd Cornwall. See Lib. iv. ch. vi.

This King Mafius is said by Harding pag. 42. to have been somewhat inform'd of the Faith of Christ.

COYLUS, (Coillus, alias Coelus) the son of 125 the foregoing King, succeeded and reign'd according to Hard. 13, to Powel 40 years.

He was instructed somewhat in the Christian Faith, but not fully, says Hard. pag. 43.

LUCIUS, son of Coelus, reign'd according to 165 Hard. 54, to Powel, 43.

He first of all the Kings of Britain embraced the Christian Religion, according to Powel, A. D. 177, but according to the Savilian Fasti, betwixt the years 173, and 176.

He was baptized A. M. 190, 1°. Eleuth. Papæ; founded Archbishopricks and Bishopricks, in the room of three Archflamens. and 28 Flamens. H. 43, Pont. Vir. 31.

The Archbishop of York in his Province had all North of Humber. Archbishop of London had Loegria, and Cornubia; Archbishop of Caerleon, Wales. Ibid.

This Story is much disputed, and justly as to the Flamens, Lucius died without Children. Pont. Vir. 32. says he died in 158, and was buried at Gloucester. That there was such a person, with Royal Authority in some parts of Britain, a Christian, and promoter of Christianity, is prov'd from the concurrence of Authors, and from two Coins mention'd by Archbishop Usher, one Silver, and the other Gold, the image of a King on them, and Cross, and the Letters LUC. as far as they could be discern'd. Stillingfl. Antiqu. Brit. 62. from Abp Usher. Stillingfl. ibid. pag. 39. conjectures him to be King only in Surry and Suffex; but these bounds are rather too narrow, tho' to think that he had so much influence as to change the whole state of Religion throughout the Island, is on the other hand allowing him more power than history will warrant.

In his time the Roman Legates were Cn. Trebellius.—Julius Capitolinus.—Pertinax.—Clod. Albinus.

SEVERUS, Roman Emperor, (descended from 207 Androgeus, eldest son of Lud, says Hard. p. 44.) was in Britain four years, and died in the 5th, viz. A. D. 212.

BASSIANUS CARACALLA, call'd also Antoninus, reign'd according to H. 7, to P. 6 years. 211

CARENCE, alias Carausius, reign'd according to H. 4, to P. 7 years. 218

ALECTOR, alias Aleetus, reign'd according to Hard. 3, to Powel, 7 years. 225

About this time one Lyr was a great Lord, or Duke in Cornwall, and the Britans enrag'd at the death of Carausius, slain by Aleetus, made Asclepiodotus Duke of Cornwall, (perhaps the son of Lyr) their King. (Pont. Vir. pag. 34.) and he reign'd according to H. 10, to P. 30 years, and was kill'd by Coelus Duke of Colchester, who succeeded him in the throne A. D. 262, and r. according to H. 11, to P. 27 years. 232 262

N. B. Carausius was not kill'd by Aleetus till the year 293-4. (see Speed 151, &c.) and Asclepiodotus serv'd under Constantius Chlorus, who came into Britain on that occasion, so that Asclepiodotus could not begin his reign over the Britans till 293, and he is therefore plac'd much too early by the British Historians.

CONSTANTIUS CHLORUS CESAR, r. according to Harding, 15, to Powel, 17 years; 289

- he was sent into Britain to reduce the rebels there; upon Coelus's submission takes Hostages, names the tribute to be paid by the Britans, and marry'd Helena daughter of Coelus, by whom he had Constantine the Great; who being but about 16 years when his father died in Britain, succeeded him, and reign'd here, till being solicited to set up for Roman Emperour, he assum'd the purple, conquer'd the Tyrant Maxentius, and fix'd himself in the imperial throne.
- 330 When Constantine left Britain, Octavius King of North Wales, (call'd Duke of Cornwall in Heylyn's Help to History, pag. 15, and by Rowland reckon'd so, A. D. 330.) rebell'd against the Roman Proconsuls appointed by Constantine, and having slain them, made himself King of Britain; is dispossest'd by Trahern brother of Coelus above-mention'd, sent for that purpose into Britain, but Trahern being treacherously murder'd, Octavius regain'd the throne.
- 350 SOLOMON, (perhaps the son of Asclepiodotus above-mention'd) was Duke of Cornwall about the year 350. He was father of St. Kebus, who died in Anglesea, A. D. 369. Usher's Prim. pag. 786. and *ibid.* 1086, 1087.
- 360 About this time Caradocus, son of Lewellyn, (who was Uncle to Helena the mother of the Emperour Constantine, and by him advanc'd in the rank of a Roman Senator) was King of Cornwall, and Octavius King of Britain, having only one daughter, Helen, Caradocus advis'd the Nation to send to Rome, and invite one of the most noble Romans to come and marry her, and succeed her father. Conan Meriadoc then King of South Wales, nephew of Octavius, thinking to succeed his Uncle, opposes this motion, but Caradoc sending his son Mauritius to Rome to propose it to Maximus, alias Maximian, son of Trahern, (Hard. pag. 51.) He accepts the terms. Pont. Vir. 36, and Powel's Note, *ibid.*
- 383 MAXIMIAN, alias Maximus Tyrannus, r. according to H. 34, to Powel 5 years. Maximus being reconcil'd to Conan Meriadoc, conquers great part of Gaul, plants 30000 British Soldiers in Armorica, and makes Conan King of them; from whom Armorica, (as Pont. Vir. chimerically, pag. 39,) receiv'd the name of Little Britain. This Maximus is said to have depopulated Britain, and left it expos'd to the incursions of the Picts, (*ibid.* 41.) All groundless! The Britans had not Armorica till a long while after this. See before, pag. 39. and Stillingfl. Antiqu. Brit. pag. 291.
- DIONOTUS succeeded his brother Caradoc, and was Duke of Cornwall, A. D. 383. (Matt. Westm.—Carew, p. 77.) He is said fabulously to have sent 11000 Noble Virgins, (at the instance of Conan Meriadoc) and 60000 of inferiour rank to people Maximus's new Colony of Britans in Armorica, but all dispers'd, drown'd, or taken prisoners by the Barbarians. Pont. Vir. 40, 41. Hard. 153.
- 390 GRACIAN, surnam'd Funarius, alias Gratianus Municeps, was General in Britain, according to Powel four years. He was father to Valentinian the Emperour. Cambd. xcvi. There happen'd then an *Interregnum*, during which I find Melianus Duke of Cornwall, father to St. Melor who suffer'd Martyrdom, A. D. 411. Jan. 7. — Ush. Prim. p. 451. Capgrave places this Martyrdom on the Kalends of October, that year.
- 433 CONSTANTINE, son of Solomon, King of Armorica, according to Rowland, and brother of Aldroen, afterwards King of the same country, reign'd 10 years.
- CONSTANS, eldest son of Constantine, r. 443 according to Hard. one, to Powel, three years.
- VORTIGERN of Royal Parentage, was Earl of Cornwall. [Speed 264, &c.] and thence elected King of Britain, betwixt the years 430, and 452. He call'd in the Saxons, reign'd according to H. 18, to P. 8 years, and was then depos'd.
- VORTIMER, son of Vortigern, succeeding, reign'd according to Powel 7 years, and, as some say, was depos'd, as others, kill'd.
- THEODORIC, King of Cornwall, about the year 460, put to death St. Guigner, and his company from Ireland. Usher's Prim. 869, p. 1113. He was a Heathen, and by his being appointed King, (after Vortigern was elected to the throne of Britain) it appears that whoever appointed him (whether Vortigern, or the Nobles of Cornwall) could not have the interest of Christianity much at heart. His subjects also were Heathens, for he put to death the Irish Saints lest they might turn away his subjects from their old Religion. Ush. *ib.*
- VORTIMER being dead, Vortigern again ascends the throne, and r. according to P. 9 years.
- AURELIUS AMBROSIIUS, second son of Constantine above-mention'd, [as Hard. 58.] r. according to Harding, 13, to Powel, 19 years. He is fabled to have erected Stonehenge, (call'd the Stone Hengles, by Harding) at the advice of Merlyn, as a sepulchral monument for the British Lords, there treacherously slain by Hengist, and to have been buried there himself. Hard. 59.
- About this time Gorlois was Duke of Cornwall, and liv'd at Tindagel Castle.
- UTER PENDRAGON, third son of Constantine, reign'd according to Hard. 39, to P. 16 years. He was famous for his strength and valour, died A. D. 516, and was buried, (as Harding says, p. 79.) at Stonehenge.
- ARTHUR reign'd 26 years. This Prince having succeeded his nominal father, Gorlois, in the Kingdom of Dummonium, (by the British Historians always, tho' prematurely call'd Cornwall) as Duke of Cornwall is said to have assisted greatly Aur. Ambrosius against the Saxons. [Rapin pag. 34.] He succeeded Uter Pendragon, (as some think his real father) in the year 516. He is said to have been born at Tindagel Castle in Cornwall, and in the Country near that place, every thing that is grand, uncommon, or inexplicable, is attributed to this Arthur. Here we have his Hall, his Bed, his way to Church, and the like; which things may strengthen the Tradition, and serve to assure us, that there was such a person, and that his Tomb-stone found in Glastonbury Church was no cheat, (altho' the Monks of that House have been deservedly charg'd with many forgeries in favour of the Dignity and Antiquity of their Monastery;) as see Stillingfleet's Antiqu. Eccles. Brit. chap. 1. In short there was certainly such a person, but the year when born, whether the son of Gorlois, or of Uter, or the same person as Uter, is not agreed. Another thing of him may be asserted without doubt, that he was a valiant Warriour, and true Christian; but his real actions, great as they were, cannot now be separated from his false and supposititious ones, so intimately are they mix'd with fable. Merlin in his Prophecies, calls him the Cornish Boar, (*sper Cornubie*) because born in *maritimo capite Tindagel*. Ush. Prim. p. 518.

Arthur being advanc'd to the Crown of Britain, his half brother, [as Harding says, p. 77, 79.] CADOR, who must therefore have been son of Gorlois by Igerna before Arthur (as Hard. thinks p. 63.) was made Duke, and, (after many great actions in war, under the command of Arthur) stiled King of Cornwall; he is by some thought the son of Aur. Ambrosius. The British History in Rowland says, that Uter Pendragon made Cador Duke of Cornwall; if so, Arthur, as Duke of Cornwall, could not have been so early upon the Stage as Rabin says above.

About this time Indualis, firnam'd the White [Candidus] was *Dumnonensis Patria magna ex parte dux nobilissimus*. Usher Prim. pag. 558. In Arthur's time Gereint ap Erbyn, Admiral of the British Fleet, Nobleman of Cornwall, was kill'd at Longborth.

542 CONSTANTINE, son of Cador, reign'd four years; he was made King of Cornwall by King Arthur, and by Geoffry of Monmouth is reckon'd King of Britain, but was only King of Cornwall as Usher thinks. ibi. p. 537. He is said by Cressy p. 258, to have resign'd his Kingdom, and turn'd Monk, A. D. 583. but his conversion in the Ulton. Annals, is plac'd in the year 588. Ush. ibid. pag. 1148; and he is said to have died in 590. Usher ibid. Perhaps he might be elected King of the Britans in 542, at the death of Arthur; and in those tumultuous times depos'd after four years, and then retir'd into his hereditary country of Cornwall, where Gildas's Epistle found him in the year 583, and made such an impression on him, that he turn'd Monk. This will reconcile the two accounts of this Prince.

He is suppos'd to have suffer'd Martyrdom, and is therefore reckon'd a Saint. We have a Church dedicated to him; in the gift of the Church of Exeter, and the Parish-feast is on the nearest Sunday to the 11th of March, according to the Martyrology cited by Usher. [Prim. 541.] "He was call'd by the Britans Cystennin Goronawg, [i. e. the Cornish Constantine, as Rowland says, because he was the last King of Britain of the Cornish Family] "and his issue is said to have continued Dukes of Cornwall a long time." Rowland p. 170. He is said to have been buried at Stonehenge. Hard. 79. Ush. ib. 541.

H. 568? P. 546? AURELIUS CONANUS, (nepos Constantini) reign'd according to Hard. 3, to Powel 2 years. He is suppos'd to have been King of Powis, or some other Province in Wales; (Ush. 537.) ib. by some King of Cornwall after Constantine's being kill'd by him.

H. 571? P. 548? VORTEPER, [8s Vortiporius King of Demetia. Ush. 537.] reign'd according to Hard. 7, to Powel 4 years.

TENDURUS was King of Cornwall when St. Petrock came last to visit the Cornish Britans, about the middle of the 6th century, A. D. 557. Ush. ib. 1141.

H. 578? P. 580? MALGO, alias Maglocunus, King of Venedotia. Ush. ib. 537. reign'd according to H. 22, to Powel 5 years.

GERENNIUS was King of Cornwall about the year, according to Powel, 585, to Usher, [p. 1150.] 589, who [pag. 559.] thinks him successor to Constantine, to whom he was grandson; he liv'd at Dingerein, [i. e. the fort of Gerennius] which, most likely, was somewhere near the Church call'd from this Prince (as 'tis suppos'd) Gerrans, and gave name to the harbour, thence call'd Dingerein port. Ush. 560. When the

yellow plague rag'd, even to the depopulating South Wales, and among the rest had carry'd off King Maglocun, Thelias then Bishop of Landaff, with some suffragan Bishops, and several attendants, came into Cornwall, and was there kindly entertain'd by Gerennius. From thence St. Thelias went into Armorica, and after staying there seven years and seven months, being upon his return to his own country, visited Gerennius again, found him dying, and gave him the Sacrament, and then proceeded to Landaff. [Ush. 560.] This Gerennius is thought to be the Person mention'd before, and celebrated in a particular Ode call'd Cowydd Gereint ap Erbyn, by Lowarch Hen a British Prince and Poet, who flourish'd about that time. [Rowland Mon. 187.] Mr. Lhuyd in his Arch. Brit. p. 260. gives us the following account of this Ode: "In Epicædio Geruntii docet [scil. "Lhywarx Hen] cujus filius fuerit, et ut supra, (viz. p. 240, col. 1.) "innuimus, locum ubi occiderit designat, pugna fortassis navali, nam in "portu Lhongborth dicto peremptum refert. "Deinde Arthuro tam egregium militem Long-portæ sublatum dolet." But it must be noted that this Gerennius King of Cornwall, fell not in battle, but died in his bed, as above; and secondly, that time will not permit them to be one, and the same person; for the Gerennius, who is the Hero of this Poem, was kill'd at Longborth, in the time of King Arthur, the Poet laments that King Arthur had lost so excellent a soldier as Gerennius the son of Erbyn, who must therefore have been elder than Gerennius King of Cornwall by many years.

CARICIS, alias Careticus, reign'd according to H. 3, to P. 2 years, over all Britain, and in Wales and Cornwall 25 more. { 600 H. 586 P.

At this time the Britans were, by the Saxons, and Gormund, a King of Ireland, (who came into Britain A. D. 596, according to Ush. ib. p. 1151.) driven into Wales and Cornwall, with their King Careticus, [Not. in Powel's Catalogue] who in Wales and Cornwall, after this retreat in his second year, seems to have reign'd 25 years, for, according to P., he was not succeeded till 613.

To Gerennius succeeded a King of Cornwall, who gave the land of Glastonbury to the Monks there, at the instance of Worgrez, then Abbot, A. D. 601. The name of this King, Usher says, they could not find out, because the paper and writing was decay'd. Ush. 1054. But Gerennius dying seven years and half after Malgo, who died, according to Powel, in 586, must fix the death of Gerennius to 593, or [as Usher has plac'd it in p. 1150.] in 596, or a little after, according to H. At this time I find Belthrusius, Bletius, or Bledericus, call'd Duke, Prince, and King of Cornwall. [G. M. xciii. — Caradoc of Lhancarvan, by Wynne, p. 17, 21, 23.] He was sent to for aid against the Saxons, who had massacred the Monks of Bangor. Now this Massacre happen'd, according to Usher, [from the Ultonian Annals, p. 1157.] A. D. 613. He was Generalissimo in a considerable battle on the River Dee in the year 617, against Ethelbrith King of Northumberland, where he won the battle, but lost his life. [G. M. ibid.] This Prince is also mention'd on account of the above battle by Nic. Trivet. [Wilk. Conc. p. 28. and in Spelm. Con. vol. i. p. 28.] By his living so near the date of the grant of Glastonbury to the Monks, and no one nam'd betwixt Gerennius, and him, I conclude him the person who granted those lands. Nor is it unlikely, that the Kings

he was sent into Britain to reduce the rebels there; upon Coelus's submission takes Hostages, names the tribute to be paid by the Britans, and marry'd Helena daughter of Coelus, by whom he had Constantine the Great; who being but about 16 years when his father died in Britain, succeeded him, and reign'd here, till being solicited to set up for Roman Emperour, he assum'd the purple, conquer'd the Tyrant Maxentius, and fix'd himself in the imperial throne.

330 When Constantine left Britain, Octavius King of North Wales, (call'd Duke of Cornwall in Heylyn's Help to History, pag. 15, and by Rowland reckon'd so, A. D. 330.) rebell'd against the Roman Proconsuls appointed by Constantine, and having slain them, made himself King of Britain; is dispossest by Trahern brother of Coelus above-mention'd, sent for that purpose into Britain, but Trahern being treacherously murder'd, Octavius regain'd the throne.

350 SOLOMON, (perhaps the son of Asclepiodotus above-mention'd) was Duke of Cornwall about the year 350. He was father of St. Kebius, who died in Anglesea, A. D. 369. Usher's Prim. pag. 786. and ibid. 1086, 1087.

360 About this time Caradocus, son of Lewellyn, (who was Uncle to Helena the mother of the Emperour Constantine, and by him advanc'd in the rank of a Roman Senator) was King of Cornwall, and Octavius King of Britain, having only one daughter, Helen, Caradocus advis'd the Nation to send to Rome, and invite one of the most noble Romans to come and marry her, and succeed her father. Conan Meriadoc then King of South Wales, nephew of Octavius, thinking to succeed his Uncle, opposes this motion, but Caradoc sending his son Mauritius to Rome to propose it to Maximus, alias Maximian, son of Trahern, (Hard. pag. 51.) He accepts the terms. Pont. Vir. 36, and Powel's Note, ibid.

383 MAXIMIAN, alias Maximus Tyrannus, r. according to H. 34, to Powel 5 years.

Maximus being reconcil'd to Conan Meriadoc, conquers great part of Gaul, plants 30000 British Soldiers in Armorica, and makes Conan King of them; from whom Armorica, (as Pont. Vir. chimerically, pag. 39,) receiv'd the name of Little Britain. This Maximus is said to have depopulated Britain, and left it expos'd to the incursions of the Picts, (ibid. 41.) All groundless! The Britans had not Armorica till a long while after this. See before, pag. 39. and Stillingfl. Antiqu. Brit. pag. 291.

DIONOTUS succeeded his brother Caradoc, and was Duke of Cornwall, A. D. 383. (Matt. Westm.—Carew, p. 77.) He is said fabulously to have sent 11000 Noble Virgins, (at the instance of Conan Meriadoc) and 60000 of inferior rank to people Maximus's new Colony of Britans in Armorica, but all dispers'd, drown'd, or taken prisoners by the Barbarians. Pont. Vir. 40, 41. Hard. 153.

390 GRACIAN, surnam'd Funarius, alias Gratianus Municeps, was General in Britain, according to Powel four years. He was father to Valentinian the Emperour. Cambd. xcvi. There happen'd then an Interregnum, during which I find Melianus Duke of Cornwall, father to St. Meior who suffer'd Martyrdom, A. D. 411. Jan. 3.—Ush. Prim. p. 451. Capgrave places this Martyrdom on the Kalends of October, that year.

433 CONSTANTINE, son of Solomon, King of

Armorica, according to Rowland, and brother of Alden, afterwards King of the same country, reign'd 10 years.

CONSTANS, eldest son of Constantine, r. 443 according to Hard. one, to Powel, three years.

VORTIGERN of Royal Parentage, was Earl of Cornwall. [Speed 264, &c.] and thence elected King of Britain, betwixt the years 430, and 452. He call'd in the Saxons, reign'd according to H. 18, to P. 8 years, and was then depos'd.

VORTIMER, son of Vortigern, succeeding, reign'd according to Powel 7 years, and, as some say, was depos'd, as others, kill'd.

THEODORIC, King of Cornwall, about the year 460, put to death St. Guigner, and his company from Ireland. Usher's Prim. 869, p. 1113. He was a Heathen, and by his being appointed King, (after Vortigern was elected to the throne of Britain) it appears that whoever appointed him (whether Vortigern, or the Nobles of Cornwall) could not have the interest of Christianity much at heart. His subjects also were Heathens, for he put to death the Irish Saints lest they might turn away his subjects from their old Religion. Ush. ib.

VORTIMER being dead, Vortigern again ascends the throne, and r. according to P. 9 years.

AURELIUS AMBROSIIUS, second son of Constantine above-mention'd, (as Hard. 58.) r. according to Harding, 13, to Powel, 19 years.

He is fabled to have erected Stonehenge, (call'd the Stone Henges, by Harding) at the advice of Merlyn, as a sepulchral monument for the British Lords, there treacherously slain by Hengist, and to have been buried there himself. Hard. 59.

About this time Gorlois was Duke of Cornwall, and liv'd at Tindagel Castle.

UTER PENDRAGON, third son of Constantine, reign'd according to Hard. 39, to P. 16 years. He was famous for his strength and valour, died A. D. 516, and was buried, (as Harding says, p. 79.) at Stonehenge.

ARTHUR reign'd 26 years. This Prince having succeeded his nominal father, Gorlois, in the Kingdom of Dunmonium, (by the British Historians always, tho' prematurely call'd Cornwall) as Duke of Cornwall is said to have assisted greatly Aur. Ambrosius against the Saxons. [Rapin pag. 34.] He succeeded Uter Pendragon, (as some think his real father) in the year 516. He is said to have been born at Tindagel Castle in Cornwall, and in the Country near that place, every thing that is grand, uncommon, or inexplicable, is attributed to this Arthur. Here we have his Hall, his Bed, his way to Church, and the like; which things may strengthen the Tradition, and serve to assure us, that there was such a person, and that his Tomb-stone found in Glastonbury Church was no cheat, (altho' the Monks of that House have been deservedly charg'd with many forgeries in favour of the Dignity and Antiquity of their Monastery;) as see Stillingfleet's Antiqu. Eccles. Brit. chap. 1. In short there was certainly such a person, but the year when born, whether the son of Gorlois, or of Uter, or the same person as Uter, is not agreed. Another thing of him may be asserted without doubt, that he was a valiant Warriour, and true Christian; but his real actions, great as they were, cannot now be separated from his false and supposititious ones, so intimately are they mix'd with fable. Merlin in his Prophecies, calls him the Cornish Boar, (aper Cornubie) because born in *maritimo castro Tintogel*. Ush. Prim. p. 518. Arthur

Arthur being advanc'd to the Crown of Britain, his half brother, [as Harding says; p. 77, 79.] CADOR, who must therefore have been son of Gorlois by Igerna before Arthur (as Hard. thinks p. 63.) was made Duke, and, (after many great actions in war, under the command of Arthur) styled King of Cornwall; he is by some thought the son of Aur. Ambrosius. The British History in Rowland says, that Uter Pendragon made Cador Duke of Cornwall; if so, Arthur, as Duke of Cornwall, could not have been so early upon the Stage as Rapin says above.

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Kings of Cornwall should have power to grant these Lands, for as much as it appears to have been part of their hereditary dominions, which was the reason, that tho Arthur was wounded mortally in a battle in Cornwall, yet was he nevertheless carry'd [a nobili matrona quoddam ejusdem cognata et Morgani vocata, (corpus scil. Arthuri) est delatum, quod postea defunctum, in dicto Cimiterio sacro eadem procurante sepultum. Uth. Prim. 523.] to the Abby of Glastonbury to be buried, as a place of the greatest sanctity, within the bounds of his own inheritance. [Bp. Stillingfl. however questions whether there was ever such an Abbot as Worgrez. Antiq. Brit. 27.]

H. 603? CADVAN reign'd according to Hard. 13, to
P. 613? Pow. 22 years. He reign'd over the Britans, and the West Part of all Wales, and Cornwall. Hard. 85. He was great Grandson to Malgo, alias Maglocunus, for Malgo begat Ennian, who begat Belin, who begat Jago, who begat Cadvan. [G. M. xcvi.]

H. 616? CADWAL, alias Cadvallonus, son of Cadvan,
P. 635? reign'd according to Harding, 61, to Powel, 48. By the fate of War Cadwallo was forc'd to take shelter in Armorica. Brian, his Nephew, convok'd an assembly of his British Subjects; they met at Exeter, and order'd all the Nobles (*universis Britum proceribus*) to put their towns in a proper posture of defence, and prepare for the reception of their King, Cadwallo, who would soon return with aid from Britany, [G. M. p. xcvi.] which he accordingly did, and became afterwards Master of all Britain, (excepting what the Saxons held) ib. xcix. He died, according to H. p. 113. A. D. 676.

H. 676? CADWALADER, son of Cadwallo, reign'd
P. 683? according to Hard. 12, to Powel, 3 years.

CADWALADER last King of the Britans, died and was buried at Rome A. D. 690. Hard. p. 96.

Here fell that most ancient Kingdom of the Britans, which continuing from the time of Heli the High-Priest to this time, during the space of 1825 years, may be justly reckon'd to have exceeded in duration all other Kingdoms of the World. Vid. Rob. Coenl. lib. ii. and Not. in Powel's Catalogue.

From the death of Belthrusius, A. D. 617. the Dukedom of Cornwall seems annex'd to the crown of Britain, for Cadvan reign'd over Cornewayle, [Hard. 85.] and so did Cadwallo, his successour, [G. M. xcvi.] as appears by the assembly of Britans held at Exeter by his Nephew, during his exile in Britany, and so probably did Cadwalader; but upon Cadwalader's death, tho' the Britans afterwards had never one King in common to Wales and Cornwall, yet the first had several petty Princes, or Reguli, and the latter it's own Ruler, sometimes call'd King, and sometimes Duke, as will appear in the following remarks.

690 GERUNTIUS was King of Cornwall in the year 690. Archbishop Usher Prim. pag. 1167. places the Epistle he receiv'd from Aldelm, (mention'd before, pag. 343.) in this year.

The address of this famous Epistle relating to the Sacerdotal Tonsure, and keeping of Easter, is somewhat remarkable. It runs thus, Cressy p. 481.

"To my glorious Lord Geruntius, King of the Western Kingdom, whom I, as God the searcher of hearts is my Witness, do embrace with brotherly Charity, and likewise to all God's Priests inhabiting Damnonia, &c."

GERUNTIUS King of the Britans in Corn-

wall, was vanquish'd by King Ina. [Hunt. 193. Cressy, p. 522.—Sax. Chron. ad ann. 710.] and Ina got great glory by his wars with the Cornish. [Rapun Svo. Engl. p. 209.]

RODERICK MOLWYNOC, Grandson to 730
Cadwalader, perceiving that Ethelhard, King of the West Saxons, had destroy'd Devonshire with Fire and Sword, drew the Cornish together, and upon that King's entrance into Cornwall, gave him battle, defeated him, and forc'd him to retire with all speed to his own dominions: this victory the Britans call Gwaeth Heilyn from the place where this battle was fought. [Caradoc of Lhangarvon, pag. 15, 16.] Roderick was afterwards forc'd to forsake these Western parts, and died in North Wales, A. D. 755. [ibid. Wynne's Hist. of W. p. 18.]

BLEDERIC is said to have been Prince of Cornwall at this time, and to have joyn'd Roderick. [Car. lib. ii. p. 97.—Carad. Langarv. Edit. Powel, pag. 16.]

This year Cuthred obtain'd a considerable victory over the Cornish. [Hunt. 196.] In this year 743
he obtain'd another victory here. [Hunt. ibid.] 753

At this time the Britans in Devonshire and 755
Cornwall were forc'd out of every thing worth notice; [Wynne p. 18.] but Ivor succeeding his father Alan the second in the Kingdom of Britany, in this year came over into Cornwall to assist the Britans, by which assistance the Cornish recover'd their country from the Saxons. Leland [It. vol. 8.] mentions three battles, one at Heyl in Cornwall, the second at Gardmailanc; the third at Pentun, in all which the Britans, under the command of Ivor, overcame the Saxons.—Lhuyd's Pref. to his Cornish Grammar, and 3d Letter in Rowl. Mona.

This Ivor is call'd the son of Cadwalader, by Lel. It. vol. 8. The particulars of this history of Ivor will admit of some doubt. [See Powel's Edit. of the History of the Princes of Wales.]

About the year 766, Kynewulf had wars with the Cornish, for his success in which he gave certain lands to the Church of Wells. [Cam. p. 84.]

In the time of Conan, son of Ivor, (who both 780
seem to have had the chief power in Cornwall) the Britans were again dispossest. [Wynne ibid.] Kynewulph is said to have been very victorious in his wars with the Britans. [Hoveden, p. 235.]

In the third year of Brithricus, the Danes came 787
into Cornwall. [See before p. 42.]

In this year the Danes came into Cornwall, 806
and brought a Fleet there at the Invitation of the Cornish. They join'd forces, and continuing the war sometime, were met at last by Egbert in the year 813, (as the Sax. Chro. or 809 as Rapin, pag. 214.) vanquish'd, and all Cornwall over-run.

In the 24 of Egbert, the Cornish and Danes 824
engage the Devonshire Men at Gavulford, [Sax. Chron. ann. 824.] but were worsted; which being the first battle recorded betwixt the Devonians and Cornish, inclines me think, that the Devonian Britans were for the most part driven out of that County, and that what remain'd there had at this time sided with the Saxons, and that by the Devonians here we are to understand the Saxons principally who were settled in Devonshire. Hunt. [p. 198.] says, that many thousands fell on both sides. So says Hoveden.

The Cornish, with their auxiliary Danes, 835
marched Eastward to fight the Saxons, and in the first battle put Egbert to the worst, [Wm. of Malm. p. 20.] and the coming on of the night was the only thing that prevented the disgrace of a total defeat;

feat; but in the next battle at Hengestdune, the Cornish and Danes were entirely overthrown.

- 851 In this year Caradocus, second of that name, seems to have been King of Cornwall, [G. M. lib. v. chap. xv.] and at this time the Cornish were overcome in battle at Wicgambeorg by Cheorl Earl of Devonshire. Hoveden, pag. 258. Cheorl is a Saxon Name, and consequently the Saxons rul'd at that time in Devonshire.

857 ETHELBALD, King of England.

862 ETHELBERT, King of England.

867 ETHELRED, King of England.

871 ALFRED was in Cornwall in this year. [Cressy 742.]

872 DUNGARTH, or Doniert King of Cornwall (likely the Son of Caradocus) was drown'd in this year, and a Cross at his desire, (or an Oratory) erected, where he was buried. [See it Plat. XXXI. Fig. i. and ii.]

892 ALFRED was in Cornwall again in this year. [Sax. Chron.]

EDRED Duke of Damnonia, [Davene in Hunt.] intimate companion of Alfred in his wars, died A.D. 901, one month only before Alfred. [Hunt. 202.]

In Alfred's time, the Saxons appointing an Earl of Devon seem to have given him also the title of Earl of Cornwall, tho' Cornwall was not as yet subdued.

901 ALPSIUS Duke of Devon and Cornwall. [I find by a note of Mr. Hals that this Duke gave the Manor of Cargol to the Bishop of Bodman.]

The Cornish were beaten by Edward, [Malg. p. 25.] and a Bishoprick was erected at Bodman.

936 ETHELSTAN conquer'd the Cornish entirely, and, as they before claim'd a right to Devonshire as far as Exeter, order'd, that thenceforth the river Tamar should be the Eastern boundary of their country.

940 EADMUND, King of England.

946 EADRED, King of England.

959 ORGERIUS, (alias Orgeris, Comes Dornoniensis, Pater Elfrida Regis Eadgari ux.) Duke of Devon and Cornwall, was a great benefactor to the Abby of Tavistock, where he is regarded as a founder, and lyes buried, [Malmsb. p. 146.]

959 EADULPHUS son of Orgerus famous for his great stature and strength of body. [Malmsb. pag. 146.] buried at Tavistock.

When Eadgar was taking his pleasure on the river Dee in the year 973, and sitting in the stern of his boat was rowed along by eight Kings who were subjects to him, Cressy [pag. 878.] says, (upon what authority he does not mention) that Duffnal, one of those Kings, was King of West Wales.—Very likely this might be Eadulphus.

EDWARD the Martyr King of England. 975

AYLMAR, alias Athelmar, was Earl of Cornwall. [Monast. Angl. tom. i. p. 258].—See Cressy, [p. 783.] who places him as early as the reign of Eadgar, but Eadulphus was living in Edward's time, [as Malmsb. says 146.] and therefore outliv'd Eadgar. This Aylmar, (by his name should be Saxon) and therefore the Royal Blood of the Britans, was either by this time displac'd, or had adopted Saxon names. [See Cressy, p. 898.]

The Danes, now enemies to the Cornish, burnt and destroy'd Bodman, and forc'd the Bishop to St. German's. 981

The Danish Fleet sailing round West Saxony enter'd the mouth of the Severn, and sometimes landed and plunder'd North Britain, [Sudwales, says Hunt.] now and then Cornwall, and sometimes Devonshire, at Weced port, (now Bydeford) and having burnt many villages and kill'd a great number of people, sail'd back again round the Land's-End, landed at the mouth of the river Tamar, and waisting both sides of the river, (Cornwall, as well as Devon) without opposition, till they reach'd Lideford, burnt that Town, and then proceeded to Tavistock, where the Abby being first plundered, underwent the same fate. [Hoveden, pag. 246.]

EDMUND Ironside, King of England. 1016

CNUT the Dane, King of England. 1017

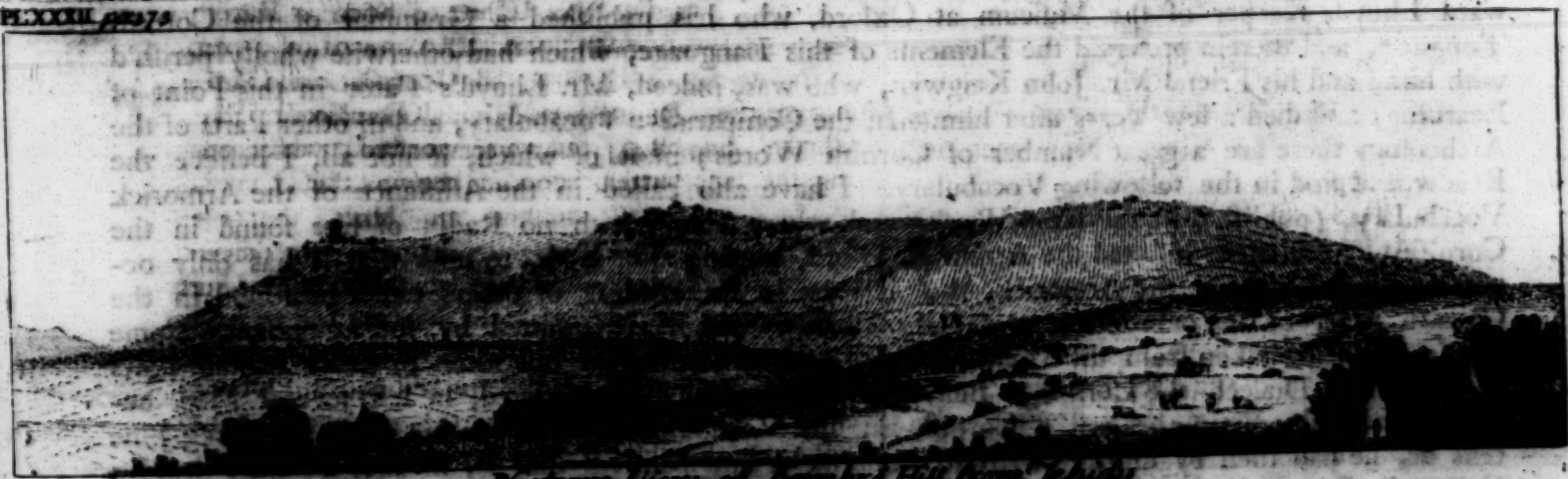
HAROLD, King of England. 1036

HARDECNUT, King of England. 1040

ALGAR Earl of Cornwall, A.D. 1046. [Mon. Ang. ib. p. 1022.] founded the Abby of Bruton in Somersetshire. [Leland It. vol. v. p. 49, & 79.] "Odda constitutus fuit Comes super Defenashire, "Sumerfet, Dorset, and Ofer Wealas." Sax. Chr. ad 1048.

CONDORUS, alias Cadocus, last Earl of Cornwall of the Royal British blood, (says Cambden, p. 123.) was displac'd by William the Norman, to make room for his half brother Robert Earl of Moriton. 1066

5 C



Barren View of Hambro Hill from Chichester

N A T A L I S O L O

S.

MR. Lhuyd observes in his Preface to his Cornish Grammar, "That to preserve any old Language in Print, is, without all Doubt, a most pleasant and obliging Thing to Scholars and Gentlemen, and altogether necessary in the Studies of Antiquity."

It was in hopes of throwing some Lights upon the History of my native Country, that I undertook the Task of inspecting the few Things that remain in the Cornish Language, and forming out of them as far as my Time and Reading could reach, the little Vocabulary that follows.

I am sensible that it is not so compleat as I could wish, the reason of which, may be partly owing to the Author, and partly to the Subject; and partly to the want of Materials. If the Author had no other Points of Antiquity to divide and share his Attention, he would be more inexcusable that it is not more correct. Had not the Subject been diffus'd among People of Literature for so many Ages, it would have been easier compass'd, and if the Materials had been in greater Plenty, there would have been more choice, and the Work might have been better executed. But the Materials were not only few, but they were much dispers'd; and so many as fell into my Hands might not probably have come to the share of another, and the Helps for such a Work were still growing fewer by Time and Accident; it being with Languages as with Buildings, when they are in a State of Decay, the Ruins become every Day less distinct, and the sooner the Remains are trac'd, and copy'd out, the more visible both the Plan, and the Super-Structure will appear.

The sooner therefore such a Work was undertaken, the greater likelihood there was that more of the Language might be preserv'd, than if the Attempt was deferr'd; and as some who had a regard for their Country lamented, that it should utterly lose its ancient Language, and those who were curious, had a mind to understand something of it, I found the Work was much desir'd, and I was willing to do something towards restoring the Cornish Language, though I might not be able to do all that fewer Avocations would have permitted.

As incompleat as the following Vocabulary is, I am persuaded, that it will be of some Use. In the present Language of my Country Men, there are many Words which are neither English, nor deriv'd from the learned Languages, and therefore thought Improperities by Strangers, and ridicul'd as if they had no Meaning; but they are indeed the remnants of their ancient Language, esteem'd equal in Purity, and Age, to any Language in Europe.

The technical Names belonging to the Arts of Mining, Husbandry, Fishing, and Building, are all in Cornish, and much oftener us'd, than the English Terms for the same Things. The Names of Houses, and Manors, Promontories, Lakes, Rivers, Mountains, Towns, and Castles in Cornwall, (especially in the Western Parts) are all in the ancient Cornish. Many Families retain still their Cornish Names. To those, therefore, that are earnest to know the meaning of what they hear, and see every Day, I cannot but think that the present Vocabulary, imperfect as it is, (and as all Vocabularies, perhaps are at first) will be of some Satisfaction.

The Helps I have received, I must acknowledge, chiefly owing to the Archeologia of the late Mr. Edward Lhuyd, Keeper of the Museum at Oxford, who has published a Grammar of the Cornish Tongue*, and therein preserv'd the Elements of this Language, which had otherwise wholly perish'd with him, and his Friend Mr. John Keigwyn, who was, indeed, Mr. Lhuyd's Tutor in this Point of Learning, and died a few Years after him. In the Comparative Vocabulary, and in other Parts of the Archeologia there are a great Number of Cornish Words; most of which, if not all, I believe the Reader will find in the following Vocabulary. I have also called in the Assistance of the Armorick Vocabulary, (publish'd in the same Work) and where I met with no Radix of like sound in the Cornish, I have there inserted the Armorick Word, putting after it *Ar.* to note that it has only occur'd to me as yet, in the Armorick, tho' it may in the reading of others either be found in the Cornish MSs. or be of Service to explain Words, which are omitted by me at present. Some Radix's also are taken from the Welsh, and Irish, as what may at one time or other explain Parts of their Sister-Dialect, the Cornish. Besides what Mr. Lhuyd has printed, he left several MSs. behind him, and among the rest a Cornish-English Vocabulary, which [in his Arch. pag. 253.] he tells us, he had then by him, "written about six Years before," that is, in the Year he was in Cornwall, [viz. 1700.] "and that he had lately improv'd it with what Additions he could;" I had the favour of perusing all the MSs. relating to Etymology, which could be found in the Library of Sir Thomas Seabright, Bart. where the Literary Remains of Mr. Lhuyd were thought to have been

* Arch. pag. 225, &c.

deposited. Among them I met with an imperfect English-Cornish Vocabulary, and in the other scatter'd Memorandums, I found several Cornish Words I had not seen before, which in the following Work are inserted; but the Cornish-English Vocabulary was not among those Papers, and therefore is suppos'd to be lost, and always to be regretted by the Curious.

Besides Mr. Lhuyd's Works, I have been favour'd^b with the perusal of a curious MS. written by the late Mr. Scawen of Molinek in Cornwall; in which, first, there was Part of a Cornish MS. call'd Mount Calvary, with a verbal English Translation, (no small help to a beginner) and in the latter End, the Excellency of the Cornish Language, and the several Reasons of its decay are well set forth, together with some Proverbs, Sentences, and other assistances, for the better understanding, and for the encouraging some one to endeavour to restore it. Mr. Scawen's MS. call'd the Cornubritanick Antiquities was also communicated^c. I had also the favour^d of the MS. of the late Tho. Tonkin, Esq; in which there is a Transcript of the MSs. now in the Bodlean Library, in Cornish and English, which were copy'd under the Direction of the late Mr. Lhuyd at the instance of Mr. Tonkin, who intended to print them with some Dialogues, and other Cornish Compositions contain'd in the said Manuscript.

I had the favour^e of perusing what the late William Gwavas, Esq; (after Mr. Keigwyn, and Mr. Lhuyd, the most Knowing of his Age in the Cornish Tongue) left behind him; and a few MSs.^f of the late Mr. Bofon, Part of Mr. Hals's Cornish Vocabulary, and some Translations of several Parts of the Holy Scripture. Lastly, I have inserted the Cornish Vocabulary^g, which is in the Cotton Library, London; a MS. as Mr. Lhuyd thought^h, about seven hundred Years old; so that, I hope, tho' what follows is not compleat, it may lay a foundation, and provoke some one of more Leisure, to add to it, an English-Cornish Vocabulary, and a more exact List of the Words, which are to be found in the two last Cornish Manuscripts of the Bodlean Library, which, with the Grammatical and Philological Collections I have made in order thereto, and shall readily communicate to any Person of Learning who will undertake the Task, will recover, and may continue as much of this dead Language as may be useful to my Countrymen, and satisfactory to all who will not be too Scrupulous and Critical.

I should here have inserted a Contraction of Mr. Edward Lhuyd's Cornish Grammar, as I at first intended, but as the Number of Sheets, which this Work was to consist of, will be more than compleat without it, and as the whole Grammar is already printed by Mr. Lhuyd, to print it here would needlessly swell the present Work, and it is hop'd that the Addition of several Chapters, and several Copper Plates, more than were at first engag'd for, will sufficiently compensate for this one Omission.

^b By the Rev. Dr. Lyttelton, Dean of Exeter, whose kind Assistance in every thing relating to this Work, I can never forget.

^c By Francis Gregor, of Trewarthenik, Esq;

^d From the Rev. Mr. Collins Vicar of St. Erth.

^e From William Veale of Trevailor, Esq;

^f From the Rev. Mr. Ustick of St. Just.

^g For an entire Transcript of which I am obliged to the Rev. Dr. Jer. Milles, Precentor of the Church of Exeter.

^h Letter to Th. Tonkin, Esq; in 1702-3, pen. W. B.

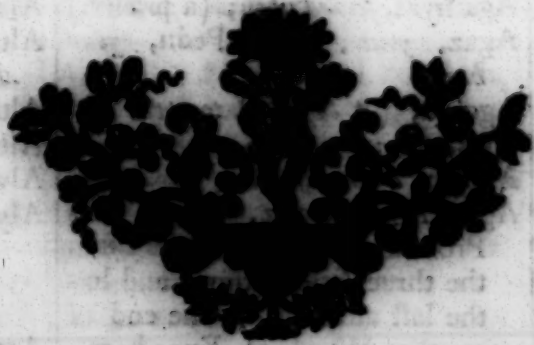


ABBREVIATIONS in the following VOCABULARY.

A. Adjective.
Ad. Adverb.
Ar. Armorick.
B. Bochart.
Baxt. Baxter's Glossary.
Bof. Bofon MS.
C. Cornish.
Car. Carew's Survey.
Comp. Compound.
Cott. Cotton Vocab.
Dav. Davies's Dict.
f. forfitan.

G. Gallicè.
Gr. Greek.
Gw. Gwavas MS.
Heb. Hebrew.
id. idem.
Ir. Irish.
J. T. Tregere MS.
L. Latin.
Lh. Lhuyd. Arch.
Lms. Lhuyd's MS.
Pa. Participle.
Pl. Plural.

Pr. Pronoun.
Pre. Preposition.
Pri. Primitive.
Qu. Quære.
R. Rowland's Welsh.
S. Substantive.
Sc. Scawen MS.
Sing. Singulariter.
T. T. Tonkin MS.
V. Verb.
Uf. Ustick MS.
W. Lhuyd's Welsh.



A

A, *Of; from; a Pre. it is either, separate, or annex'd.*
A, prefix'd to the infinitive mood of Verbs supplies the want of the Participle of the Present Tense; as, a debbry, *eating*; a culga, *sleeping*.
A, *as*; A mi a môz, *as I was going*.
A, is the sign of the Preter, and future Tenses; it is also us'd sometimes, in the present tense, thus, A leverfys, *thou sayest*; A nethas, *thou spinnest*.
A, *I will go*; as, My a, *I will go*; Ty a, *thou shalt go*; Moz being understood. — See more of the use of this Particle before the Verb. — Lhuyd's Corn. Gram. Arch. p. 25, 26.
A, *my*; as, a Vester, a Vestrez, *my Master, my Mistress*.
A, is united to the pronoun personal when sign of the Preter, or future Tense, as Am, *hath me*; Ath, *have thee, &c.*
A, the Article, answers to the English *a*, or, *an*.
A, is sometimes put before the Substantive, when *mi* is us'd; as, dho a bredyr vi, *to my Brother*.
A, *out of*; a kez glaz, *out of green cheese*.
A, *by*; or, *with*; as, a Eleth splan, *with Angels bright*.
A, Oh; an Interjection; A Däs, *O father! A venen, Ab Woman*.
A, *which, or that*, a pron. Relative as, Avo, *that is*; or, *which is*.
A, *if*; A'm cothvaz, *if thou knewest me*; A mennas, *if thou wilt*.
A, *his, or hers*; as A dhillaz, *his, or her Cloaths*.

A B

Abaff, *dizziness; rashness*. Ar.
 Aban, *above; forasmuch as; when; since that*, it is written Aba, before an N.
 Abardtät, *an Uncle; a Father's Brother*.
 Abarhmam, *an Uncle; a Mother's Brother*.
 Abarsttick, *insatiable*.
 Abat, *an Abbot*. Cott.
 Abec, *a Cause*. Ar.
 Abell, (apell, id) *far off*.
 Aber, *a Ford; a fall of Water; a mouth of a River; a meeting of two Rivers*.
 Aberveth, Aberth, and Oberth, *upon; within*.
 Abeftely, (abozdol id.) *Apostles*.
 Able, *whence*.
 Abrans, *the Eyelid*. Cott.
 Abys, *to beseech*; ny a bys *we do beseech*, wy a bys, *you shall beseech*.

A C

Accoyes, *to assuage; abate*.
 Ach, *Issue; Offspring; root of a Tree*.
 Achefon, (Achefow) *Guilt; ab*.
 Achefa, *to impeach; accuse*.
 Achlefs, *Defence; Protection*.
 Acr, *vile; base*. Ar.
 Achta, (it. Ehtas id.) *a Possession; Inheritances*.

A D

Ad (ath id.) *of; on; concerning*, thy. Cott.
 Ad, aliquando otiofa particula; as, Ny ad wra, *we will make*. Cott.
 Ada, *to seed*; (C. haza.) Ar.
 Adail, *a Building*.
 Addeuli, *to Worship*. Ar.
 Aden, *the Leaf of a Book*. Cott.
 Adhurt, (adheuoorth, adhiuort, id) *From*.
 Adhellar, *after; behind*.
 Adletha, *a Soldier*. Cott.
 Adoth, *Haste; Readiness; Vow*.
 Adre, *homewards*.
 Adro, *about; on; upon*.
 Adwra, *thou shalt endure*.
 Adzhan, *to know; perceive*.
 Adzhyi, *within; Agy id.* LMS.

A E

Ael, *a brow; Aeltavon, the brow of a River*. Moreton.
 Aer, *a Snake; Air*.
 Aeran, *Plumbs*.

A F

Aff, *I; me; war aff, on me; 'tis suffix'd to Verbs, as Allaff, I can; Dampnyaff, I condemn.* — 'Tis suffix'd also to Pre. as rag-aff, *for, by me*.
 Aff, *a Kiss*. Ar.
 Affavar, *an infant; one that cannot speak*. Ar.
 Affo, *swift; quick*. Ar.

A G

Aga, *them; theirs*.
 Agan, *ours*.
 Agan honan, *our selves*.
 Agan bys, *let us pray*.
 Agan, *f. the stomach of an Animal*; so the Cornish call the stomach of a Pig.
 Agans, *with; (a prefix)*.
 Agary, *contrary; enemy to*.
 Agathyas, *seized upon; (a prefix.)*.
 Agaz, *your; agaz Pedn, your head*.
 Agerou, (et Agheri) *to open*.
 Agis, *you; your*.
 Agolan, *a Whetstone*.
 Agos, Agyz & guz, *your*. This Pronoun possessive, looses often the three first Letters, and has the last annex'd to the end of another Word, as, Evos kowl, *sup up your broth, for Evough*.

A G

agos kowle.
 Agos, *near*; Ogaz id.
 Agowsys, *said; (a prefix) a Kouz; to say*.
 Agris, (or, agreis) *as, Me agreis; I do believe; pref. of Crefy, to hear, or believe*.
 Agroafen, *a Shrub*. Ar.

A H

Aha! *So ho!*
 Ahanav, *from me*.
 Ahanaz, *from; out of thee*.
 Ahanen, *from us*.
 Ahuel, *a Key*.
 Aho, *Offspring; Pedigree*. Lh.

A I

Ai, (pro A) *have; as, mi ai did-hinuys, I have promis'd*. Lh.
 Aidlen, *a Fir tree*. Cott.
 Aidhlen id.
 Ail, *an Angel*. Cott. Archail, *Arch-angel*.
 Ailla, *most beautiful; pl. Aluin*. Lms.
 Ailne, *beauty*.
 Aincamheach, *blemished*. Ir. Ib.
 Ainisle, *mean; low*. Ib.
 Annaisle, id. Ib.
 Ainma, *to kiss*. Ib.
 Ainmhidh, (pl. Ainmhidhe) *a beast, vul. Cornish, bestaz*. Ib.
 Airos, *the stern of a Ship*.
 Aise, *gentle*.
 Aithbhear, *to blame*.

A L

Alan, *Breath*.
 Albalastr, *a Cross-Bow*.
 Alau, *White Water Lillies*.
 Alemma, (alebma id,) *from hence*.
 Alene, *from thence*.
 Aies, *abroad, (unles, id.) spread broad*.
 All, *another*.
 Allaff, *I can, ny allaff, I can't*.
 Allas, *couldst; ny allas, thou couldst not*.
 Allec, *Herring, Pilchards*.
 Alli, *Advice, Counsel*. Ar.
 Allos, *ought, Dallos, id*.
 Alloys, *Grief, flowing*.
 Alra, *a Maid-Servant*.
 Als, *a Cliff, Ascent, or, Descent, a Shore*. Cott.
 Alseft, *mightest, ti'a alseft, thou mightest*.
 Alt, *a Grove*. Ar.
 Alta, *wild, Beathuige alta, wild Beasts*.
 Altrou, *a Father-in-law*.
 Altruan, *a Step-Mother*.
 Alwed, *an Inclosure*. Cott.
 Alyek, *a Key, (Aluedh id.)* Lh.

A M

Am, *my; me*.
 Am, *round about*.

Am,

A M

Am, *bath me*; neb am gurek, *who bath made me*.
 Amal, *Plenty*, or *store*.
 Amane, *a Kiss*.
 Amann, *above*; aban, id.
 Amar, *a knott*, or *tye*. Ar.
 Amas, *did kiss*.
 Ambodlaun, *unwilling*; anbodlaun, id.
 Ambreth, *shaking*. Hals.
 Amenen, *butter*. Cott. Emenin, id.
 Amman, id. Ar.
 Amefek, *a Neighbour*. Ar.
 Amnuid, *a beck*, or, *nod*. Lms.
 Amneidio, *to beckon*, gogwyddo pen, id. viz. *to bow the head*.
 Amontye, *to reckon*.
 Amplek, *pleaseth*; mar thym amplek, *it much pleaseth me*. Lms.
 Amfer, *time*; Anfer, Cott. id.
 Amwyn, *to defend*; affist.

A N

An, *him*; or, *it*; Mi an guelaz, *I saw him*; or, *it*; Ev an gev-yth, *he shall find it*.
 A'n, *of the*; from *the*; *the*. This Article is not only plac'd before Nouns, as, an Dén, *the Man*, but before Pronouns; as an rena, *those*, and also inserted between a Noun and Pronoun, as, Pa an dra, *what thing?* where it is otiosa particula, or, redundant, as, pa an cheyson, *what accusation?*
 An, a particle privative, as, anlav, *mute*, without *speech*; an coth, *not known*.
 Anadlu, *to breath*; Anadl, *breath*, Lms. anal, id.
 Anallod, *before*; *before that*; of old.
 Anat, *plain*; manifest. Ar.
 Anau, *an Evet*. Cott.
 Anav, *a spot*, or *blemish*. Cott.
 Anavel, *a storm*; ab an, & Avel, *a calm*.
 Anbodlaun, *unwilling*.
 Ancar, *a Hermit*; it. an Anchor. Cott.
 Anchel, *an Arm*.
 Ancouth, *a stranger*; one not known.
 Androw, *Andrew*.
 Anedhi, *of her*.
 Anered vur mor, *a Pirate*. Cott. alias, *angredar*, id.
 Anethe, *of them*; Annedhe, *Annydha*, *from*, or *concerning them*.
 Aneval, *a beast*; any Quadruped. Ar.
 Anfur, *imprudent*. Cott. without wisdom.
 Anghel pur, *unlike*; unequal.
 Anghygreed, *hardness of belief*.
 Anglod, *to Blemish*; spot; spoil.
 Angor, *an Anchor*.
 Angov, *forgetfulness*.
 Angredar, *a Pirate*.
 Angus, *Anguish*; Pain.
 Anak, *weak*; infirm.

A N

Anken, *Grief*.
 Ankow, *Death*; Ancou, & Ancouyns, id.
 Anlavar, *mute*; avlavar, id. Lh.
 Anludd, *backsome*.
 Annerh, *Honour*.
 Annez, *Cold*.
 Annodho, *thereof*.
 Anow, *a name*, pro hanou, id. also *a mouth*, pro ganow.
 Anser, *time*.
 Anfueth, *a Curse*; kymmys anfueth, *such a Curse!*
 Antarlick, *a Play*; *a Comedy*.
 Antel, *Danger*.
 Antromet, *Sexus*. Cott.
 Anvab, *barren*; Anvabaf, *barrenness*. Cott.
 Anvan, *an Anvil*.
 Anvein, *weak*. Cott.
 Anwyd, *cold*. Cott.
 Anz, (ut & onz, & oinz) *they*; a Pronoun personal suffix'd to denote the third Person Plural, as Guelanz, *they see*.
 Anzaoue, *Prosperity*; *opportunity*.

A O

Ao, *Ripe*. Ar.
 Aor, *Earth*; Oar, id.

A P

Ap-haul, *filius solis*; scil. Apollo, R.
 Apert, *publicly*; *openly*. G.
 Aperth, *a Victim*.
 Apparn, *an Apron*.

A R

Ar, *the*; an article before Nouns.
 Ar, *Land*; *Slaughter*. Lh. Aras, Ir. id.
 Ar, (for War) *on*, or *upon*; ar dour, *upon the Water*.
 Ara, *to cause*; *make*; *do*; id. ac wra; or awra, *we shall cause*.
 Ara, *slow*.
 Araderuur, *a Plowman*. Cott.
 Arall, *another*; pl. Erel, *others*.
 Arat, *a Plow*; it. Arad, id.
 Arbednek, *used*, *customary*.
 Ardar, *a Plow*; Ardur, *a Plowman*.
 Arghans, *Silver*.
 Argila, *to recoil*.
 Argraphyz, *printed*; Levar ar-graphyz. Lh.
 Arha, *to command*.
 Arhadou, *commands*.
 Arludes, *a Lady*. Cott.
 Arluit, *a Lord*. Cott. Arluth, id. Pl. Arlydhi; W. Arglwydhi.
 Armas, *cry'd out*; a arme, *they cry'd out*.
 Armor, *a Wave*.
 Armoriou, *Arms in Heraldry*. Ar.
 Arozaz, *Tansie*. Ar.
 Aroc, *before*. Ar.
 Arouez, *a sign or token*. Ar.
 Arrez, *a way*; *path*; *course*; *pace*.

5 D

A R

Arria, (vulg. for Ria) *O strange!*
 Arfe, *commanded*; from Arrha.
 Arte, (& Arta) *again*.
 Arth, *a Bear*; Orth, id. Gr. αρκτος.
 Arv, *a weapon*; Arm thou; pl. Arvou.
 Arvez, *ripe*.
 Arvis, *early in the Morning*.
 Aruit, *Air*. Cott.
 Arvor, *the sea shore*; Ar. quasi war mor.
 Arvordir, W. *a place by the Sea side*.
 Arweddiad, *behaviour*; *manners*; Lms.
 Arwydd, *a brand*, or *mark*; ib.
 Arwyl, *a burial*; or *funeral*; ib.
 Arwyddon, *to betaken*; *to be taken*.

A S

As, *them*; (Us, id.) *they*.
 As, a Termination of the imperf. Tense, as, y foras, *they did grieve*; y reforas, *they did much grieve*.
 Ascable, *cavilled*, or *squabbled*.
 Ascient, *one out of his senses*, a possessed, (guan, id.)
 Ascle, *the Bosom*; Ascra, id. Lh.
 Asderbynas, *compelled*. V.
 Asen, *an Ass*; it. a Rib; pl. Ason.
 Asenza, *an Ass-colt*.
 Asenguil, *a wild Ass*. Cott.
 Asew, *it be*; (V. a præf.)
 Asgarn, (Asgorn, id.) *a bone*.
 Asgornek, *bony*.
 Asgura, *will make them*; (as præf.)
 Askal, *a Wing*; pl. Askelli.
 Askal, *a shell Fish*; a Naker.
 Askellen, *a Thistle*. Cott. Askallan, id.
 Assaz, *thou art*.
 Asson, *we are*.
 Astell, *a board*; or *plank*. Lms.
 Astylell, id.
 Asten, *to enlarge*.
 Astor, *Offspring*; dry astor, *to bring forth issue*.
 Aswonas, (afwothas, id.) *do know*.

A T

Ate, *spite*; mar ate, *so much spite*.
 Ath, *bath thee*; *have thee*; *will thee*.
 Meathkelma, *I will bind thee*.
 Ath, *thy*; mez ath, *Out of thy*.
 Atis, *a persuasion*; *Advice*. Ar.
 Attal, *a bolt*; or *bar*.
 Attamye, *to redeem*.
 Attret, *sweepings*. Ar.

A U, A V

Au, *the Liver*. Ar.
 Avain, *an Image*. Cott.
 Aval, (Avell, id.) *an Apple*; all sorts of Fruit.
 Avallen, *Apple trees*. Cott.
 Avan, (Aban, id.) *above*; ita & Man, pro aman, id.

Avani,

A U, A V

Avani, to imagine.
 Auartha, above.
 Aue, Pl. Auen, *Vallis fontibus rigata, ab Ahis, vel Ahvis aqua, flumen.* Keyfler.
 Aveas, by; through; Aus, out of.
 Avez, without; foras.
 Auel, *Aura*; weather. Cott. Ar. *Wind.*
 Auel teag, fair *Weather*; Auel vas, a *Calm*; hagar auel, bad *Weather*.
 Auelek, windy.
 Avell, like to; (Haval, id.) *Like-ness*.
 Aueh, also, equally, (aweth & auedh, id.) scribitur Aweyth.
 Awyth, Aweythe, id.
 Auiel, the *Gospel*. Ar.
 Avin, will; wilt; Ni au'n mroz, we will go. Lh.
 Aules, a *Cliff*; Aules ewhal a high *Cliff*; Whel aules, *Work in the Cliff*.
 Aultra, a *Godfather*.
 Aultruan, a *Godmother*.
 Avon, (Auan, id.) a *River*.
 Avor, towards; avor thys, towards thee.
 Avorou, to-morrow. Cott.
 Auoz, so that; notwithstanding; above; avoz travyth, above any thing; for the sake of; as, auos den vyth, for the sake of any Man. Lms.
 Aure, He that; (fuel, id.) q. see 'Awre.
 Aufa, to adorn; prepare. Ar.
 Aufillen, an *Ozier*. Ib.
 Aut, the *Sea-shore*; bank of a *River*.
 Autrou, a *Master*; or *Lord*. Ar.
 Avi, the *Liver*; or *Breast*. Cott.
 Spite, Envy, *Discord*; Avey, & Avy, id.

A W

Awatta, to behold. Lms.
 Awen, the *Jaws*, or *Chops*. Ar.
 Awothe, (Awothy, id.) he felt; or knew.
 Awre, he made.
 Awy, the old Word for *River*. R.
 Awyr, *Sir*.

A Y

Ay, that; his; ay oys, that age.
 Aydn, one; peb aydn, every one.
 Ayuh, over; above; Ayuhav, above me; Ayuh y pen, over his Head.

A Z

Azan, a *Rib*; (afen, id.)
 Azgran, a *Wing*; kanifer hethen gen asgran, every *Fowl with Wings*. Bos.
 Aznat, evident; plain. Ar.
 Azrek, *Sorrow*. Ib.

A Z

Azrouant, a *Devil*. Ib.
 Azroue, a *Sign*; *Token*. Ar. See arouez.

B

"Hum. Lhuyd affirmeth boldly, that there is not any British Word whose first Radical Letter is B." Speed Chron. p. 7.
 But H. L. p. 8. adds, what Speed does not, "that abideth any change into P, or Ph."
 Many Words beginning primarily with a B, begin also in the same Authors, sometimes properly, (viz. by Grammatical Permutation) sometimes improperly (contrary to Rule) with a V, or F. B is chang'd into F, and M. as Bara, *Bread*; o fara, out of *Bread*; fymara, my *Bread*.

B A Who.

Baal, (Bal) a *shovel*.
 Baar, a *Bolt*, or *Bar*.
 Bach, (Bagl, id.) a *Stick*.
 Badeza, to *Baptize*. Ar.
 Badna, a *Drop*; Banne, id.
 Badus, a *Lunatick*.
 Baedh, a *Boar*; Bahed, id.
 Bagat, a *Troop*; or *Crew*; an Assembly.
 Bagaz, a *Busb*; Bhaid, about.
 Bahau, *Hooks*; *Hinges*.
 Baiou, *kisses*; a Baye, to *kiss*.
 Bai, blame; Difai, *Blameless*.
 Baicwl, a *Blamer*; a *Fault-finder*.
 Bail, a *Berry*.
 Baiol, *Enula*; the *Herb Elicamp-*
pan.
 Bairfighe, *Brawling*.
 Bal, a *Plague*; a place of digging.
 Balas, to dig; Palas, id.
 Balaven, a *Butterfly*. Ar.
 Bali, a high grown *Wood*.
 Balliar, a *Barrel*; it. a *Tub*.
 Ban, up; high; W. a *Place*.
 [Lugban, alias Ludvan, a high Tower.]
 Ban a fevy, up he stood.
 Banal, *Broom*; Banathel, id. Cott.
 Baneu, a *Sow*.
 Baniel, a *Banner*.
 Bankan, a *Damn*, or *Bank*.
 Banna, could; V. (Vynna, id.) as, n'y wely banna, he saw not a glimpse, i. e. could not see.
 Banneth, a *Blessing*.
 Bar, the top, or summit.
 Bara, *Bread*; bara heb gwel, unleavened *Bread*.
 Barbur, a *Barber*; W. Cneifur, id.
 Barf, & Baref, a *Beard*.
 Barges, & Bargas, a *Kite*.
 Bardh, a *Mimick*; *Scoffer*; Barz, Ar. writ also, Barth.
 Barfufy, *Cod-fishes*; Pl. Barvas, a *Cod*.
 Bargidnyas, did *Bargain*.
 Barh, & Bara, with; barh an dzhei, with them.

B A

Baris, readily; Paris, id.
 Barliz, *Barley*.
 Barlen, the *Lap*, or *Bosom*.
 Barn, to judge.
 Barner, a *Judge*.
 Barth, a *Side*; a *Scoffer*; Warbarth, altogether.
 Barri, to divide; debarra, to separate.
 Barth-hirgorn, a *Trumpeter*.
 Bafdhour, a *Ford*, or pass over the *Water*.
 Bafford, a *Bastard*.
 Bat, *Money*.
 Bath, *Coin*.
 Bather, a *Coiner*; a *Banker*; gwas bathor, diligent.
 Bathon, & Bathyn, a *Basin*.
 Battiz, *Staves*.
 Baye, to *kiss*.
 Baz, a *Pole*, or *Staff*.

B E

Be, he hath been.
 Bealtine, *Fires lighted to Belus*. Ir.
 N. B. The Cornish for Fire is Tan; but to tine, or light a Fire, is still us'd in Cornwall, unde Bartine, the fiery toy; i. e. the hill of Fires.
 Beazen, Beaze, Beazen, We, ye, they had been. V.
 Beazez, thou hadst been; Beaze, he had been.
 Beb, every one; Pub, id.
 Bech, a *Voyage*. Ar.
 Bechye, thrust. V.
 Bederow, *Prayers*.
 Bedh, & Bez, be thou.
 Bedh, a *Grave*; Pl. Bedhiow, Bethow, id.
 Bedhav, I will be; Bedhi, Bydh, thou, he will be.
 Bedhez, Boez, Biz, let him be.
 Bedhon, Bedhoh, Bedhanz, We, Ye, They will be; let us be; or Be ye.
 Bedhon, Bezen, We should be.
 Bedhe, Beze, he should be.
 Bedhiz, Beiz, thou should be.
 Bedhynz, Bezenz, Benz, they should be.
 Bedewen, the *Popular Tree*.
 Bedhigla, to bellow like an *Ox*.
 Bedho, & Bedewen, a *birch-tree*.
 Bedidio, to *Baptize*.
 Bednuaaz, *Madam*; pro Benen-vaz.
 Bednath & Benath, a *Blessing*.
 Bedzhidhia, a *Christening*.
 Befer, a *Beaver*; *Animal*.
 Beghan, Bean, Bian, Little. Vighan, id.
 Beghas, Sin; Peghas, id.
 Begel, the *Navel*.
 Begol, a *Shepherd*; Bizel, id.
 Bein, I should be.
 Beifder, a *Window*.
 Bel, long; far; vel, & velha, id.
 Belce, a *Priest*; pl. Beleien. Ar.
 Belender, a *Miller*.
 Beler,

B E

Belar, *Cresses*; i. e. *the Herb Carista*.
 Belgar, *the Calf of the Leg*.
 Belyny, (Velyny, id.) *Railing; Malice*.
 Belin, *a Mill*.
 Ben, *bended*; *a Head*; for Pen.
 Bena, *to cut*. Ar.
 Benary, *hourly; continually*.
 Benans, *Penance*.
 Beneas, *bann'd*, viz. *in the Church*, quasi *benidnias, consented*; *agreed*.
 Benegys, *Blessed*.
 Benen, *a Woman*; Pl. *Benenas*, & *ez*.
 Benen-vat, *a Matron*.
 Benen-rid, *Female*.
 Benen-nowydh, *a Bride*.
 Beneuas, *an Owl*.
 Benidnia, *to consent*.
 Benk, *a Bench*.
 Bennak, *sovereign*; Piva *bennak*, *whosoever*; Pandra *bennak*, *whatsoever*.
 Benthigio, *to borrow*.
 Beol, *a Trough*; or *Manger*. Ar.
 Bër, *a Spit*.
 Ber, & Berr, *short*; Beranal, *a shortness of Breath*.
 Bera, (en bera) *within*.
 Bera, *to drop*; *slide*; *flow*. Ar.
 Berges, *a Citizen*.
 Bern, *a Heap*; *a Rick*, viz. *of Hay, or Corn*.
 Berna, *to buy*; Perna, id.
 Berri, *Fatness*.
 Berthog, *Rich*.
 Bers, *Defence*. Ar.
 Berthuan, *a Jay*; *a Magpye*.
 Befadow, *Prayers*.
 Bes, *but*; yet.
 Bes, f. for Bofs, as Res for Ros.
 Befga, (for Bisgueth) *never*; *ever*.
 Befgan, *a Thimble*.
 Best, *Muscles*.
 Best, *Moss*; ne vedn nevra kuntl best, *will never gather Moss*.
 Beste, *thou hast been*.
 Bestyll, *Gall*; *Bitterness*.
 Befy, *to Intreat*; V. (Pify, id.) *needful*.
 Betan urnia, *hitherto*.
 Betegyns, (& Betygons) *nevertheless*.
 Bethens, *be*; let him be.
 Beu, *alive*; (biu & Bewe, id.) *to live*; na illy beu, *could not live*.
 Beunans, (Veunas, Bounaz, id.) *Life*.
 Beva te, & Bethys, *be thou*.
 Beven, *the hem of a Garment*. Ar.
 Beuk, *Cow*; Beugh, or Biuh, Pl.
 Beuzet, *Drowned*. Ar. See Bidhyz.
 Beyn, *Pain*; Pl. *Beynis*.
 Bez, *a Finger*, or *Toe*. Pl. *Byzias*.
 Bezau, *a Ring*.
 Bezo, *a little Hoop*.
 Beze, Beuch, Bedhech, Bezech, *ye should be*.

B I

Bideven, *a Hawk*.
 Bidhyz, *Drowned*.
 Bidn, *against*; *towards*.
 Bidnepein, *a Hawk*; *a Crane*.
 Bidzheon, *a Dunghill*.
 Bigel, *the Navel*; Begel, id.
 Bilien, *a Pebble*.
 Bilwg, *a Hedging Bill*; W. Gwd-di, id.
 Bindorn, *a Hall*.
 Bis, *a Finger*; Bez, id. Pl. *Befs*.
 Bisou, *a Ring*, pro Bezau.
 Bistel, *the Gall*.
 Bifruit, *a Toe*; i. e. *Finger of the Foot*.
 Bithen, *a Meadow*; Beidhen, id.
 Biu en lagat, *the Pupil of the Eye*.
 Biz, *there will be*; Biz reiz dhodho, *he will be oblig'd*; viz. *there will be a necessity for him*.

B L

Blaguro, *to branch out*.
 Blaz, *Taste*. Ar.
 Bledhan, *the Year*. Pl. *Blethaniou*.
 Bledhian, *a Flower*. Pl. *Blegyow*, (*Bledzhan*, id.)
 Blegadou, *Things agreeing*.
 Blek, *pleasant*. Ar. *Blific*, id.
 Bleit, *a Wolf*; Bleiddie, *Blaidh*, id.
 Blēm, *pale*; wan. Ar.
 Bleu, *Hair*; Bleuak, *Hairy*.
 Bleu, *a Parish*; Mui vel ol an Bleu, *more than all the Parish*, Bleu, id.
 Bleuenlagat, *the Eyelid*, viz. *Hair on the Eye*.
 Bleuynpen, *the Hair of the Head*.
 Bleut, *Meal*. Ar.
 Blez, *Meal*.
 Blipen, or Bliwen, *the Year*.
 Blith, *Milk*; W. *that bath Milk*.
 Bloaz, *the Year*.
 Blodeno, *to blossom*; Bloden, *a Flower*.
 Bloeddio, *to bawl*, or *cry*.
 Bloesy, *a Stammerer*.
 Blonek, *fatness*. Ar. *Bloaneke*.
 Blonet, id. it. *fat*, *Tallow*.
 Blot, *Meal*; *soft*; *tender*. Ar.
 Blou, *blew*; Glas, id.
 Blythen, *Blows*; Bluthye, *to beat*.
 Blyzen, id. yn blyzen, *with blows*.

B O

Bo, *thee*; a Pr. *Is*, V. *he may be*.
 Boayok, *a Parasite*; Bohauok, id.
 Bowhoc, & Bauhoc, id. Cott.
 Boas, *Custom*; *Fashion*. Ar.
 Bod, *a Den*, or *Dwelling*.
 Bodo, (G. bodun, profundum) *deep*.
 Body-guerni, *a Buzzard*.
 Boghan, *little*. See Bychan, & Vian.
 Boh, (Bock, Bok) *a check*. Pl. *Byhou*.
 Bohatna, *the smaller*; from Bohan, compar. *Benna*, & *bohatna*, & *bohadna*.

B O

Bohofak, *poor*. Pl. *Bohofogyon*.
 Bolder, qu. 'Tis *boldering Weather*, i. e. *lowring, inclinable to Thunder*.
 Bolenegeth, *the Will*.
 Bolee, *a Calve's-house*; qua. *Bod-leau*.
 Bolla, *a drinking Cup*; *Intrinchment*. T. T.
 Bonas, *that there was*; may be. V.
 Boncyff, *a Block*; *a stem of a tree*.
 Bondhat, *a Circle*; *Spira*.
 Bom, *a Bank*, or *Causeway*. Ar.
 Bonez, (Poz, id.) *to be*.
 Bora, *a Boar*; Baedh, id.
 Bor, *fat*; ind *Borlās*, *a fat Field*.
 Bord, *a Border*.
 Bore, (y bore) *betimes*; y fore, id.
 Boregeth, *on a Morning*.
 Boren frwyd, *a Breakfast*.
 Bareles, *the Herb Cumfry*.
 Boreys, *that it was*; a comp.
 Borfach, *to boast*; Froftis, W. id.
 Bos, (Boz, id.) *but*; he; ha bos, *and that he is*, f.
 Boscias-triez, *Toes of the Foot*; *Bozias*, *Fingers*.
 Bos, *a House*.
 Bosse, *to lean*; bosse y bën, *to lean his Head*.
 Bothan, *a bump*, or *bunch*.
 Bothell, *a Blister*.
 Bothak, *a Bream Fish*.
 Bothas, *bore*. V. *Borthas*, id.
 Bothur, *deaf*.
 Bottas, *a Boot*.
 Bounder, *common Pasture*; as, *Park an vounder, the Field of Pasture*.
 Bouch, *a He Goat*. Byk, id.
 Boucq, *soft*; Iri, *a Bog*.
 Boudzhi, *a Cow-house*; a comp.
 Bouefua, *Rest*; ny a bouez, *he will rest*. V.
 Bouët, *Meat*. Ar. Ir. *Biath*, id.
 Bouin, *Beef*.
 Bouperic, *the Hoop Bird*.
 Bowefas, *rested*; My re bowefas, *I rested*.
 Bows, (Pows, id.) *a Coat*.
 Boynedh, *daily*.
 Boys, *Meat*; Buz, *Buyd*, & *Bos*, id.
 Bozzorres, *to sing after others*.

B R

Brae, W. *Colliculus*; Bré or Brêh id. Pl. *Breon*, *mons*, *collis*.
 Bräg, *Malt*.
 Brakat, (Bregaud, id.) *Metheglin*.
 Bram, *Ventri crepitus*. Ar. *Brabm*.
 Brân, *a Crow*; Bran vrâz, or Marvrân, *a Raven*.
 Brandre, *a Rook*; a comp. viz. *a Towncrow*.
 Brandzha, *a Neck*; y vedn trehe gyz brandzha, *he'll break your Neck*.
 Brandzian, *the Gullet*, or *Throat*; *Brangain*, id.
 Bräs, *gross*; *great*; Brâz, id. *cruel*; *outrageous*.
 Brawd;

B R

Broza, *greater*.
 Brath, a *Mastiff*; Brath kei, a *Mastiff Dog*.
 Brawd, a *Brother*.
 Brawdoliath, *Brotherhood*; a brawd-
 der, *Broth*.
 Brawan, *Braun*; Bahed Kyg, id.
 viz. *Boar Flesh*.
 Brechol, a *Sleeve*; Brohal, id.
 Bredar, *while*; ad, *broad*; a bro-
 ther; Pl. *Brederi*.
 Brederys, *bethought himself*; Pre-
 derys, id.
 Bredion, a *boiling*; coctio.
 Bref, a *Serpent*; Hagar Bref, a
foul Serpent; Prev. id.
 Breferud, (Brefu, id.) *to bleat like*
a Sheep.
 Brefusy, *Prophecs*.
 Brég, a *Breach*; Seisura.
 Bregaud, *Hydromel*; Mead.
 Bregeth, *Preach'd*. V.
 Bregowthys, (cum a præf.) *thou*
preachest.
 Brê, a *Hill*; Pl. Breon. Dav.
 Breh, an *Arm*; Pl. Breas, or
 Brehs.
 Brein, Brenn, Brenyn, *Supreme*,
Royal. R. Ar. *Putidus*.
 Breinaff, *I rott*; sink. Ar.
 Breily, a *Rose*; Breilu, id. and
Primrose.
 Brelyr, a *Baron*; qu. Breyr, id.
 Lhu. ac pot, qua. Brê wyr, a
Man that lives high.
 Breman, *now*.
 Brënnik, a *Limpet*.
 Brennyat, a *Fortress*; a *Pilot*.
 Brenmat, a *Boatswain*.
 Brenol. Lhu. *brittle*; qu. an non,
 id. ac Brettol.
 Brëthil, a *Mullet*.
 Bres, *Judgment*.
 Bresel, *War*. Ar.
 Breson, a *Prison*.
 Bresq, *brittle*. Ar.
 Bresfel, *Argument*; *Dispute*.
 Brest, *Brass*.
 Bresys, *Questioned*.
 Bresych, a *Cabbage*.
 Brethal, a *Mackerel*; a Bryth,
streak'd.
 Brettol, *brittle*.
 Breva, *to waste*. V. Ar.
 Breuha, *food*.
 Breur, *Brother*; Ir. Brathair. W.
 Braud.
 Breuyonen, a *crumb of any thing*;
 Ar. Brienén, id.
 Breyr, a *Baron*. See Brelyr.
 Brezeler, *Warlike*.
 Brezonnek, *Armorique*, viz. Bre-
 tonique.
 Brianfen, *the Throat*.
 Bridzhan, *to boil*; *eth*; Brudziar
 id.
 Brienén, a *crumb*. Ar.
 Brihi, *Malt-liquor*; gara brihi, *to*
brew.
 Bris, a *Berry*. Ar.
 Brith, & Bruit, *various*; i. e. of

B R

different colours. Cott. Bryth,
 id. Pl. Brithion.
 Britty, vel abritty, a *Mackerel*;
 from Brit, *speckled*, or *spotted*.
 Lh.
 Brôch, a *Badger*; Ar. a *Vessel of*
Clay, or *Wood*; bank of a Ri-
 ver. Gale.
 Broche, a *Buckle*.
 Brochi, *cruel*; unruly.
 Broden, *the Lungs*.
 Brodit, *President of a Country*.
 Broen, a *Rush*; Broenek, *rushy*, Ar.
 Brohal, a *Sleeve*; Brechol, id.
 Bron, (Bruu & Brodn, id.) *breast*
 or *pap*; a *Mill-stone*.
 Bronkis, *brought*; lead; Homb-
 ronkyas, *they led*.
 Bronter, (Praunter, id.) a *Priest*.
 Bros, a *Sting*, or *Prickle*; inde, f.
 brufs, *Furse-Dust*.
 Brou, a *Coast*; an *Edge*; brou an
 môr, *the Sea Coast*. Ar. Bro,
 a *Country*.
 Brouian, (Broufian, id.) Pl. Bre-
 gonén, *Crumbs*.
 Brouda, *to sting*; *nettle*.
 Brousta, *to budd*.
 Brunnen, a *bull-rush*. Lh.
 Brychan, id.
 Brydhan, (Brydn, id.) a *Rush*.
 Bry, *Clay*; *Earth*.
 Brych, a *Blot*, or *Blur*.
 Bryn, a *Hillock*; Brine, id. W.
 a *Hill*, or *Cliff*.
 Brys, *account*; Den a brys, a *Man*
of Account; of *Council*.

B U

Bu, (Ar. Byuh, Ir. Bo) an *Ox*,
 or *Cow*.
 Buanegéz, *Madness*; Ir. Banegas,
Anger.
 Bubbuen, a *botch*, or *boil*. Ar.
 Bucellat, *to low*; *bellow*. Ar.
 Eaddiol yw, *it behoveth*.
 Budgeth andour, *the Face of the*
deep.
 Budh, *Conquest*.
 Búdicaul, (bydhygol, id.) *Victori-*
ous.
 Buel, *he that*.
 Bugale, a *little Boy*. Ar.
 Bugel, a *Shepherd*.
 Buhan, *quick*; *swift*.
 Bûl, an *Axe*.
 Bulch, (W.) a *Passage*; as Bulch
 Guortigern, *Vortigern's Passage*.
 Bulhorn, a *Shell-snail*.
 Bynk, (Bank, id.) a *Stroke*.
 Bunta, *to push*, or *jolt against*. Ar.
 Burman, *Yest*, or *Barm*. W. Swyf.
 Burzut, a *Wonder*. Ar.
 Buttein, a *Bawd*; ind. Puttendy,
 a *Bawdy-house*.
 Bûyd, *Food*; buit, id. Buz, id.
 Buyth, a *House*; a *Cottage*. Veth, id.
 Buz, *Eating*; but; Bés, id.
 Buzuguen, a *Ground-worm*, a
 Grub. Pl. Buzug.

B Y

Byan, (ni vyan, id.) *we have been*.
 Byck, a *Buck-Goat*. W. Ewyg, id.
 Byddin, a *Band*, viz. a *Company*.
 Bydh, *he will be*.
 Bym, *I have been*.
 Byn an Lugat, *the ball of the Eye*.
 Bynkiar, a *Cooper*.
 Bynollan, a *Beesom*; Broom.
 Byoh, (huei a vyôh, id) *ye have*
been.
 Byonz, *they have been*.
 Bypur, *hourly*; *continually*; qua.
 peb ur.
 Byr, *brief*; *short*; cuttu, id.
 Byr-luan, *the Morning Star*.
 Bydruehwd, (W. f.) a *Breviary*;
 a *Masi-book*.
 Byrla, *to embrace*.
 Bys, *even*; Bis, id.
 Bys pan, *then*; *until*.
 Byfma, (Bys, id.) *this World*;
 Beis & Beaz, id.
 Bys, (Abys, id.) *to beseech*; ny abys,
we do beseech.
 Byte, (Vyte, id.) *Pity*.
 Byth queth, *never*; *ever*; na byth,
 or vyth, *never*; *nothing*.
 Bythak, *deaf*; id. ac Bothak.
 Bytheirio, *to helch*.
 Byuh, a *Cow*, or *Ox*.

C A

Note, that many Words plac'd
 under C by some Authors are be-
 gun by K, or G, by others & vice
 versa. "For K we use C." Hum.
 Lhuyd Brev. C for good sound
 sake is turn'd into G, Ch, and in-
 to N G H. Hum. Lh. p. 3.

Caban, a *little House*. Ir. Ar.
 Cabell, a *Hood*. Ar.
 Cablas, (Cublas, id.) *cavill'd*;
quarrell'd; scable, id.
 Cabled, *Blasphemy*; Serthed, id.
 Caboun, a *Capon*. Ar.
 Cabydul, a *Chapter*.
 Cád, an *Army*. R. a *Battle*.
 Cad, any *Liquor*.
 Cadair, a *Chair*. Ar. Cador, id.
 Cadarnle, a *Bullwark*; Cadernid.
 Cadr, *strong*.
 Caduit. Cott. Qu. f. Cadwyr,
 a *Soldier*.
 Caer, a *City*; a *walled Town*. Ar.
 Keer, & C. Geer.
 Caethiwed, *Bondage*; *Slavery*;
 Caeth, *fold*.
 Cafor, *Brucus*. Cott. qu.
 Cafos, *found*; Cafons, *we find*;
 gafe, *I find*.
 Cafudhd, a *Stile*; a *Stone Stile*. W.
 Cagal, *Rubbish*; *Rubble*; *Dirt*;
Sheep Dung.
 Cahout, *Wealth*; *Riches*. Ar.
 Caid, a *Servant*; Caid-pinid, a
Slave.
 Caihir, Ir. Caer, Ar. Fair;
 Pretty.
 Caillar, *Dirt*; *Mire*. Ar.
 Caines,

C A

Caines, a Nun.
 Caithes, a Maid Servant.
 Cāith, a Servant; a Slave.
 Cal, cunning; lean.
 Cala, Straw; Stubble. Ar. Colo.
 id. Calāv. id.
 Cale. Ar. A Wood. Ir. Coill;
 C. Kelli, id.
 Caleh, Chalk.
 Callo, (Calle, id.) might; could.
 Callys, (Calys, & Cals, id.) hard;
 smart.
 Cals, many; much. Ar.
 Calter, a Kettle; Kalhtor, id.
 Cam, crooked; evil; Pl. camou.
 Camen, so.
 Camgyhuddo, to belye one.
 Camhinsic, injurious; cross; un-
 just.
 Camhilik, id. Cott.
 Camniuet, a Bow.
 Cams, a Surplice.
 Canafow, Messengers; Apostles.
 Ar. Cannat, a Messenger.
 Cane, to crow; sing; Cān. Ar.
 a Song.
 Canego, Bogs.
 Canel, a Pipe of Wood to draw off
 Liquor; Tap an canel, the Pipe
 and it's Peg; quas. a canalis, a
 Chancel, or Conduit, ut & Gan-
 nel.
 Caniad, a Ballad.
 Cann, the full Moon.
 Cannu, to whiten, or blanch.
 Canores, a singing Woman.
 Cans, a Hundred.
 Cansgur, a Wife; any Female.
 Cansfreg, (Cansfreg, id.) a Hus-
 band.
 Cantrev, a hundred; because it
 contain'd formerly 100 villages.
 Cantulbren, a Candlestick.
 Cantuil, a Candle. Pl. Cyntulu.
 Caouen, an Owl. Ar.
 Caougant, abundant; very much.
 Car, a Friend.
 Cār, a Chariot; R. ind. Caradoc.
 Capt, of Chariots; a Charioteer;
 Kyncār, id.
 Cara; as; ficut; it. to Love.
 Caradow, beloved.
 Carayos, a Kinsman.
 Carchur, (Carchurdy, id.) a Bride-
 well.
 Carchar. Ar. a Prison.
 Carder, beautiful; comely.
 Cardotta, to beg; Cardottin, a
 Beggar.
 Cariad, Benevolence.
 Carn, a heap of Rocks; a high
 Rock. Pl. Carnow.
 Carnfow, Cliffs.
 Carogos, a Kinsman.
 Carou, (Lh. Karo) a Deer; Ca-
 ruu, id. Cott.
 Carru, a Plow. Car.
 Carreg, a Rock; Pl. Cerigi; as,
 Cerigi Drudion; Columnula
 Drudion.
 Carthus, to clear; purge.

C A

Cath, a Cat.
 Cafaus, odious. Ar.
 Cafadou, Countenance; ill favour'd;
 wither'd.
 Cafat, any Vessel.
 Cafmai, an Ornament.
 Cau, to shut; or inclose. R.
 Caul, Gruel; Pottage; Cole.
 Caur-march, a Camel.
 Caus, Cheese.
 Cawg, a Bason.
 Cawr, (Gaur, id.) a Giant.
 Cazau, (Casse, id.) a Mare.

C E

Ceany, to sup.
 Ceard, or Keard, an Artificer.
 Ceg, a Mouth; or Throat.
 Ceibal, a Barge.
 Cel, or Cil. Ir. a Church, or Coll.
 Cendel, fine Linnen.
 Cerig, Stones, or Circle; Crig,
 Crug, id.
 Ceris, lowest; Pul-keris, lowest
 Stream. R.
 Cern, a Turn; Circle. Ar.
 Ceulan, bank of a River; ind.
 Glan. f.
 Cevn, a Ridge, or Back.
 Centowen, (Contuen, id.) a Gnat.

C H

Chabenrit, a Torrent.
 Chaden, a Chain.
 Chain, a Carrion. Ar.
 Charnel, a place where dead bodies
 are lay'd. Ar.
 Chasty, to chastise.
 Chasy, to chase; Chaeyes, chased.
 Cheber, Vulva.
 Chechys, taken.
 Chee, thou; ge, (erron. for chee) id.
 Chefals, a Limb; artus.
 Chefindoc, omnipotent. Cott.
 Chein, the back; Kein, id.
 Chelioc guit, (or Ghod) a Gander.
 Chelioc, a Cock.
 Chemel, to tarry. Ar.
 Chen, a Cause.
 Cheniat, a Singer.
 Chereor, a Cocker; a Shoemaker.
 Cherhit, a Heron; Keridh, id.
 Cheritè, Dearness; Charity. Ger. id.
 Cherniat, a player on the Horn.
 Chespar, conjux.
 Chetua, a Meeting; Convention.
 Chever, to; unto; chever tyller,
 unto the place.
 Chic, (Kyg, id.) Flesh.
 Chil, the Neck.
 Choar, Sister.
 Choareil, (Ir. Corgas) Lent. Ar.
 Choarion, sports; ab Huare.
 Choch-dibi, a Cymbal.
 Chom, to inhabit. Ar.
 y Chugfions, they bethought.
 Chuillioc, an Augur.
 Chuillioiges, a Witch, or she Di-
 viner.

C H

Churifigen, a bladder; a blister;
 Guzigan, id.
 Chyffar, a bargain; yn chyffar,
 in the bargain.

C I

Cib, a Shell; a Cabinet.
 Cin. Ar. a Swan.
 Cinkla, to cast. Ar.
 Cist, a Chest.

C L

Claatgueli, bolsters; fulcra. L.
 Clabitter, a Bittern.
 Claff, sick; Clevys; Clevas; Clef;
 Claf, id. Pl. Clevion. Klav. id.
 Clafhorer, a Leper.
 Clafn, the blade of a Sword.
 Claiar, warm.
 Clamderys, fainted. V. Was in
 wunt.
 Clao, an Instrument, or Iron Tool.
 Clapier, to speak; clapier Kernu-
 ak, to speak Cornish.
 Clafq, to gather; look for; beg. Ar.
 Clathoree, fallen; Lapsus.
 Clauft, (Cloist, id.) a Bar; In-
 closure.
 Clawd, (Kledh, id.) a Dyke; a
 Fofs; Clawd Offa, Offas Dyke.
 Clecha, a Bell-place; Lucar, id.
 Clechic, a little Bell; a Clock, or
 a Bell.
 Cleddif, a belt.
 Cledr, a Rafter.
 Clehe, Ice.
 Clenniaw, a Hip, or Thigh.
 Cleskher, the Skin of the Leg.
 Clethe, a Sword.
 Cleuth, a Ditch.
 Clenzen, a Tree. Ar.
 Clewet, a Distemper, or Sickness.
 Clewo, (Glewo, id.) to bear;
 Clewys, beard.
 Clicket, Clapper of a Bell; Latch
 of a Door.
 Clithio, to bait, or entice.
 Clo, (Cleg, Clog, Cluid, id.) a
 sort of hard Stone, between a
 Moor-stone and a Marble.
 Clocen, a Shell; Clocén ui, an
 Egg Shell. Ar.
 Cloch, a Bell; Kloh, id.
 Cloch-muer, (or Maur) a great
 Bell.
 Clode, Praise; Fame; Klos. Ir.
 Cloth.
 Clōf, Lame; maimed.
 Clbireg, a Clergyman.
 Clor, neatness; yn clor, neatly.
 Clorian, a pair of Scales; Man-
 tōl, id.
 Clouar, warm. Ar.
 Cluddias, a bar, or hinderance.
 Cluddu, to bury.
 Clugea, to perch; or sit. Ar. inde
 to Cluck as a Hen going to sit.
 Cluit divron, Breast; quas. the
 hollow Chancel of the Breast;
 Kleudhyvron.
 Clymmu, to buckle.

Cnil,

C N

Cnil, (Cnill Clil, id.) *a passing Bell.*
 Cnithio, *to strike.*
 Cnoi, *to bite, or gnaw.*

C O

Coant, Ar. *fair; handsome.*
 Coar, wax. Ir. Ceir.
 Cob, dho Cob, *to break, or bruise.*
 Cobber, *a bruiser of Tin.*
 Coch, Purple; Coicus, Red; (Ar. Merda.)
 Codgroen, *a Budget.*
 Codnabreh, *the Arm-wrist.*
 Codnatale, *the Forehead.*
 Coed, W. *a Wood*; Cos & Kûz, id.
 Coegdale, *purblind.*
 Coff, *a Belly.* Ar.
 Cosgurhehel, *Utensils.*
 Coggas, *a Priest.*
 Coifinel, *Running Betony; wild Thyme.*
 Coillinhat, *the Herb Angelica.*
 Coir, *Wax.*
 Coit. See Koit; (& Kûz, id.) *a Wood.*
 Col, (Colin, Conyn, id.) *sting of a Bee.*
 Colewys, *beard; glavis, T.T. id.*
 Colbran, *fierce; Lightning.*
 Colhen, *a Hazel.*
 Colhlwyn, *a Grove of Hazel.*
 Coll, *Loss*; Coll restoua, *Loss be-set him.*
 Collet, *a forlorn; a lost Person; perditus; a Kellye, to loose; it. Loss.*
 Collon, (Colan, id.) *a Heart.*
 Colmas, *bound.*
 Colmen. (Pl. Colmenou) *a Knot.*
 Colmur, *a Binder. Pl. Colmurian.*
 Colnye, *to bind.*
 Coloin, *a Whelp.*
 Coltel, *a Penknife; an engraving Tool.*
 Colter, *the Plow-knife.*
 Colwiden, *a Hazel Tree.*
 Colyd, *a beard of Corn.*
 Colyek, *a Cock; Keillio, id.*
 Commaër, *a Godmother.*
 Commol, *a Cloud; Darknes.* Ar.
 Compez, *right; even; tha geil compez, to do right; N'un compez, the plain, even Downs.*
 Composter, *form; heb composter, without form.*
 Conerioc, *mad; raving; foolish.*
 Conna, *the Neck; Codna vulg. id.*
 Connor, *Rage; Fury.* Ar.
 Contreva, *to dwell; Commoror.*
 Contrevac, *a Neighbour; one of the same Town.*
 Contowen, *a Gnatt.*
 Coom, (Cwmm, id.) *a Valley.*
 Coot, (Kooth, id.) *a beating; to give one his Coot, i. e. his beating.*
 Coppa, *the top, or summit.*
 Cór, (Kor, id.) *Alle; manner; war nep cor, in any manner.*
 Cor, *a Dwarf.* Ar. Cornandon, & Corrig, id.

C O

Corden, *a Pipe.*
 Corf, *a Body; a dead Body. Pl. Corfou.*
 Corfil, *a little body.*
 Corgwenyn, *Bees-wax.*
 Corn, *a Horn.*
 Cornbrican, *a Pipe; Fistula; Tolcorn, id.*
 Cornwyd, *a Bite; or Sore; Gwelli id.*
 Corol. Ar. *a Dance; Corolli, to Dance.*
 Cors, *a place full of small Wood; a Den; a Bog; figlen, id.*
 Corfen, *a Reed; a Pipe.* Ar.
 Corsfruynen, *a Bull-rush.*
 Coruf, *Beer; Coref, id.*
 Còs, *a Wood.*
 Coske, *Sleep; Sleeping.*
 Coste, *the Herb call'd Zedoary.*
 Coth, *old; Den coth, an old Man.*
 Cothas, *to find.*
 Cothas, (pro Wothes) *knowest; sufferest, feelest, findest.*
 Cothewell, *he felt.*
 Cothys, *fallen; gothys, id.*
 Couat, *a Shower; a Cloud.*
 Couenio, *Swelling; Inflammation.* Ar.
 Covi, *extream heat of the Sun.* Ar.
 Coulm, *a Pigeon.* Ar.
 Couls, *Time.* Ar.
 Coûn, *Memory.* Ar.
 Couniel, *a Rabbit.*
 Couz, *speak thou.*
 Coweidliuer, *Glove.*
 Cowethas, *to lye down.*
 Cowethe, *a Companion.*
 Cowethys, *acquainted.*
 Cowlas, *a Bay of Building.*
 Coyntis, *wrought.* V.
 Coz, *old; Cozni, old Age; id ac Coth.*

C R

Craf, *covetous; Kraff, id.*
 Crakye, (Crakya, id.) *to break.*
 Craouen, *Nuts.*
 Crapat, *to Anchor.* Ar.
 Crafa, *to dry.* Ar.
 Creader, *a Creator.* Ar. Crouer, id.
 Crech, *high; Crechen, a little hill.* Ar.
 Crêd, *Belief.*
 Cref, *strong; abundant; Crif, id. Cott.*
 Crest, *Art; Crestor, Artificer.* Ib.
 Crest & Crestor, id. Qu.
 Creg, *Stammerer.*
 Cregaud, *Hydromel; qu.*
 Cregys, *hang'd; Gregy, to hang.*
 Cregyans, *Faith.*
 Crehylls, *crushed.*
 Greiz, *Mud; Dirt.* Ar.
 Cren, (Kern, id.) *round.* Ir. Cruin id. Ib.
 Crene, *trembling; Crenna, to tremble.*
 Cres, *a Garment.* Ar. Pl. Crefiou.
 Crêven, *a Crust.*
 Creulon, *barbarous.*
 Crez, *the middle.* Ar. Creis, id.

C R

Crib, *a Comb; Criban, id. (Ir. Cîr.)*
 Criedzy, *to believe.*
 Crin, *dry.*
 Criz, *cruel; Crizdet, Cruelty.* Ar.
 Crob, qu. Tre, an crob, qu.
 Crocadur, *Creatures; created things.*
 Crochen, *a Skin.* Ar. C. Croin.
 Crochan, *a Pot, or Kettle; Crochadn, id.*
 Croider, *a Sieve.* Ar. Crouezer, id.
 Croin, *the Hide, or Skin.* Cott.
 Croinoc, *a Land Toad that frequents the bushes.* Cott. Rabeta.
 Cronek, id.
 Crois, *a Cross.* Cott.
 Cronnys, (Curnys, Curunys, id.) *crowned.*
 Cronou, *Thongs.*
 Croueg, *a Gibbet.*
 Croum, *crooked; Krum, id. Crobm, id.*
 Croufel, *the top of a Hill.*
 Crou, *a Fold; Crou an devet, a Sheep Fold; Crou an Gueffer, a Goat Fold.*
 Crow, *utmost; yn Crow, to the utmost. it. Gore; Blood.*
 Crowethe, *in Bed.*
 Crows, *a Cross.*
 Cruguel, *a Hillock.* Ar.
 Crunckia, *to beat.*
 Crunnys, (Crummys, id.) *flag-nated; curdled.*
 Cruslu, *to broil.*
 Crwst, *an Eating, between Meals.*

C U

Cudiri, *Hair.*
 Cudon, *a Dove.*
 Cuen, *a Wedge.* Ar.
 Cueth, *Weariness.* See Gweth. it. *short; as Cueth anadl, short Breath.*
 Cugol, *a Hood.*
 Cugydd, *a Butcher.*
 Cuhupudioc, *an Accuser; Cuhuthudioc, id.*
 Cuic, *bleer-ey'd; one-ey'd.*
 Cuit, *a Wood.*
 Cul, *Lean.*
 Culm, *Chaff; Straw; Ufion, id.*
 Cumah, *now.*
 Cummyas, *leave; ty ary Cummyas, thou shalt give leave; Kibmiaz, id.*
 Cûn, *sweet; affable.* Ar.
 Cunhinsik, *a just Man.*
 Cuntellet, *an Assembly.*
 Cuntullys, *gather'd; cûntle, id.*
 Cur, *a Cure; gwra cûr, do a cure.*
 Curo, *to beat; punish; bounce, or knock.*
 Curun ray, *a Diadem.*
 Cuscadur, *a Lathargy.*
 Cuski, *a Dormitory.*
 Cuffin, (Guffin, id.) *a Kiss.*
 Cufual, *soft; Kuzal, id. Kyzo-leth, Peace.*
 Cufyll, *Advice; Counsel; Cuful, id.*
 Cufulioder, *a Counsellor.*
 Cuthens, (Cuthys, id.) *cover'd; Par.*
 Cwkw, *a Boat; bhaid vel baid, id. Cuyhyn,*

C U

Cuyttyn, *short; little*. W.
Cûz. V. *to Loiter*.
Cuziat, *a hiding Hole*.
Cwas, *a Shower, or Skud of Rain*.

C Y

Cyff, *a Block; a stem of a Tree*; boncyff.
Cyffin, *a Boundary*.
Cyfoeth, *Honours; Wealth*.
Cyhoeddwr, *a Cryer of a Court*.
Cymmun, *a Legacy*.
Cymmuno, *to leave by Will*.
Cynddeiriog, *a Bedlam*.
Cyulym, *swift; rapid*.
Cyweithas, *Kind; Courteous*.
Cywelw, *a Bedfellow*.

D A

D, is chang'd into Dh; and N, as Duw, God, (W.) O Dhuw, out of God; Fynu, my God. Hum. Lhuyd, pag. 4.
Note, that D, is not so often radical as T.

DA, (Dha, & Dah, id.) *good*.
Da, *thy; tha, id.*
Da, *a Doe*. Cott.
Daal, *a Stock, or Family*. Ir.
Daffar, *Conveniencies; Furniture*.
Dagel, qu. unde Tindagel; an a Dagh, vel Dah, *good; & Hêl, a Moor?*
Dagrou, *Tears; dangou, Gr.*
Daiarou, *to bury; to interr.*
Dain, *sent; Mi rig dain dythi, I have sent unto him.*
Dal, *worth; Travyth ne dal, nothing is worth.*
Daladur, *a Plane*. Ar.
Dall, *blind; Dallu, to make blind.*
Dallath, *to begin*.
Dalpen, *top of a Hill*. Ar.
Dalvith, *to requite*.
Dalv, *Palm of the Hand*.
Dama, (Damma, id.) *a Mother*.
Dama-widen, *a Grandmother*.
Damenys, (Danvonys, & Tevenes, id.) *sent*.
Dampnys, *to condemn; Thamnys, id.*
Dan, (& Dahn, id.) *below; inferior; (unde ut B.) Danmonii, the Cornish & Dev.*
Dan, *a Tooth; (Deins, id.) Pl. Dannet.*
Daneuel, *to Tell*. Ar.
Danin, *to send*.
Danta, *to bite*.
Dar, *an Oak; Glastan, & Glastanen, id.*
Daradur, *a Doorkeeper*.
Daralla, *a Tale; Narration*.
Dareden, *Lightning*. Ar.
Darken, *inflicted; Warkerd, id.*
Darllawydd, *a Brewer*.
Darlow, *to brew*.
Darn, *Pieces; mil darn, a thousand Pieces.*

D A

Darniegeal, *to wag; or waver*. Ar.
Darras, *a Door; (Darat, id.) Pl. Darafou.*
Daryvas, *Discovery; Meaning*.
Dastor, *to yield; yielding*.
Datguddio, *to bewray a Secret*.
Datheluur, *a Speaker; an Orator*.
Dâtho, *to him*.
Dau, *he will come*.
Davaz, *a Sheep*. Pl. Devez. (Davat & Devet, id.)
Davydh, *David*.
Dawns, *a Dance*.
Dayl, (Dalt & Dolle, id.) *oughtest; ny Dayll, thou oughtest not.*
Daz, *answers to the Latin Re, as Dazveua, to Revive, &c.*
Dazprena, *to Redeem*.

D E

De, *Day; Yesterday; this Day*. it.
Thy, as De hanno, *thy Name*.
Deas, *swore; Ef a Deas, he swore*.
Deag, *Tythe; Deaug*. Ar. id.
Deau, *Two*.
Deauon, *Gods; Deuiou, id.*
Debar, *down; see dybour*.
Debarn, *a Skab*.
Debarris, *divided; separated*.
Debm, *to me*.
Deder, *Goodness*.
Dedh-goil, *Holy-days; Degl, & Degol, id.*
Dedwh, *a Law*.
Dedwyddweh, *Bliss; Happiness*.
Deez, *come thou; a Dyvoz*. V. to come.
Deek, *a Neck-jewel; monile*.
Defendis, *put out; forbidden*.
Deffry, *soon*.
Dêg, *Ten*.
Deghenzete, *the Day before Yesterday*.
Deglftul, *Epiphany; Twelfth-day*.
De-guenar, *Friday*.
Degylmy, *to unite*.
Degys, *taken; carried; Dregy, id.*
Deheubarth, *the Right Hand side; i. e. the Southern Part, says Cambden. — Name of South Wales*. Hum. Lh.
Dehilians, *forgiveness*.
Dehou, *South; i. e. on the right; as Gleth, the left hand, signifies North*.
Dehoules, Cott. *Southern Wood*.
De Jeu, *Thursday*.
Dele, *the Yard of a Ship*.
Delen, *a Leaf*. Pl. Deil.
Delin, *Monday*.
Dell, *so; as; by*.
Dellit, *merit; desert*. Ar.
Delly, *to Hole; Telly, id. und. Toll, a Hole*.
Delt, *moist*. Ar.
Delw, *an Image*. R.
Delyou, *Leaf; Leaves*. Ar. Delk.
Demarhar, *Wednesday*.
Demer, *Tuesday*.
Demigou, (yn demigou, id.) *particularly*.

D E

Demytho, *to marry*.
Dên, *a Man*. Pl. Dynion; Dyn; id. Cott.
Den an cloc, *the Bellman; Sexton*.
Denater, *Unnatural*.
Dencoskor, *a Client*.
Dendle, *to get; Dendle peth, to get Riches*.
Dendzall, *to bite; Danheddu, & Deintio, id.*
Denethys, *born; begotten*.
Denevoit, *a Bullock; Denevoid, a yearling*.
Denhuêl, *a Servant; a Workman*.
Denjack, *a Hake Fish*.
Dennas, *Drew*. V. Dene, id.
Dên nowydh, *a Bridegroom*.
Denfdhelhor, *Jaw-teeth*.
Denfhoc dour, *a Pike, or Jack-Fish*. Cott.
Denfrag, *the foreteeth*.
Densys, *hunger; hungry*.
Denuunchut, *a Stranger*.
Denys, *sucked; Tenys, id.*
Denythyans, *a Generation*.
Deoriad, *a brood of Chickens*.
Deow, *Two*.
Depbro, *eat it; Dibbry, & Tibbry, to eat*.
Dera, or Tera, *was; did; Dera vi labiria, I do labour*.
Deragla, *to chide; scold*.
Dereat, *handsome; decent*. Ar.
Derevas, *lifted up; Deraffas, id.*
Derevel, *to build; to board up*.
Deriaeth, *a Nourisher, or bringer up of any one*. Cott.
Derrez, *by; or through your*.
Derry, *to break*.
Derven, *an Oak; Ar. Dair*. Pl.
Deru, Ar. id.
Desethys, *stirred up*.
Desgibl, *a Scholar; Disciple*.
Desumpit, *a Lethargick*.
Dellam, *an Excuse*.
Defo, *to thee*.
Despyth, *Vexation; Spite*.
Destrias, *over; Destrias enefou, over Souls*.
Desty, *to Taste*.
Det, (Deth, id.) *a Day*. Pl. Dethiou.
Dethewys, *chosen*.
Deuas, *Drink*.
Deve, *ought*.
Deveeder, *a choak Sheep*.
Deveras, *dropped*. V. Thiveras, id.
Deüergy, (quaf. Dour Kei) *an Otter*.
Deufsys, *chosen*.
Devethes, *we come; came*.
Devez, *Sheep*. Pl.
Deugh, *come*. V.
Devidhyz, *quenched; choaked*.
Devra, *a Bosom; (Ascra, id.) a Lap*.
Devys, *grew up*.
Dêw, (Deu, id.) *God*. Pl. Deuion.
See Dû, & Dewou.
Dewerryan, *Drop*.
Deweth, *an End; yn deweth, at last*. Diuedh. Lh. id.
Deuiggans,

D E

Deuiggans, (Dowgans, id.) *forty*.
 Dewle, *Hands*; Thewle, id.
 Dewolgow, *Darkness*.
 Dewr, *valiant*. R.
 Dewscol, (Dowscol, id.) *all a-broad*.
 Dewy, *David*; Landewi, *David's Church*.
 Deyow, *Thursday*; Duyow, id.
 Deylif, *a Petition*. *Amov.*
 Dez, *to thee*; Thys, id.
 Dezadarn, *Saturday*.
 Dezan, (Tezan, id.) *a Cake*.
 Dezil, *Sunday*.
 Dezkryffa, *to Distrust*.

D H

Dh'an, *to the*; *as far as*; *to thee*.
 Dhanleiah, *at least*.
 Dhanna, *with*; an golou dhanna, *with a Light*.
 Dhedhe, (Dhedhynz, id.) *to them*.
 Dheffa, *to come*; neb a dheffo, *he that shall come*.
 Dhellar, *back*; Doz uar dhellar, *to come back*; uar delhar, *behind*.
 Dhelledzhaz, *delayed*; *protracted*.
 Dhem, and Dhebim, Dhym, Dhymmo, *to me*.
 Dheth, *came*. V. it. *unto thy*; as, Dheth Corf, *unto thy Body*.
 Dhiu, (Dhyuch, Dhuich, id.) *to you*.
 Dhive, *thou comest*.
 Dhiz, *to thee*; Dheyzy, & Dhehi, id.
 Dho, *to*; sign of the Infin. Mood before Verbs; as, dho Dibbry, *to eat*.
 Dhodhans, *of them*; *to them*.
 Dhodhe, (Dhydhe, id.) *to, or unto him*.
 Dhodha, *unto thy*.
 Dhofergi. See Dourgi.
 Dhora, *bring*; mi a dhora, *I will bring*.
 Dhoroaz, *brought*; (Dhroz, & Dhroys, id.)
 Dhort, *from*; Dhortam, *from me*.
 Dhov, *to come*; Mi dhove, *I will come*.
 Dhy, *thy*; (The, Tha, Da, Thy, id.)
 Dhybba, *hither*.
 Dhyg, *did*; Mi a dhyg Tõn, *I carried*.
 Dhygav dõn, *I did carry*; me a dhygav dõn, *I will carry*.
 Dhyn, (Dhynni, id.) *to us*; *to thee*; as Dhyn Võz, *to the Maid*.
 Dhyfo, *for thee*; *to thee*.
 Dhyz, *to your*.

D I

Di, (Deiz, id.) *a Day*; *thou*.
 Di, *without*; id. ac a, *priv.* Gr. as Dibitti, *merciless*; i. e. *without Mercy*.
 Diagon, *a Deacon*.
 Dialthyet, *a Key*; f. *without a Key*.
 Dianaff, *Spotless*; *Chaste*; ind. Diana, R.

D I

Dibbry, *to eat*.
 Dibeh, *Guiltless*; *without Sin*.
 Diber, *a Saddle*. W. Kyvruy, id.
 Diberh, *divided*. V.
 Dich, *Potent*; *Powerful*.
 Dichon, *to be Powerful*.
 Dicrest, *a Sluggard*; *Blockhead*.
 Dicrest, *a Rogue*.
 Didhiuys, *promised*; Pa.
 Didirio, *to banish*.
 Didra, *poor*; i. e. *without any thing*.
 Diegus, *idle*. Ar.
 Dien, *Cream*. Ar.
 Diegis, *unshod*.
 Diffenner, *an Excuser*; *Defender*.
 Diffing, *Want*; *Defect*. R.
 Diffry, *Duty*.
 Difroedd, *Banishment*.
 Difroi, *to banish*.
 Difyddio, *to Deprive*.
 Dignas, *opposing*; o Dygnas, *were opposing*.
 Digthtyas, *restored*; *used*; *Led forth*; *did provide*. V.
 Digwyddo, *to befall*, or *happen*.
 Dikref, *filly*; *weak*; i. e. *without Strength*.
 Diliis, *manifest*; *Αἶδος*. Gr.
 Dilla, (Dolla, id.) *to cheat*; *deceive*.
 Dillat, (Dillas, id.) *Cloaths*.
 Dillat-gueli, *Bedcloaths*.
 Dillun, *Monday*.
 Dimedha, *Marriage*.
 Din, *worthy*. Ar.
 Din, (Tin, id.) *a fortified Hill*, "sometimes us'd as the proper Name of round steep Hills." Lh.
 Dinevour, *a Fort on the Sea*, (a Din and Mor) ind. Moridunum, Lat.
 Dinam, *clean*.
 Dinar, *a Hold*, *a fenced Palace*, R.
 Dinas, id.
 Dinas Beli, *Belinus's Palace*, or *Court*. Hum. Lh.
 Dinerz, *weak*, a Nerz, *Strength*.
 Dinsul, (Dezil, id. Devfull, id.) *Sunday it*, *a funny Hill*, or *Hill, dedicated to the Sun*.
 Diogel, *secure*, certainly, Endiogel, *Doubtless*.
 Diog, *slow*, *lazy*.
 Diolacht, (Dileuchta, id.) *Fatherless*.
 Diot, *Drink*, Diautvrac, *Malt-drink*. It. a Sot. Ar.
 Dioul, *the Devil*.
 Diowenes, *Loss*, *Damage*.
 Diwog, *the Great-Grandfather*. Proavus. Cott.
 Dippa, *a Pit*. Tinnens Term.
 Dir, *Steel*. Ar.
 Direttha, *Latter*, *Posterior*.
 Direvall, (Dereval, id.) *to Build*.
 Diriair, *Money*.
 Dirra, *to last*, or, *bold out long*.
 Discar, *to break down*, *to ruin*. Ar.
 Discibel, *a Disciple*.
 Discorvanait, *Madness*.
 Dise, *a Rick* or *Mow*, Parc an dise, *the Rick-Field*.
 Diskient, *Simple*, *Ignorant*, Dis-

D I

kians, *Madness*, *Folly*.
 Diskys, *taught*, *learned*.
 Dislarg, *behind* Dislõr, id.
 Distiu, *deform'd*, *discolour'd*.
 Dislonka, *to swallow*.
 Dislough, *immediately*.
 Dismigo, *to suspect*.
 Distryppas, *stripped*, *spoiled*.
 Diu, *Black*, (Ir. Div, id.) Diuat, and Duat, *Blackness*.
 Diua, (Diúath, id.) *a Bound*, *Terminus*. L.
 Diua, (Teua, id.) *At last*.
 Diuadha, *to finish*; Diuadh, *End*.
 Diuethaz, *late*; *serus*. L.
 Diuglun, *the Reins*.
 Diuorte, *from him*.
 Diures, *an Exile*.
 Dizanhah, *a Breakfast*.
 Dizil, *to undo*; Dizurythyl, id.

D L

Dle, *a Debt*. Ar.
 Dluzen, *a Trout*. Pl. Dluz.

D O

Dô, *Tame*; Maggo Do, *as Tame as*.
 Doan, (Dõn, id.) *to bear*; *carry*.
 Dochye, *to touch*.
 Dodnan, *Earth*; *Soil*.
 Dof, *a Son-in-law*; *Gener.* L.
 Dogan, Ar. *a Cuckow*.
 Dohadzheth, *Afternoon*; Dyhodzhedh, id.
 Dok, *gave*; (Thuek, & Thoke, id.)
 Dõl, *a Share*. Ir. Daal, id.
 Dol, *a Valley*; (Ir. Dal, id.) W. *a Meadow*.
 Dole, *a Plain*; *Plainness*. B.
 Dolla, do. V. na yllly dolla, *could not do*.
 Dony, *damp*.
 Dõr, *Earth*; Doar, Doer, & Dayer, id.
 Dor, *from*; (Dorte, id.) Dor y vam, *from his Mother*.
 Doreganas, *to charge*. V.
 Dorre, *broke*; Torhas, id. *to break*.
 Dõrgis, *an Earthquake*.
 Dormont, *to Torment*.
 Dorne, *back*; it. *Hands*.
 Dornghiken, *on the left Hand*; the Cornish call a Left-handed Man glik, or klik-handed.
 Dorossen, *a Mole-hill*. Ar.
 Dos, *come*; Dose, *he comes*, Doaz id.
 Dotha, *on him*, Dothans, *to them*, for Dho..
 Dothye, *he came*, Dothyans, *they came*.
 Dova, *to Tame*, *subdue*.
 Dovi, *a House*. R.
 Doul, *a Purpose*, *a Design*.
 Doun, *Deep*, *Town*, id. Ind.
 Bounder, *Deep*, viz. *Sea*, *Depth*.
 Doun, *we will come*, Douh, Donz, *ye, they will come*.
 Dour, *Water*, Gr. *ῥῶς*.
 Durgi, *an Otter*, Devergi, id.
 Dous,

D O

Dous, *they*.
 Douthek, *Twelve*; taken off.
 Dowlyn, *the Knees*, Dewlyn, id.
 Dowyll, *shady*, R. und. f. Thule.
a dark Place. It. *a Tool*.
 Doy, *Yesterday*.
 Doyn, *to thee*; *to bring*. V.
 Doys, *swore*.

D R

Dra, (Tra, id.) *a Thing*, it. Is. V.
 Dre, By, (Der id.) *a Town*, for Tre.
 Drê, *home*, Moaz drê, *to go home*.
 Dreach, *sandy Shore*, or *Beach*. it.
Gravel.
 Dreau, *lusty, lively*. Ar.
 Dred ha, *through thy*,
 Dred hev, *by me*.
 Drefen, *altho'*; *because*.
 Dregas, (Tregid) *tarried*; *dragg'd*;
forc'd along.
 Drehevy, *raised*, Drehevell, *to*
rise, it. Bred; *bore*; *brought up*.
 Drei [dho Drei,] *to afford*, præ-
 beo. L.
 Dreizan, *a Bramble*, *a Thorn*. pl.
 Dreis, *Drachen*, and *Drize*, id.
 Dremas, *Just*.
 Dren, *a Bramble*, Parc-andren,
the Bramble Field, Drein and
 Drain. id. Cott.
 Dres, *Being*; S. *Nature*, *Professi-*
on; as, *Ladron dres*, *Thieves by*
profession. it. *Above*; as, *Moaz*
dres, *to be above*, for *Dris*, f.
 Dret, *a Share*. Ar.
 Drethe, *through*.
 Drethough, *between*.
 Drevas, *Tillage*, *cultivated Land*.
 Drevethys, *proceeded*, *came forth*.
 Drew, [Deew, id.] *Is*; *Being*. Pr.
 Drêy, *a City*; ut *Dre pro Tre*.
 Dreyfon, *Treason*.
 Dreyon, *Prickles*, f. pl. of *Dren*.
 Drilgy, *Noise*, *hurry*. f.
 Drindaz, [Drendzer, and *Drin-*
zis, id.] *the Trinity*.
 Driskyn, *drowned*. pa.
 Dris, *according to*; *above*, *Dris*
pubtra, *above every Thing*.
 Dro, *about*, Pou adro, *the Country*
round about.
 Drô, *bring thou*. V.
 Drocger, *Infamy*, *scandal*.
 Drocgerut, *an infamous Man*.
 Drokgeryt, id.
 Drohas, *Cut*. V.
 Drok, *Hurt*, *Wrong*, *Grief*, *Drwg*,
 it. *Heart*.
 Drok-davazek, *ill-tongued*.
 Drossen, *brought*, Dhrôz, id.
 Droys, *brought*, it. *Feet*.
 Druic, *a Dragon*.
 Druilla, *to Pare*, *slic*. Ar.
 Drusher, *a Tresher*.
 Druw, *a Druid*, as *Tre'r Druw*,
the Druidstown, Maen ydruw,
Druid Stones.
 Druz, *Greazy*. Ar.
 Dry, *what*,

D R.

Dry, *to bring*.
 Drychinog, *boistrous, stormy*.
 Drydhi, *through her*.
 Dryff, *Purpose*; *Adryff*, *on purpose*.
 Drygaer, *to blemish*; *Anglod*, id.
 Dryk, *to tarry*; *Ef a dryk*, *he shall*
tarry.
 Dryllio, *to break small*; i. e. *into*
pieces.
 Drylyas, *wrapped*.
 Drytt, *an Oak*, *Grove*, Δεος, Gr.
 Drythyll, *buffsome, gamesome*, An
 ludd. id.
 Dryz, *come thou*.

D U

Dû, *God*, (Ir. Dia, Ar. Dove id.)
 pl. Duou, *Duy and Duvo*,
 Cott. id.
 Du, Duw, (Cott, id.) *Black*; *Du*
ha Glas, *Black and Blew*.
 Duat, *Blackness*.
 Dues, *a Goddess*.
 Dûg, *a General*.
 Duganz, *forty*.
 Dulw, *a Base*, or, *Pedestal of a*
Pillar.
 Dûn, *a Hill*, *Din*, id.
 Dunuves, *a Steer*, or *Bullock*. f. pl.
 a Denevait.
 Du, (pro De,) *Pasch*, *Easterday*.
 Du, (pro De) -Yow, *Thursday*.
 Durdalatha, *I thank*. V.
 Durt, *from*, pro *Dort*.
 Dûs, *Tûs*, *a Man*.
 Duftuny, *a Witness*, pl. Duftunnou.
 Du-taith, (Teutates,) *the Tra-*
veller's Deity.
 Duyfronneg, *a Breast-plate*.

D Y

Dy, *of thee, there*, Ad. it. *Privat*.
 as, *Dygomfortys*, *without Com-*
fort.
 Dyal, *Revenge*.
 Dyantell, *hazardous*.
 Dybarth, *a Separation*.
 Dybour, *lowly*.
 Dyenar, *pence*.
 Dyerbine, *to revive*.
 Dyfen, *a Prohibition*.
 Dyfn, *Depth*. R.
 Dyfout, *Fault*, see *Diffout*; *Crime*.
 Dyg, *to bring*, *Ef ai dyg hym*, *he*
brought it unto me.
 Dygnahas, *to deny*.
 Dygow, *right*; *Barth Dygow*,
Right-side.
 Dyhodzheth, *in the Afternoon*, see
 Dih. &c.
 Dyhuanz, *quickly*.
 Dyliez, *revenged*. V. *Mevedn*
boz dyliez, *I will be revenged*.
 Dyllas, *Cloaths*, see *Dill*.
 Dylla, *guyzh*, *Phlebotomy*, *draw-*
ing Blood.
 Dyller, (Tyller and *Tellar* id.) *a*
Place.
 Dylly, *ceasing*, Heb. *Dylly*, *with-*
out ceasing.

D Y

Dylofni, *a Bunch*, or, *Bundle*.
 Dylr, (& *Dilvar*, id.) *to deliver*.
 Dymme, *Value*, S. Na ro dymme,
value it not, *deem it as nothing*.
 Dymmo, *valued*. Pa.
 Dymmyn, *Pieces*, ol the *Dymmyn*,
all to Pieces.
 Dyn, *sharp*; it. *a Man*, *Tyn*, id.
 Dynarchy, (*Dynnerhi*, id.) *to sa-*
lute, *to Greet*.
 Dyns, *Teeth*.
 Dyrage, *before*, *Caram*. Lat.
 Dyrwgys, *raised*.
 Dyskas, *a Guide*.
 Dyskyans, *Learning*.
 Dyskyna, *to descend*.
 Dyskyblion, *Disciples*; see *disk*.
 Dyfon, *a Blessing*.
 Dyspresyas, *despised*. V.
 Dyflantye, *to deceive*.
 Dysfuleuuit, *the top of the Head*.
 Dyswe, *tell*. V.
 Dyswithy, *to shew*; *inform*; *Dys-*
quethas, & *Thyswethas*, id.
 Dyswrys, *undone*; *destroy'd*; Pa.
 Dyth, *a Day*. Pl. *Dydiou*.
 Dythygtys, *was framed*; *prepared*.
 Dyvere, *to drop*; *Guraf Dyvere*,
I should drop.
 Dyveth, *scornful*.
 Dyun, *let us come*.
 Dyvot, (*Dyvoz*, id.) *to come*.
 Dyweddlo, *to betroth*.
 Dywolou, *the Devils*; a *Dioul*.
 Dywort, *from*.
 Dyz, (*Dez*, id.) equivalent to the
 English *Dis*, or *Un*; as *Dyz-*
kydha, *to discover*.

D Z

Dzarn, *an Orchard*; *a Garden*.
 Dzherken, *a Jerkin*.
 Dzhei, *they*; *them*.
 Dzhoules, *a Fiend*; *a Hag*.
 Dzhiunia, *to join together*.
 Dzhyi, *a House*; *they*.
 Dzhyrna, *a Day*.

E

E, *He*; *him*; *it*, of *him*; of *it*;
his.
 E, V. *Is*; This E, before Verbs of
 the Present Tense, is join'd to
 the Verb, as *Dew ewyr*, (for
Dew e wyr) *God knows*.
 Eage, *Spar-thatch'd*.
 Eal, *an Angel*; pro *El*.
 Eanes, *Lambs*, Parc an Eanes,
the Lamb's Field.
 East, *August*.
 Eaustic, *a Nightingale*, Ar.
 East, *Just*, (f. pro *Yst*.) *Justus*,
 [a proper Name,] as, *Pronter*
 Est, *the Priest of St. Just*.

E B

Ebal, *a Colt*.
 Ebat, *a Play*. Ar.
 Ebilhocra, *a Nail*; or *Spike*.
 Ebilio, *to bore a Hole*; *Tyllou*, id.
 Ebral,

E B

Ebral, *April*.
Ebron, *the Sky*.
Ebscob, *High-Priest; Bishop*.

E C

Echuydh, *the Evening*.
Echrys, *a Blasting, or Stroking with a Plant*.

E D

Ed, *into; in; as Ed Eskaz vi, into, (or in) my Shoe*.
Eddrak, (Edrek, id.) *Sorrow, Repentance*.
Edhen, *a Bird*.
Edhenor, *a Fowler*.
Edn, *narrow*.
Ednak, *only; to wit*.
Edris, *learned; Caer edris, a learned City*.
Eduyn, (Ir. Eadhan, id.) *scilicet; to wit*.

E F

Ef, *he; (E, id.)*
Efin, *June; Ephan, & Ephou, id.*
Efyddu, *to braze; Pressu, id.*

E G

Egery, *to open; Egoru, id.*
Egliz, *a Church. W. Egluys. Ar.*
Elys, id. Eglos, id.
Egr, *a Daisy; Egr Deu, id.*
Egruatt, *to Roll; Voluto*.

E H

Ehal, *a labouring Beast*.
Ehan, (Eghen, id.) *a kind; a sort; as neb Ehan, every kind. Ar. Rest*.
Ehaz, *Health*.
Ehog, *a Salmon; Ehoc, & Ehauc, id.*

E I

Ei, *wilt; Ti ei mōz, thou wilt go*.
Eiddo, *proper; ones own. Gr. Idoc*.
Eigion, *the bottom, or Ground of any thing*.
Eiloh, *can; hui eiloh, ye can*.
Eineach, *a Face*.
Eiriasdan, *a Bonfire; Tanllwyth, id.*
Eirinen, *a Plumb. Ar. a Shoe*.
Eifin, *Bran; Yfgarthion, id.*
Eithick, *huge; very; Eithick da, hugely, (or very) good*.
Eithin, *Furse*.

E L

Elar, (Elor, id.) *a Bier*.
Elau, *an Elm-Tree*.
El, (Ehal, & Eal, Ail. Cott. Ir. Aiglile, id.) *an Angel. Pl. Elez*.
Elerch, *a Swan; Elerhe. Cott. & Elerchy, id.*
Elesker, *the Shin; Shank*.
Elestr, *Matts; Tapestry; Carpet*.

E L

Elestren, *Sedge; Waterflag; Sheer-grass*.
Elgeht, *the Chin*.
Elin, *a Cubit; an Angle, or Corner. Gr. Olm. id.*
Ellaz, *Alas*.
Ellil, *an Idol, or Hobgoblin. R.*
Ello, *may, or can; Neb na ello, who cannot*.
Els, *a Son-in-law*.
Elfes, *a Son-in-law by a former Wife, or Husband. Cott.*
Elvennaf, *to sparkle. Ar.*
Elven, *an Element; a spark of Fire*.
Elydr, (Elydn) *Brass*.

E M

Emdhal, *to strive; Ombdhal, id.*
Emeas, *without*.
Emenin, *Butter*.
Emlodh, *Fighting; a Fight*.
Emmett, *an Ant; qu.*
Emperr, *an Empress*.
Emperur, *an Emperour*.
Emkemmynys, *accursed*.

E N

En, *an Intensive Particle, as Enkledhyz, buried, for Kledhyz; it. the; for, An*.
En, (for Enys, in Compos.) *an Island, as Enmaur, the great Island*.
Enap, *a Face; it. against*.
Enbera, *into*.
Enbit, *the World; (quaf. An bys.)*
Enc, *narrow; Encat, to make narrow*.
Enchinethel, *a Gyant; Enquelezar, id. Ar.*
Ene, (Ena, id.) *there; then*.
Eneb, (Enep, id.) *the page of a Book*.
Enderen, *the Bowels*.
Enef, (Enaff, & Ena, id.) *the Soul. Pl. Enevou*.
Eneval, *a Beast; Enevaes, a She-beast*.
Enez, *Shrove-tide; (it. an Island pro Enys) Pl. Enezou*.
Enezek, *an Islander*.
Enfys Bwagwlaw. W. *a Rain-bow*.
Engil, *Fire. R.*
Englennaf, *to stick, or adhere to; Ar.*
Engurbor, *a Dish*.
Enys, *an Island. W. Ynys. Ar.*
Enezen, *Enzyz, id.*
Enkledhyas, *buried*.
Encois, *Frankincense; Incense*.
Enlidan, *the Herb Plantain*.
Ennill, *Gain. R.*
Enniou, *Joins; Seams*.
Enogoz, *near*.
Enradn, *partly*.
Ens, *are. V.*
Entredes, *Warmth*.
Enuedh, *also*.
Envenouh, *often; Liazton, Liastre, id.*

E N

Enuoch, *against; a Face*.
Enwedhan, *an Ash-tree*.
Enwyth, *id.*

E P

Epat, *lasting; during. Ar.*
Ephan, *Summer; Miz Ephan, Summer Month, viz. June*.
Eppilio, (qu. an Euillio) *to breed, or be with young*.

E R

Er, *an Hour; (Urna, id.) it. upon*.
Er, *an Intensive Particle, like Ee, Gr. Valde*.
Er, *an Eagle*.
Er, (pro Erw) *a Field; as Ertég, a Fair-field*.
Era, *which; how; as Pelea era, how far*.
Era, (pro Dera) *do; as Mi dera Lavirias, I do labour*.
Erberou, *Gardens*.
Erchyll, *Dreadful; Hercules*.
Erchys, *commanded*.
Eren, *to Tye; Ere, a Band, or Tye*.
Ergh, (Yrgh, id.) *to call earnestly*.
Ergiz, (for Egiz) *a Shoe*.
Ergyd Twrwf, *a Thunderbolt*.
Ermit, *a Hermit*.
Erieu, *the Temples, (viz. of the Head)*.
Erigea, *to arise*.
Ernoyth, *undress'd; unclad; naked*.
Ero, (Erov, Erven, id.) *a Ridge, or High Furrow. Ar.*
Err, *Snow; 'Ma kil Err, it snows; it. new; fresh*.
Erra, *was; had been*.
Erres, *a flat, even Plot; Floor of a House. Ar.*
Erthebyn, (Orthebyn, Erybyn, Erbyn, Erdhabyn, id.) *against*.
Ervinen, *a Turnip*.
Ervyes, *he is circumspect; ab.*
Ervyr, *to perceive*.
Ervyz, *armed; ab Arv, Arm thou*.
Erw, *a Field; Ager. L.*

E S

Es, *is; Esen, id. Esa, were; Ens & Ez, are*.
Es, *that; which; Es guaya, which moveth*.
Escob, *a Bishop; Escoben & Escobon. Pl.*
Escuit, *nimble; swift. Ar.*
Ese, [Eve, & Ve, id.] *was. V.*
Esgara, *to leave*.
Esgiz, *a Shoe; Eskaz, id.*
Eskidieu, *Slippers*.
Esel, *a Limb, or Member*.
Esou, [Esou, id.] *already*.
Esquet, *a Felon*.
Est, Yist, Ist, Just; [a proper Name] *Re Yist, by St. Just; W. Jestyn, for Justin*.
Estren, *an Oyler. Pl. Estreu*.
Et

E T

Et, (pro Etas) it; in; as, et a phokkat, in my Pocket.
 Et, Corn. Ar.
 Eta, itself. it.
 Etau, a Firebrand. Ar.
 Eth, he went; Ethons, they went.
 Ethiaz, is; there is.
 Edhnou brodzan, Starlings.
 Etho, am; Etho ve, I am; Tho, id.
 Ethon, bear Children.
 Ethowon, Jews; Edzhewon. Pl.
 Ethym, did; me a ethym moaz, I did go.
 Ettanz, in them; therein.
 Etto, yet; Gr. Eti.

E U

Eu, he; (Ef; Ev, id.)
 Eva, to drink.
 Evaf, Eve.
 Even, patient; pur even, very patient.
 Evéz, out; without.
 Eugh, go; get out; Eugh yn mes, get you out.
 Euhaf, high; Ehual, Eukella, id. W. uchel, id.
 Euhelder, height.
 Evi, of me.
 Ewidit, a Lark.
 Euig, (Euhig, id.) a Hind; a fat-ned Deer; Loch, & Leauh Euig, a Fawn.
 Euincarn, a Hoof.
 Euit, an Uncle; a Father's Brother.
 Euithr, id.
 Euleiok, at least.
 Eun, (Even, id.) straight; right.
 Euna, to rectify.
 Eunhilik, a just Man; Camhilik, an unjust.
 Evodh, leave; Dregyz evodh, by your leave.
 Evos, (for Evough aguz) Drink your.
 Evough, Drink ye; from Eva.
 Eure, a Goldsmith.
 Eur, Happiness; Eurmat, id. Ar.
 Eus, Horror, Abomination. Ib.
 Eus, a Nightingale.
 Euth, also; Ruth, id.
 Euin, a Nail; Ind. Euincarn.

E Y

Eye, they; Y, id.
 Eyll, the one; Yld, id.
 Eyn, Cold; Garm eyn, cold cry.
 Eynog, (Kining Eynoc) Garlick.
 Eyrisder, Happiness.
 Eysye, to extoll; Praise.
 Eysyll, Hyssop.

E Z

Ez, is; V. it. your, as Der ez kibmiaz, by your leave.
 Ezen, I was; it. a Bird, for Edhen.
 Ezhov, (Ydzhov, id.) I come.

E Z.

Ezom, Poverty. Ar.
 Ezzez, thou wert.

F A

N. B. The Letter F, Primary Initial never alters in the Welsh, Cornish, or Armoric. Lh.
 "We use F always for V, when it is a Consonant, as, "Lhan fair, is in reading call'd "Lhan uair." Hum. Lhl. So Fou, or Fau, a Cave in Welsh, is Vou, or Vau in Cornish.
 Instead of the Latin F, the Welsh, always use Ph, or Ff.

FAdic, (Profugus,) a Run-away.
 Faellu, to Err, make to Err, φαλλω. Gr.
 Faidus, (Fardus, Cott.) beautiful.
 Fâl, a Shovel, hez ou âl, Length of my Shovel.
 Fall, Doubt, Heb fall, without doubt.
 Falladou, Fraud, Failing.
 Fallia, to cleave, split.
 Falfney Falfhood.
 Falfury, falsely.
 Fan, Dominus, Deus. Celtic. Keyf.
 Faneq, (Ar.) Mud, Mire.
 Farvel, a Buffoon. Ar. a Jester.
 Fas, & yn fas, clearly; strength; Face to Face.
 Fastens, Fastness, it. presently, it. Fast, an Ad.
 Fatel, How, Fatla, & Fatl, id.
 Favan, a Bean, pl. Fav; Pontar, id.
 Faucun, a Hawk.
 Fauns, a Fall, a Cast, a Throw, a wrestling Term.
 Faut, (Fout, id.) Want, Lack, a Crime, Ma faut, I Want.
 Ffau, Fovea, a Den; Dav. C. Vau, & Vou.

F E

Fe, was, should be; Ve, id.
 Fehas, Sin, (pro Peghas, id.)
 Fein, neat, handsome.
 Fekyl, shewed; (Fecle, id.) made, feigned.
 Feldzha, to cleave; id. ac Fallia.
 Felen, Wormwood; Fuelein, id.
 Fellores, a Player on a Pipe, or Violin; a Woman Piper. Cott.
 Fella, further; na fella, no further.
 Felpen, a Piece. Ar.
 Fen, End; yn fen, in short, finally.
 Fenochel, the Herb Fenmel.
 Fenten, a Spring, a Source; Fyntan, id.
 Ffenwith, End; Heb Ffenwith, without End.
 Fer, the Leg; (Crus.) Cott.
 Ferclin, Meat, Dainties.
 Ferhiat, a Thief; Lader, id.

F E

Fernoyth, bare, naked, poorly clad.
 Ferue, to Dye; Merwe, id.
 Feryl, Danger.
 Ffesont, a Pheasant.
 Ffest, quickly; Measure; Ffest cref, abundant Measure.
 Feth, Face. it. shall be. Fyt, id.
 Fethys, taken; Fedh, id.
 Fettow, said be.
 Feunt, would; y feunt, he would.
 Feur, a Fair; Market; Fêr, id.
 Feyn, Smart, Pain; Beyn, Peyn, id.
 Fia, bad, or, did; Via, id.
 Fial, a Buckle.
 Fiala, a She Piper.
 Figbren, a Fig-Tree.
 Filgeth, Soot.
 Filh, a Hook-bill, a Hook, a Sickle.
 Fin, against; Fyn, id. it. Subtl, it. White, pro gwyn.
 Finval, to stir, remove, part from: Ar.
 Fiol a Cup.
 Fir, wise, cautious.
 Fislak, qu. (Go you little Fislak;) f. a Knave.

F L

Flair, a smell.
 Flacraf, mād, to smell well, or strong. Cott.
 Flaw, a Cut; φλαω. Gr.
 Fledgiow, Children.
 Fleheffig, a little Child; Flehesou, Pl. & Flechet, id.
 Flem, a sting. Ar.
 Floh, a Child. Pl. Flehys.
 Flo, very small.
 Flookan, qu. (an a Flaw, a Cut, it being a parcel of ground which cutteth off one part of a Load from another? a Tinner's Term.
 Fflur, Brightness.
 Flurr, (Flurrag, id.) Prow of a Ship.
 Flyran, a Lock of a Door.

F O

Ffo, Flight.
 Fod, (Fêd, id.) a Place. R.
 Fodic, happy.
 Foen, Hay.
 Foge, a Blowing-house for melting of Tin.
 Fogou, a Cave; quas. Foghou, id. ac Fou: vel Fod-gou, a Fod & govea, to lye hid; viz. a hiding Place.
 Fol, a Fool; par (or pur) fol, a very Fool.
 Ffollach, a Buskin.
 Follat, a Handkerchief.
 Folneth, Folly; Foloreth, id.
 Foltguske, frantick; foltreguske, id.
 Fon, Let it be. V.
 Fonn. Ar. Plenty; Fonna, to a bound.
 Fons, may be; Fens, we were.
 Font,

F O

Font, *the bottom*. Ar.
 Ford, *a Way*; (Forth & Vor, id.)
 Pl. Furreu.
 Formyys, *formed*.
 Forn, *an Oven*. Ar. *a Prong*.
 Forrior, *a Thief*; *que*. Sam.
 Forth, *a Way*; it. *Why?*
 Fôs, *a Wall*; Marhas an fôs, *the Market on the Wall*.
 Fofaneu, *a Shoe*; or *Slipper*.
 Fou, (Vou, id.) *a Den*; or *Cave*;
 Pendin Vou, *Pendin Cave*. Pl.
 Fouiz, *Dens*.
 Foy, *a Table*.

F R

Fraga, *why*; Praga, id.
 Frao, *the little horned Owl*.
 Ffras, *born*; Inffras, *to be born*.
 Frêg, *a Wife*; Gurêg, id.
 Frenna, *to buy*; Perna, id.
 Frez, *distinctly, easily*. Ar.
 Fries, *a Husband*.
 Frigau, *a Nose*; Trein, id. Ar. Fri.
 Fron, *the Nose*.
 Frôs, *the Tide of the Sea*.
 Frot, *a narrow Sea*. Cott. *Alveus*.
 Frôth, *a Crumb*; *small Piece*.
 Frou, id. ac Frôs.
 Frouden, *Fancy*; *Humour*; *Frolick*. Ar.
 Frûc, *the Nose*. Cott. Ar. Fri.
 Fruyn, *a Bridle*.
 Ffrwyth, *Effect*; *Fruit*. Ar. Fro-
 uez, id.
 Frya, *to Fry*.
 Fryns, *Prince*.

F U

Fual, *a Buckle*; Fial, id.
 Fuelein, *Wormwood*.
 Fulen, (Fulien, id.) *a spark of Fire*. Ar.
 Funil, *Fennel*.
 Funten, *see Fenten*.
 Fur, *wife*; W. Fwyr; Anfur,
imprudent.
 Furaat, *to be wife*.
 Furf, *a Form*, or *Shape*.
 Furnez, *Wisdom*.

F Y

Fyal. *See Fual*.
 Fyas, *fled*.
 Fye, *to Exile*; *drive away*; Fys,
scatter'd.
 Fykyl, *lying*; Fykyl Lavarou, *lying Words*.
 Fyllel, *fail*; heb fyllel, *without fail*.
 Fylyl, *ought*; Dous fylly, *they ought*.
 Fyn, *an End*; *a Boundary*; Tyr-
 fyncau, *Lands*.
 Fynnas, *would*; Vynnas, id. V.
 Fynny, *to prosper*.
 Fyr, *Wife*; *Cautious*. *See Fur*.
 Fysadou, *Prayers*.
 Fysel. Qu.

F Y

Fyfta, *to Thresh*.
 Fyfteene, *haste*.
 Fyth, *Faith*.
 Fyvar, *an Edge*.

G A

"G, in the first place vanish-
 eth away." H. Lh. Brev. E. 3.
 So in Gûn a Downs; the g shall
 vanish, as in Boscawen ûn; Lan
 y ûn.
 N. B. Where the same or like
 Word begins with a K or C, and
 also with a G, that with a K,
 or C, is to be reckon'd the Theme,
 and the K, or C chang'd into a
 G, Euphoniz gratia.

G Achyns, *seized*; Gathyas, &
 Agathyas, id.
 Gad. Ar. *a Hare*; Gat, id. Ib.
 Gael, (for Gavel;) *to find*.
 Gafe, (Cafe, & Cafos, id.) *to find*;
to contrive.
 Gahen, *the Herb, Symphoniaca*.
 Gajah, *a Daisy*; Gajah broaz,
the Great, or Horse-Daisy.
 Gaiav, (Guâv, id.) *the Winter*.
 Gain, (Cain & Gainor, id.) *Fair*.
 Gainz, (pro Guenz) *Wind*.
 Galarou, *to lament*; it. *bitter pangs*,
 or *wailings*.
 Galarouedges, *suffer'd*.
 Galdrum, *Incantments*; *a Deli-*
rium, or Absence of Reason;
 vulg. Gualdrums.
 Gallydhog, *mighty*; Galluidoc.
 Cott. id.
 Galles, *didst loose*; *art lost*; a
 Kelly, *to loose*.
 Galli, (Hali, id.) *Holy*.
 Galliard, *a Jigg*; *a Dance*.
 Gallons, *obtain'd*; *persuaded*.
 Gallous, *to go*. V.
 Galloys, *eagerness*.
 Galluffter, (Galluzack, id.) *mighty*.
 Gally, *to may, or can*.
 Galse, (Galso, & Gulse, id.) *gone*;
lost.
 Galu, (Galua, id.) *to call*.
 Gamma, (omgamme, id.) *bowed*
down; a Kam, or Kabm, *bowed*.
 Gan, *in*; (id. ac Gen.) *by*; *with*.
 Gangys, *changed*. Pa.
 Gannel, *a Channel, or arm of the*
Sea.
 Ganou, *a Mouth*; (genau, id.)
 Genuous, *their Faces*.
 Gans, *with*.
 Gans-henna, (or hema) *hereupon*.
 Gansa, *with you*.
 Ganzo, (gonzha, id.) *with him*.
 Gan-zingy, *to draw in any thing*.
 Gar, *the Leg*. Pl. Garrou, *Legs*,
 or *Feet*.
 Gara, *beloved*; Gare, *love*; *loved*.
 pro Cara.
 Garan, *a Crane*. Gr. *Regulus*.
 Garera, *to leave*; Gara, id.
 Gargabm, *bandy, or crooked Legg'd*.
 Gargat, *a Garter*. Pl. Gargettou.

G A

Garlont, *a Garland*; An Arlant,
the Garland.
 Garm, (Ir. Gairm, id.) *happy*.
 Garne, *bewailing*; yn un garne,
 id.
 Garou, *rough*; *cruel*.
 Garras, *to go*; *come*; *pass*; *pro-*
ceed.
 Garres, *left*; Gwell gerres, *bet-*
ter left.
 Garthou, *a Goad*; Guan, id.
 Garz, *a Hedge*. Ar. Pl. Guirzier.
 Gasa, [Gafe, id.] *to leave*; Gaz,
leave thou.
 Gath, *went*; *came*.
 Gathya, *to seize upon*.
 Gav, *forgive thou*.
 Gavael, *a Tenure*; *Lands-bound-*
ed. R.
 Gaval, *to get*.
 Gavar, *a Goat*; [Ar. Gaor, id.]
 Pl. Gôur. Gever, *a She-Goat*.
 Cott. Bock, *a He-Goat*. Ib.
 Gavar môr, *a long Oyster*; *from*
its Horns call'd a Sea-goat by the
Cornish.
 Gaunack. Ar. *barren*.
 Gawr, *valiant*; *mighty*; ind. Cawr,
a Gyant.
 Gaws, *to get*; *gotten*; *get*.

G E

Ge, *their*; 'as Dho ge Deaon
 gow, *to their false Gods*.
 Geauel, *the Gospel*; Geaweil, id.
 Cott.
 Gedn, *a Wedge*; ind. Gad, *an*
Iron Wedge.
 Gessi, [Ti a gessi, or gevyth, *thou*
shalt have;] *to haste*; *hold*.
 Geffo, *found*; *have*; *had*.
 Gefys, *left*; [Gefys, id.]
 Geien, *a Sinew*; *Nerve*.
 Gein, *a Back*.
 Gelchi, *to wash thoroughly*.
 Gele, *to swear*. V. Gelle, id.
 Gelen, *an Elbow, or Cubit*.
 Gelli, *Hazels*; Tregelli, *Town of*
Hazels. Hum. Lh.
 Gellon, *a Cubit*; Gelin. Pl. Geli-
 nou, id.
 Gelvyn, *a Bill, or Beak*; Gilbin, id.
 Genas, *with thee*; Genes, & Ge-
 nez, id.
 Gene, *a Chin*.
 Genedigveth, *Birth*; *Nativity*.
 Gennen, *with us*; gennam, *by us*.
 Genouh, *with you*.
 Genre, *with them*.
 Gens, *are*; Gennas, id.
 Genfy, *with her*; or *with him*.
 Genvar, *January*.
 Genys, *born*; *begotten*.
 Genzynz, *with them*.
 Gêr, *a Word*; Gervas, *a good Word*.
 Gerches, *to fetch*.
 Gerdin, *the Bloody Flux*.
 Gerense, [Grensye, id.] *Sake*;
Love; pro Carenfa.
 Gerhas, *did go*; Gerys, *gone*.
 Gero, *let*; Gero ni gual, *let us make*.
 Geru-

G E

Gerut-da, a famous Man.
 Ges, *Fearing*; yn ges, in sport;
 is. V. nyn ges, is not.
 Gêst, a Bitch. Pl. Gesti, Dogs,
 or Bitches.
 Geth, a Day; pr. Deth.
 Geve, had; took; ought; Gevo,
 he had; na Geve, there was not.
 Geuelhorn, a Hand-wiper, or
 Towel.
 Gever, Duty; et i gever, in her
 Duty. It. Pl. of Gavar.
 Gevern, a Hundred; a District.
 Gevyons, forgiven; Geve, to par-
 don.
 Gew, a Spear; Gyw, id.
 Gewar, Rage.
 Geyleisio, to Tickle. Γεγυλισιον. Gr.
 id.
 Geyll, Scoff.

G H

Ghe, them; Ne el e ge debre, he
 can't eat them.
 Ghenev, [for Gen y vi] with me.
 Ghel, a Horse-Leech; Gêl, id.
 Gheluyz, [& Ghiluyz, id.] called.
 Ghenouch, [Ghenok, id.] with
 you.
 Ghennyz, with your.
 Gheon, a Gyant; Treva' Gheon,
 Gyants Town.
 Ghera, do; Ghera vi, I do.

G I

Gi, (Ge, id.) they; them; ha Go-
 ralgi, and he put them.
 Giar, a Hen; Mab giar, a young
 Hen.
 Gigal, a Distaff.
 Gil, to make; Guil, id. Gero ni
 gil, let us make. It is often re-
 dundant.
 Gilbin, a Beak, or Bill.
 Gilliz, gone; lost.
 Ginnow, a Pair of Bellows.
 Gir, (for Ger) Pl. Giriou.
 Girr, a Looseness; An Girr, the
 Looseness.
 Girak, the Gar-fish; the Needle-
 fish.
 Givians, Pardon. See Geve.

G L

Glaine, [Ir Gloine, id.] Glass.
 W. Gleini nadroeth, the Glass
 Adders; viz. the Anguinum of
 the Druids; in Scotland call'd
 Adder-stones.
 Glân, the Bank of a River.
 Glane, clean.
 Glannuthder, Cleanliness.
 Glaouen, a Coal; Ir. Gualan, id.
 Glas, Green; it. the Stomach. Cott.
 Glays, & Lays, id.
 Glasgarn, a Kingdom.
 Glastan, [& Glastanen, id.] An
 Oak.
 Glasuidd, blewish. R.
 Glau, a Shower; skud of Rain;
 Gleau, id.
 Glavethas, a Midwife; a Clav, f.

G L

& vethys; viz. looking to sick
 Women.
 Gleab, & Glêb, moist; (pro Glib)
 it. West.
 Gledh, left; as Left-hand; it.
 North; it. Chickweed; Gog-
 leth, the North.
 Gleny, to stick; cleave to; take
 hold of. Glenys Pa.
 Glefin, the Herb, Sandyx.
 Glevyon, the sick. Pl. of Clef.
 Glewas, to bear; Clowas, id.
 Gleu, heard. Pa.
 Glez, a swarm of Bees.
 Gliber, Moisture; [ind. Glib.]
 slippery; moist; smooth. Gly-
 bor, id.
 Glihi, Ice.
 Glin, a Knee. Ir. Glun.
 Glit, Water-snow; Hoar-frost;
 Frost.
 Glos, Grey; Ar Glâz, id.
 Glow, a Coal.
 Gloyndiu, a Butterfly.
 Gloys, Pulse; Gloys cref, strong
 Pulse.
 Gloz, & Glauz, Cow-dung.
 Gluan, Wool; Gulân, id. Ar.
 Gloan.
 Glud, Birdlime.
 Glut, Glew.
 Gluth, a Bed, or Bed-chamber. it.
 Dew.
 Gluys, pleasant; white.
 Glyd, a Lord.
 Glyn, a Valley.

G O

Go, was; nyn go, was not.
 Goac, soft; tender. Ar.
 Goaguen, (Goagren, id.) a Wave.
 Ib.
 Goall, Evil; Wicked. Ib.
 Goap, Mockery. Ib.
 Goar, a Husband. See Gûr.
 Goas, (Ar. pro Guaz) a Man.
 Goath, (pro Gôth) old.
 Goaz, a Goose.
 Goazen, au Arm of the Sea. Ar.
 Gobennudd, a Bolster.
 Goch, a proud Woman. Hugh
 Goch, i. e. Hugh the Redhead.
 W. from Godzh, Blood.
 Gochus, a proud Man.
 Gockorion, foolish People. Pl. a
 Goky.
 Gôd, a Mole; Godh. id. Gudh-
 doar, id.
 Goden-truit, Sole of the Foot.
 Godhaz, Lees of Drink. Godho, id.
 Godho, Geese. Pl. a Goaz.
 Godoryn, a Brail; Tumult.
 Godrabben, (Gudrabm, id.) a
 Pain, or swelling in the Hand;
 a Cramp.
 Gofail, a Workman; a Gov. f.
 Gofe, (Goffe, Goyff, & Gov) a
 Smith.
 Gofys, Bloody.
 Gôg, a Cuckow; (Goky, a Fool)
 ind. f. Gogwell the Cuckow's
 Town, or Work.
 Gogleth, the North.

G O

Gogwyddo, to bend, or shake; ind.
 Gogwyddo pen, to beckon.
 Goil, a Sail.
 Goitkenin, Dog's Bane.
 Goky, a Fool; affos Goky, you
 are a Fool; a Gog, a Churl.
 Gôl, Holy. it. a Veil; ind. Caer-
 gol, Holy Town, or Fortrefs.
 Golas, lower; (pro Wolas)
 Golaz, a bottom; Golaz Truz,
 sole of the Foot.
 Golch, a bath; Golchfa, a hot Bath.
 Goleou, Marks. Pl. Goleou pals,
 fresh Marks. See Golu.
 Goleuder, Splendor.
 Golhan, a Knife; Holhan, id.
 Kollal, id.
 Golhya, to wash.
 Golhys, washed.
 Goll, to lose; Gollas, lost. it. hid;
 hidden; Gylid, id.
 Golli, to destroy.
 Gollon, (Collon & Hollon, id.)
 a Heart. it. a Hart, or Deer.
 Gollow, a Light; Goleuad. W.
 id. Golouas, Lightning.
 Golmas, bound; fetter'd.
 Golo, a Coverture; Golo ar guele,
 a Coverlit.
 Goloff, to cover. Ar.
 Golom, a Pigeon; Columba.
 Golovas, Childbed; Travail; Ben-
 nen yn Golovas, a Woman in
 Childbed.
 Golou-Lestre, a Lamp; a Candle-
 stick; Incoise left, an Incense Pot.
 Gols, the Hair.
 Golsowans; to hearken.
 Golu, a Mark.
 Goluan, Rejoicing; Midsummer;
 i. e. the Time of Lights, or Bone-
 fires.
 Golván, a Sparrow; Gylvan, id.
 Golvínak, a Curlew.
 Golwyth, Burnt-offerings.
 Golyough, watch ye; Goolyas, to
 watch; Golzyas, id.
 Gomfortye, to Comfort. V.
 Gon, ours.
 Gonalen, a Shoulder.
 Gonidog, a Servant; Attendant.
 Gonnyon, white; Carrig gonnyon,
 white Stones.
 Gonon, none.
 Gonyaz, a Moth-worm.
 Gonyys, with them.
 Goon, a Down; a Plain; Goon
 glaz, the Sea, or Green Plain;
 gûn, & ûnn, id.
 Goober, (Gober, id. Guber, id.)
 a Reward; Wages.
 Gophon, to ask.
 Gor, put; cause; do; a Gorra.
 Gor, an Intensive Particle; some-
 times only an Expletive.
 Gorchymnia, to bid, or command.
 Gorephan, July.
 Gorfenne, to make an End; Gura
 fen, id.
 Gorguith, be careful.
 Gorgwethens, they cover'd; a gu-
 eth, a Cloth.

Gorha,

G O

Gorha, *Hay*.
 Gorhemmenau, *Commands*.
 Gorlan, a Church-yard. *it. a Sheep Cote*.
 Gormenna, *to command*.
 Gormola, *Praise*.
 Gorra, *to put; lay down; see Gryys, or Gorris*.
 Gorre, *that which is above*. *Ar.*
 Gorfedd, a Seat of Judgment; Gorfeddadleu, a Bar in a Court of Justice.
 Gorthewyth, *Bed-sickness*.
 Gorthyans, *Worshipping*.
 Gorthyn, *must, or ought*.
 Gortha, *to tarry; Gortos, to stop*.
 Gortys, *esteemed*.
 Goruedh, *to lie down*.
 Goruer, a Cloud.
 Gorweyth, *ought*. *V.*
 Gorweddar, *to brood, or sit on brood*.
 Gorwefel, a Snake.
 Gorskaz, *to sleep; Me ry goskaz, I have slept*.
 Gorskordhy, a Household; a Family.
 Gosteggion, *Banns of Matrimony*.
 Gosteyth, *obedient*.
 Gostotter, *Shelter*.
 Gofys, *bloody*.
 Goth, (for Koth) *old; formerly; it. Pride*.
 Goth, *see; V. back; ought; becomes*.
 Gothas, *they fell; pro Cothas, to fall*.
 Gothaff, (pro Wothaff) *I know*. *ind. Gothewys, known*.
 Gothihuar, *the Evening*.
 Gothoan, *Fools*.
 Gothvethough, *know ye*.
 Gov-diu, a Blacksmith.
 Govail, a Smith's Shop; a Workman.
 Govaytis, *Covetousness*.
 Gouas, *to have; to hold; Gevas, id.*
 Goucen, a Nerve.
 Gouea, *to lie hid*.
 Gouegneth, *Fraud; Falsehood*.
 Gouelaff, *to weep; I weep*.
 Govenek, *Remembrance*.
 Gouer, (Gouea, id.) a Brook, or Bog. *Ar. W. Gover; Gouern, id.*
 Gover, a Rivulet, as Polgover, a Rivulet Pool, or head of the Rivulet.
 Govidzion, *sorrows*.
 Gouiles, the Herb, *Avadonia*. *Cott. qu.*
 Goular, *Coral*. *Ar.*
 Gouleveriat, a Lye.
 Goullenwel, *tr fill; fulfill*.
 Goulo, *void*. *Ar.*
 Gouris, a Girdle.
 Govy, *sad*.
 Govynnas, *asked; Govyn, id.*
 Gow, a Lye.
 Gowak, a Lye. *Pl. Gouigion; Gúak, id.*
 Gouwan, a Moth.
 Gowethas, *Company*.
 Gowsyn, *I spake*.

G O

Gows, (pro Cowz) *Speech*.
 Goyf, *Winter; Guaf, id.*
 Goyne, *Supper; Kone, id.*
 Goyn, a Sheath.
 Goyntys, *Courtesy; Covetousness*.
 Goys, *Blood; Gudzh, & Woys, id.*
 Gôz, *your; for agoz, id.*

G R

Grachel, a heap; Tumulus. *L.*
 Grachya, *to break; crack*.
 Grambla, *to climb*.
 Grân, *Command; an Deag Grân Deu, the ten Commandments of God. f. contraction from Gormen, or Gormenna*.
 Gras, (ras, & Grage, id. *Pl. Ara-sou; Grath, id.*) *Grace; thanks*.
 Grassys, *thankful*.
 Grat, a Step; *L. Gradus*.
 Gravar, a Barrow; Gravar dowlâ, a Hand-barrow.
 Gravior, a Sculptor.
 Grawn, a Berry.
 Grayth, *Trouble*.
 Gregar, *to cackle as a Hen*.
 Gregy, *to hang*.
 Grehan, *Leather; Skerligrehan, Leather Wings, viz. a Bat*.
 Greiah rag, *to require; to enquire for*.
 Grelin, a Lake. *W. id. & Lhuch. Ar. Laguen. Ir. Lôch*.
 Gres, *do; Dell rethe gres, so they should do*.
 Grest, *Christ; Grift, id.*
 Greunen, a Grain. *Ar. C. Gro-nen*.
 Grevye, *painful; heavy; Grevys, grieved*.
 Grew, *caused; a Gura, to make*.
 Grez, *Faith; Gris, id.*
 Grigear, a Partridge; *quaf. Grygiar; Grugyer, id. a Heath-poult.*
 Gris, (Agris, id.) *I believe; Gryys, id.*
 Grifill, *thin; small*.
 Grilla, *to Grin; Ma'n Kei y grif-la, the Dog grins*.
 Gro, *Ballast; pro Grou, f.*
 Groes, *Heat*. *Ar.*
 Gromercy, (or Gwra mercy) *Thanks to thee*.
 Gronen, the Skin; a Grain.
 Gronkye, *to beat*.
 Grontys, a Grant; *granted*.
 Grou, *Gravel; Sand, &c.*
 Grouan, *id.*
 Grouanen, a Pebble.
 Growedh, *to lie down; Ke grow-eth, go; lie down*.
 Grownzebas, *let him do*.
 Gruah, an old Woman.
 Grud, a Cheek, or Jaw; *Grydh, id.*
 Grueirten, a Root.
 Grug, *W. a Mount; pro Cryg, id.*
 Gruffons, *they took; Gruffons Cusyl, they took Counsel*.
 Grwegus, a Belt; *Cleddif, id.*
 Gry, *Noise*.
 Gryg, *Heath*. *W.*
 Gryglans, *sticky Heath*.

G R

Grygys, a Belt, or Girdle; *Gowris, id. Grug. Cott. id.*
 Grym, *born; strong*. *R.*
 Grys, *to believe; Me a gryys, I believe*.

G U

Guadhel, *Household Stuff*.
 Guadn, *weak; pro guan*.
 Guadngyrti, *to strangle*.
 Guaf, *chaste*.
 Guag, *Hunger; Penury; en guag, in vain*.
 Guahalgch, an Officer of State.
 Guailen rayvanadh, a Scepter; *guailen, a Scepter. Cott.*
 Guain, (Uain, id.) a Meadow.
 Guainten, the spring Season.
 Guaith, a Work; *Guithorion, Workmen*.
 Guâl, a Wall; a Fort; *Gual hen, an old Fort; as Wallenford. Cambd. & Gwal, Murus. Dav. ut Gwal Sever, Severus's Wall.*
 Guallofwr, a Butler.
 Guan ascient. *Cott. One besides himself*.
 Guân, a sting; *ind. Guana, to pierce*.
 Guan, *weak; sickly*.
 Guanau, a Bee.
 Guanath, *Wheat; Bara guanath, Wheaten Bread; i. e. White Bread; quaf. a Guen, white*.
 Gwander, *Weakness*.
 Guar, the Neck; *collum. L.*
 Guarac, a Charter, or Patent.
 Guare, (Huare, id.) *to play, or sport*.
 Guarhaz, the top, or summit.
 Guarimou, *Theatres*.
 Guarnys, *warned*.
 Guarth, a Garrison; a Place of Safety. *Gale, a high Place*.
 Guarra, *to sell; Guertha, id.*
 Guarrak, a Bow.
 Guarrhog, all manner of Cattle.
 Guafga, *to press; guafge dorn, to lay Hands on*.
 Guashevyn, a Magistrate; *Pri-mas. L.*
 Guaskettek, *shady*.
 Guâv, *Winter*. *Ar. A Spear*.
 Guaya, *to move; es guaya, that moveth, that creepeth along; ind. Guayans, moving*.
 Guaglen, a Rod, or Twig.
 Guayn, *Advantage*.
 Guaz, a Man; *Fellow; Servant. Pl. gueffion*.
 Gubar, *pay; aguz gubar, your pay*.
 Gubman, *Sea-weed; the Alga*.
 Gadhûr, a Mole; *Gudhor, id. & Gudthaur, id.*
 Gudra, *to milk, or milch*.
 Gudrak, or Guedrak, the first milk before the Cow has calf.
 Gudreva, the third Day hence.
 Gudzh, (Goys, id.) *Blood*.
 Gudzhigan, a Pudding.
 Gueder, *Glass; Gwydr*.
 Gueadar, a Weaver.
 Guéal, a Field; *Farm; Manor*.
 Guedeu, a Widow; *Guldeu. Cott. Guedho,*

G U

Guedho, *deprived*. Pa.
 Guedhra, *to be dry; to dry up*.
 Guedn hogian, *a Wart; a billock*.
 Guedran, *a Glass; Guedran avin, a Glass of Wine*.
 Guedrek, *glassy; green*.
 Gueid, *Work*.
 Gueid uur-argans, *a Silversmith*.
 Gueiduur-cober, *a Brazier; a Tinker*.
 Guein, *a Sheath; it. for gun, Campus*.
 Gueith, *Trees*. Pl. a Guedhan.
 Guelas, *to see; Guellys, seen; Welfons, they see*.
 Guelan, *a Yard; Guelan gol, or goil, the Sail Yard*.
 Gueidzhau, *a Pair of Sheers*.
 Guelen, *a Rod; Welen, id.* Pl. Gueel.
 Guella, *to yield; amend; correct. it. best*.
 Guels, *Grass; Straw*.
 Guelu, *a Lip; Guelv, id.*
 Guelvan, *to weep; ind. vulg. to belve, or weep aloud*.
 Guelyft, *thou hast seen*.
 Guelz, *woody; wild; as Idhin guelz, wild Fowl*.
 Guelzen, *I had seen*.
 Guen, *Campus; a Plain*. Cott. pro G'un.
 Guenan, *a Pimple; a Blister*.
 Guenar, *Love; Beauty; ind. f. Venus*.
 Guennol, *a Swallow*.
 Guenoiurciat, *a Witch*. Cott. Guenoiureat, & Gunethiat dren, id.
 Guent, *Monmouthshire*.
 Gûenuit, *sagacious*.
 Guenuyn, *Poison; Witchcraft*.
 Guenyzy, *pierced; Guinys, id. qua. a Guan*.
 Guenz, *Wind; Breath; Spirit*.
 Gueol, *a Mouth*. Ar.
 Guer, *a Village*. Ar. a Word.
 Guêr, *Green; guirdh. L. Viridis*.
 Gueraz, *(Weras, id.) Help*.
 Gueret, *the Ground; moist Earth*.
 Guereugh, *show ye*.
 Guerha, *to brag*.
 Gueriff, *to lay Eggs*.
 Guern, *the Mast of a Ship*.
 Guernen, *an Alder Tree*.
 Guerfyn, *a Spindle*.
 Guerthe, *(Werthe, id.) to sell*.
 Gueruelz, *Feeding-ground; Pasture; Green Field*.
 Guesga, *to wear Cloaths; to rub; Gueskys, clad; cloath'd*.
 Guesheuin, *a Primate*.
 Guesk, *a Husk*.
 Gueskall, *to contend*.
 Gueft, *a Garment; ind. a Vest; Engl.*
 Gueth, *Cloathing; a Cloth; Gue-thens. Ar. to cover*.
 Guetho, *depriv'd*.
 Guethy, *weaved*.
 Gueuan, *a Heel*.
 Gueus, *the Lips*. Cott.
 Guew, *a plain Field*.

G U

Gugl, *a Veil*.
 Guky, *is*.
 Guher, *a River; (id. f. ac Gover, a Brook*.
 Guhidh, *a Daughter-in-law; Guhit, id.*
 Guhien, *a Wasp; & Guhyen, id.*
 Guhuthas, *to accuse*.
 Guia, *to weave*.
 Guiat, *a Web*.
 Guiban, *a Fly*.
 Guibedn, *little stinging Flies*.
 Guicgur, *a Merchant*.
 Guid, *a Vein*.
 Guiden, *a Tree; Guetha, id.*
 Guidhili, *Irishmen*.
 Guidhi, *thou shalt know*.
 Guidthiad, *a Keeper; a Guardian*.
 Guihan, *a Periwinkle Shell; a Wrinkle*.
 Guik. Ar. a Village; Guêr. Ar. id.
 Guikar, *a Merchant*.
 Guil, *the Sail of a Ship*.
 Guilan, *a King's-Fisher*.
 Guili, *a Bed*. Pl. Gueliau.
 Guilleia, *a Beggar*.
 Guillua, *a Watch; watching*.
 Guilskin, *(Guilkin, id.) a Frog*.
 Guilter, *a Mastiff*.
 Guin, *Wine; Win, id.*
 Guin-bren, *the Vine Tree*.
 Guindod, *Excellency*. R.
 Guinenddy, *brown*.
 Guinzal, *a Fan*.
 Guirion, *a Man of Veracity*.
 Guirleveriat, *id.*
 Guirt, & gwird, *Green; viridis. L.*
 Guis, *an old Sow*.
 Guisc, *a Cloathing; a Garment; Guisk, id.*
 Gueft, *id.*
 Guissetti, *a Basket*.
 Guisgdy, *a Wardrobe*.
 Guistel, *a Hostage*.
 Guit, *(& Gwydd, id.) a Goose*.
 Guithil, *a wild beast*.
 Guithorion, *Workmen*.
 Gul, *(Guil, id.) to do; gull peghes, do fin.*
 Gulad, *a Country; Wlas, W. id.*
 Gulot. Cott. id.
 Gulbredengu, *the Pin-bones*.
 Guledh, *a Feast*.
 Guledhiz, *the Corn-feast*.
 Guleit, *Roast-meat*.
 Gulen, *to require*.
 Gûlhel, *Household Goods*.
 Gulhys, *washed; washing*.
 Guli, *a Wound*. Pl. Gollyou.
 Gullan, *a Gull*. Pl. Gullez.
 Gullas, *(for wollas) lower; as gueal gullas, the Lower-field*.
 Gumfellet, *Vinegar*.
 Gumpas, *a Plain; 'n'un gumpas, the plain Downs*.
 Gun, *our; our Health; gun ehaz.*
 Gûn, *a Scabbard; a Heath; a Down; it. a Gown*.
 Gunbrê, *a Hill on a Down*.
 Guneual, *to Dine; dho Guneual gondzha, to dine with him*.
 Gunio, *to sow; as gunnes haz,*

G U

to sow seed.
 Gunithiat ereu, *a Husbandman*.
 Gunthas, *(Guathas, rectius, id.) kept*.
 Guon, *I know; mi a uon, I know*.
 Guorhemmy, *a Command*.
 Guorhyans, *Glory; Renown*.
 Guothfo ev, *he may know; mai guoth ev, that he may know*.
 Guoze, *(guodzhi) after*.
 Guozemma, *hereafter; Udzhemma, id.*
 Guozena, *(Udzhena, id.) afterwards*.
 Gura, *to cause*. Wra, id. Guryz, *done*.
 Guradn, *a Wren*.
 Gurâh, *an old Woman*.
 Guraminadou, *Commandments; a Guorhemmy; Gurhemynadow, id.*
 Gurâz, *he has done*.
 Gurbor, *a broad Dish*.
 Gurbulloc, *mad*.
 Guredhan, *a Root*.
 Gureg, *(Grueg & Freg, id.) a Woman; a Wife*.
 Gureithon, *we have done*.
 Gurek, *Wreck*.
 Gureoneth, *Truth*.
 Gures, *Heat; Grês, id. N'un grez the Hot Down*.
 Gureffauk, *hot*.
 Gurgettan, *Garters*.
 Gurhal, *a Ship; goroll, id. Pl. Garhalioù*.
 Gurhog, *a Great, Great, Grandfather*.
 Gurhthit, *a Spindle*.
 Guridnias, *pressed*.
 Gurjovene, *a young Man*.
 Gurkaeth, *a Prisoner; a Man taken in Battle*.
 Gurpriet, *a Bridegroom*.
 Gurria, *to worship*.
 Gurruid, *a Male; a Man; the Male of any Creature*.
 Gurythys, *rooted*.
 Gurthvil, *a Beast*.
 Gurthuper, *in the Evening*.
 Gurvedhu, *to lye; ha Gurvedhu en guili Kala na, and lye in that Straw-bed*.
 Gurychin, *a Bristle*.
 Guryz, *put; carried; uras the Mernans, to put to Death*.
 Guryflen, *done; mi a vryflen, I had done*.
 Guryflys, *thou hast done*.
 Gus, *(for aguz) yours; you*.
 Gufell, *did; Gufell dre Envi, did it out of Envy*.
 Gufendzhi, *to lay; Mi vedn gufendzhi, I will lay*.
 Guthemin-ruif, *a Royal Law*.
 Guthot, *Meal*. See Guloth; & Gloth, id.
 Guthyl, *All-heal*. So the Ancients call'd the Mistletoe. Keyfl. 307.
 Guthyl, *doft; can't; to make*.
 Guver, *a Brook*.
 Guy, *Water; Uy, id.* Baxt. Guyader.

G U

Guyader. See Gweadr. Ir. Fiadoir.
 Guydh-grug, a high Mount.
 Guydnack, a Whiting; a Fish.
 Guydhvaen, a high Stone. ind. f.
 Penwyth, or Penguydh, the
 high Promontory; the Western
 Hundred of England. Qu.
 Guydh, conspicuous; high. See
 Gwydh.
 Guydhelek, Irish.
 Guyles, the Herb, Libestica.
 Guylfym, I shall see; Mar guyl-
 fym, if I shall see.
 Guyr, (& fyr, gwyr) Truth. it.
 a Man; guyr an chy, Man of
 the House.
 Guyraf, Hay.
 Guyrthiadereu, a Husbandman.
 Gûys, an old Sow.
 Guyketh, stricken; Gweska, &
 Gwaska, id.
 Guyth, Times; Season; Komero
 wyth, Take care; opportunity.
 Gwyth, name of the Isle of Wight.
 Gwythyas, a Guardian.
 Guzen, a Rope; With.
 Guzigan, a Bladder.

G W

Gwaeddi, to ball; to cry out.
 Gwaedling, bleeding at the Nose.
 Gwaedu, to bleed.
 Gwaeth, a Field; Gwaeth Heilyn,
 the Field of Heilyn; Field of
 Battle; a Battle.
 Gwailbeth, a Bawble.
 Gwâl, empty. R. Gwael, vile. ib.
 Gwâl, Murus. L. Dav. a Wall.
 Gwarthav, the top, or summit of
 any thing, Gwarthe, id.
 Gwarth, shame. R.
 Gwawdio, to be fool one.
 Gwef, (Gwelh, id.) sad.
 Gwêl, Leaven; Barm; Bara gwêl
 Leaven'd Bread.
 Gwell, better; Guella, best;
 Guella Guaz, best Man.
 Gwells, wild. See guez.
 Gwelltsa, a Bean Stalk.
 Gwelyfod, a Bedchamber.
 Gwen, white; Gwin, & Wyn, id.
 Gwep, to Bill, as a Pigeon.
 Gwer, green.
 Gwerches, a Virgin.
 Gwern, a Place of Alder Trees.
 Gwethy, to weave; weaved.
 Gweyth, the contrary; Gweth,
 worse; it. pro Vyth, as Terg-
 weyth, three times.
 Gwg, Fierceness; Anger. Ar.
 Gwise-pren, Bark of a Tree.
 Gwlâs, the Kingdom; Wlas, &
 Gulasker, id.
 Gwothemys, see; know; Wothaff,
 Gothaff, I know.
 Gwrelle, to make them.
 Gwydd, a Goose.
 Gwydh, perspicuous, easy to be seen;
 as Gwydhgruc, a conspicuous
 Heap; Gwydhfa, a conspicuous
 place; the highest Mountain in
 Britain, in Caernarvonshire.
 H. Lhuyd's Brev. fol. 17.

G U

Gwydr, Glass. R.
 Gwylvyth, have seen.
 Gwyn, glorious; a Court; as
 Brein-gwyn, a supreme Court. R.
 Gwyne, Wine.
 Gwyns, Wind; Guenz, id.
 Gwyrthiadereu, a Husbandman.
 Gwyrif, a Batchelor, an unmarried
 Man.
 Gwyro, to bend.
 Gwythe, to preserve; hinder; hold.
 Gwethe & Wythe, id.
 Gwythres, quarter; part; yn pub
 gwythres, in every Quarter.

G Y

Gy, (Dzhei, id.) they; them.
 Gybeddern, a little Hammer.
 Gydhas, Judgment.
 Gyddivaz, to brim as a Sow; i. e.
 marem appetere.
 Gyff, (a gyff, id. a cafos quas :)
 Wy a gyff, ye shall find.
 Gyffe, to have; Pyu an gyffe,
 who should have it.
 Gyhydha, to accuse; Kyhydha, id.
 Gyk, (pro Kych, or Kyg, id.)
 Fleb.
 Gylchynu, to beset.
 Gylangê, a Hedge Sparrow.
 Gyllin, can; ni a yllin, we can.
 Gylvan, a Sparrow; Golvan, id.
 Gylwyr, Maker.
 Gylwys, called.
 Gyluya, to shine.
 Gymyn, (gemyn, id. Cummin,
 id.) to commend; resign; give
 leave to.
 Ghyn, (Ghen, id.) our.
 Gyndan, a Debt.
 Gýnez, to sow. V.
 Gynnadat, a sower.
 Ghynfi, with her.
 Gynsy, Use; the wull gynsy, for
 it had Use.
 Gyrr, the Gripes; Flux; Dysen-
 tery.
 Gýryn, a Crown; T'an Ghýryn,
 so the Crown.
 Ghýfenzhi, to lay.
 Gýtheffys, offered.
 Gyu, (Gew, id.) able; is; but;
 only; due; ought; nyn gyw,
 'tis but; 'tis not.
 Gyw, a Spear.
 Ghynzhanz, (Genzynz, id.) with
 them.
 Gyz, (goz, id.) your; gyz honyn,
 your own.
 Gyzyuaz, listened, or did listen;
 to hearken: Gwel yw guzuwaz,
 it is better to hearken.

H A

H A, and; ob! Hag, before a
 Vowel.
 Habadin, Bondage; Slavery.
 Haddal, a Ladle.
 Hafaid, summerly. Æstivus. Háf,
 Summer.
 Hagar, foul; ugly; Hagra, and
 Hacera, more ugly.

H A

Hagar-Auel, bad Weather; Time,
 or Season.
 Hagen, but.
 Hagenzol, also.
 Haheyz, wholly; altogether.
 Hai, and her; she; her; of her;
 Hay, id.
 Hain, and our.
 Haiarn, strength. R. 'Trehairn.
 Gwethairne. ib.
 Hail, Liberal: huge: very great.
 ind. Hailmên Tor, the great
 Stone Tor.
 Hâl, a Hill, or Hillock. Pl. Halou.
 Halou-nei, our Hills: it. a Moor,
 Ker th'an Hâl, to go to Moor.
 i. e. to work for Tin.
 Halan, Calends: first Day of the
 Month.
 Halein & Haloin, Salt; Halen, id.
 Hali, (Teuton.) Holy.
 Halle, he might.
 Hallough, (Yllough, id.) ye, or
 you may, or can be.
 Hallus, sweat; re Hallus, with the
 sweat.
 Halogu, to bribe, or corrupt.
 Haloiner, a Salter.
 H'am, and my: and I am: ab Ha
 & Om.
 Hamblys, prepar'd: preparation:
 Hablys, id.
 H'an, and the; for Ha-an.
 Hanadzhas, a fig.
 Hanaf, Hanapus. Cott. qu.
 Hanath, a Cup.
 Hanchi, a Linx: a spotted Beast.
 Hanes, those.
 Haneth, he: this: this Night.
 Haneu, a Swine: a Sow.
 Hanou, a Name.
 Hanter, betwixt: middle: Hanter-
 nos, Midnight.
 Hao. Ar. Ripe.
 Hâr, slaughter.
 Harau, a Harrow. W. Oged.
 Ar. Oget.
 Hard, earnestly.
 Harfel, a she-piper: a Viol: a
 Harp.
 Harfellor, a player on the Pipe.
 Harlot, a vile Fellow.
 Harow, bitter: yn harrow, bit-
 terly.
 Harthy, to bark as a Dog.
 Haru, rough: beggarly.
 Harz, a bound: limit: hinderance.
 Ar. as Mên-hars, a bound stone.
 H'ath, and thy.
 Hâu, Summer. Cott. Háf, id.
 Haval, Likeness. See Aval. Avel, id.
 Havas, found. Cafos, id.
 Hauns, thee.
 Haunfel, a Breakfast.
 Havrek. Ar. fallow Ground.
 Hauz, a Duck; Haz, id. Pl. Hei-
 dzhe.
 Hawlfons, they cry'd out: ab Hel-
 wys.
 Haz, Seed; Nature. it. a Duck;
 Kuliagaz, a Drake: a Mol-
 lord.

He,

HE

He, *the Skin*.
 Héan, a *Haven*: goran hean, put into the Haven.
 Heb, *without*.
 Hebford, *impassable*.
 Hebrenciat Plui, (Oferiat, id.) a *Priest of the Parish*. it. Hebryngkiad, an *Elder*: a *Presbyter*.
 Hebrenciat Luir, a *General*.
 Hedda, (Hed, id.) *that*.
 Hedh, *easy*: *feasible*.
 Heddre, *whilst*.
 Hedra, *October*.
 Hegar, a *Captive*.
 Hegar, *lovely*; f. ab Hedh & gare. *easy to be loved*.
 Hehen, *one*; pub hehen, *every one*.
 Heid, *Barley*.
 Heidzhe, *Ducks*.
 Hel, a *Hall*. Cott. Hèll, id.
 Helak, (Helik, Heligen, or Helagan, id.) a *Willow Tree*.
 Helifa, *to Hunt*.
 Helhwar, a *Hunter*; a *Huntsman*.
 Heltheys, *hunted*.
 Helu, *Brine*; Gulybur, id.
 Helviat, *one that pursues, or hunts*; Helyad, & Helyúr, id.
 Helwys, *to cry out*.
 Hemlodh, *to fight*: Hemladh, id.
 Hen, *that*.
 Hénath, *Generation*: *Age*.
 Henbidhiat, *sparing*: *frugal*.
 Hendat, a *Grandfather*.
 Hengog, the *Great Grandfather's Father*: a *Great Grandfather*. Cott.
 Henn, *old*: Ir. Sean, id.
 Henna, *this*: *he*: *then*.
 Hent, Ar. *A way*.
 Henuir vi, *I shall be called*.
 Henvill, *Vigil*. See Heuyl.
 Henwys, *called*: *styled*.
 Henz, *before*: *first*: for kenz.
 Heor, Ar. *An Anchor*.
 Hepmar, *doubtless*.
 Hepparou, *incomparable*: *matchless*.
 Hepeu, *to Day*: *this Day*.
 Hepuil, *watchful*: Hichh puil, *very watchful*.
 Herdya, *thrust forth*: *prominent*. ind. f. Lyzherd, a *chief Place thrust forth, or Head-land jutting forth*.
 Hernan, a *Pilchard*. Pl. Hearne.
 Hernan guidn, a *Herring*, i. e. a *white Pilchard*.
 Herniah, *to shoe*: Herniah an Verh, *to shoe the Horse*.
 Heruedh, *in respect of*: heruedh nep, *without respect of whom*.
 Herwith, *Attendance*.
 Heschen, a *Reed*. Pl. Hesk.
 Heskysz, *dry*: Beuh heskysz, a *dry Cow*.
 Hesp, a *Lock*.
 Hesta, *to reach*: *stretch*: Hethys pa.
 Hesten, a *Bird*. Cott. Adglaer, id. f. an *Eagle*.
 Hethow, *this Day*.
 Heved, (Sax. a *Head*) qu.
 Hevel, *visible*: *easy to be seen*: ab

HE

Hedh, or He, and Guél.
 Hevelep, *like*: ab Havel.
 Hevez, a *Shirt*, or *Shift*: Heuis. Cott. id.
 Heeuhal, *lofty*: mar heuhal, *so high*.
 Heuul, *the Sun*. Cott.
 Heuyl, *watchful*.
 Heys, *the length of any thing by measure*.
 Hez, a *swarm*.
 Hezuek, *ease*: Hovxia, Gr.

HI

Hi, *she*: *of her*.
 Hibblyth, *pliant*: *supple*.
 Hidhu, *to Day*.
 Hieauven, *Ivy*.
 Hig, a *Crook*: a *Hook*.
 Higa, *to play with*.
 Higolen, a *Whetstone*.
 Hihfommet, a *But*.
 Hillah, *the Night Mare*.
 Hilliv, *I may, or can*: as, Mai hilliv, *that I may: or be able*.
 Hinon, Ar. *The clear Firmament*.
 Hir, *long*: Tremenhîr, *the Town of Long-stones*.
 Hirath, *a longing after*: a *coveting*.
 Hirgherniad, a *Trumpeter*.
 Hircorn, a *Trumpet*.
 Hirrahat, *to procrastinate*. Ar.
 Hitadver, *Harvest*.
 Hiubren, a *Cloud*.
 Hiuhelder, *height*.
 Hiuin, *the Yew Tree*: Hivin, id.

HO

Ho, (He, id.) *Easily*; when prefix'd to an Adjective; as Hogil, *feasible*; as bilis, affix'd in Lat.
 Hoalea, *to weep*.
 Hoar, a *Sister*; Hôr, Huÿr, id.
 Hôarn, *Iron*; Hoarne, *of, or belonging to Iron*.
 Hoary, Ar. a *sport*. C. Huare, & Guare, id.
 Hôch, a *Sow*; Pig. Hôh, id.
 Hochuuyû, a *Hunting Pole*.
 Hochuau, id.
 Hodda, *she; that; there*; honna, id.
 Hodna, a *Neck*; ter, (for der) y hodna, *about her Neck*; Godna, id.
 Hoedel, *Life*; *Age*.
 Hoet, a *Duck*. Hos, id. Cott.
 Hogan, a *Hawthorn Berry*. Ar.
 Hogen, *vile*.
 Hogil, *easy*.
 Hournier, an *Ironmonger*.
 Hoizias, *Hoarseness*; Hôz, *hoarse*.
 Hokye, *delay*.
 Holan, *the Heart*; for, Golan, id.
 Holan, a *Knife*.
 Holan, (& Holoine) *Salt*. Lh. pro Halen.
 Hollyas, *followed*; Holliou, *follow ye*.
 Holm, *the Holy Tree*.
 Holi, *Watch*; Ketwell holy, *keeping Watch*.

HO

Hombronkyas, *led. V. it. to wash*.
 Hon, *this Female*; Homma, *this Woman here*.
 Honon, *himself*; *one's self*.
 Honou, *Honour*.
 Hôr, a *Ram*. Pl. Hÿroz. it. a *Sister*.
 Hora, a *Whore*.
 Horf, *Body*; for Corfe.
 Hos, a *Boat*.
 Hostleri, a *Tavern*; *Alleyhouse*.
 Hot, *Caputium*. L.
 Hou, *the Sun*; Sul, id.
 Hou-dreval, *the East, or Sun-rising*.
 Hou-zethza, *the West, or Sun-setting*.

HU

Huanen, (Huadnan, id.) a *Fly*; a *Flea*: for Guanán.
 Hual, *on high*; *above*; *upon*; Uhal, id.
 Huarfo, (as, pan huarfo, *when I shall do*; a gwra, *to do, or cause*.
 Huath, *yet. it. anew*; *afresh*. W. Eto, id.
 Huchot, *above*.
 Hudol, a *Magician*.
 Hudur, Ar. *foul*; *nasty*.
 Huedhi, *to swell*; Huedhyz, *swell*.
 Huedzha, *to vomit*.
 Hueffas, *the sixth*.
 Hueg, *sweet*; *dear*; *delicious*; Wek, id.
 Hueger, a *Mother-in-law*.
 Huehag, *sixteen*.
 Huei, *ye*; *you*; *of you*.
 Huekter, *sweetness*.
 Huel, a *Work*; a *Mine*; Huel Stean, a *Tin Mine*. Pl. Huelio.
 Huelder, *Bounty*.
 Huellen, a *Hill*. Ar.
 Huellam, *I may see*; Huellaz, *seen*.
 Hueret, *the Ground*. Cott.
 Huerhen, *Laughter*.
 Huerthyn, *to laugh, or play*. Hwerwin, id.
 Huero, *rough*. Ar. *bitter*.
 Huerval, *February*; Huevral, id.
 Huethia, *to blow*.
 Huethvians an dour, a *bubble of Water*.
 Huez, *sweat*; Hueza, *to sweat*.
 Hubuthas, *to accuse*; Guhuthas, id.
 Huî, (dheu, huyhui, id.) *unto you*.
 Huido-wenyu, a *swarm of Bess*; Saith-beach, id.
 Huigan, *Marrow*.
 Huigeren, a *Father-in-law*.
 Huilh, *six*; (huè, id.) Hueffas, *the sixth*.
 Huil, *to do*; *makes*. V.
 Huila, *to seek*; (Huillaz, id.) *to ask*.
 Huilan, a *Beetle*.
 Huirnez, a *Hornet*; a *Wasp*.
 Huis, an *Age*.
 Huist, *silence*.
 Huitel, a *Story*. Pl. Huitelou.
 Hule, an *Owl*.
 Humthan, *conceiv'd*; *breeding*; ma hy a humthan, *she here is breeding*.

Hun.

H U

Hun. Ar. *Sleep*.
 Hunnyn, of us.
 Huvel, *humble*.
 Huvel-dot, *Humility*.
 Huwelwur, (& Huwelwair) a Nobleman; a Viscount; a Sheriff; quas. uchel wyr.
 Huweltat, a Patriarch.
 Huyl-bren, a Beacon.
 Huyn-dhe-sympit, the Lethargy.

H Y

Hy, he, or she.
 Hycheuyl, very watchful.
 Hydheyl, Scot. Ar.
 Hydhr, bold. Ib.
 Hydor, an Impostor.
 Hydruk, brittle.
 Hyeis, an Age; Huis, & Huys, id.
 Hyfder, boldness.
 Hygoeled, Credulity; Superstition.
 Hyll, fierce; it, the hinder part of the Neck.
 Hyller, to follow.
 Hyllly, might; Hylllyf, I may, or can.
 Hylwys, to cry out.
 Hyrch, to command. Ar. Gr.
 Hyrliau, hurling; a Cornish Custom of playing with a Ball.
 Hyrliau yu ghen guare nyi, Hurling is our sport.
 Hyfty, haste; make haste.
 Hyuelar, Noble.

I A

I, They; (for y) his; her. War
 i, i, progath, upon his Sermon.
 Ja, but; rather. it. Ice.
 Jach, sound; safe; healthy.
 Jar, (rectius Yar) a Hen.
 Jar, a Stalk.

I C

Icot, below; Deorsum. Cott.

I D

Idhen, a Bird; Ethen, id.
 Idhio, the Ivy Tree.
 Idnak, the Eleventh.
 Idne, narrow; it. a Fowler. Cott.
 Idzhek, hooting; sounding. Qu.
 as Karn-Idzhek, the hooting
 Karn, so call'd probably from
 the significant, prophetick noises
 which consecrated Rocks were
 suppos'd by the Ancients some-
 times to emit.
 Idzhin, we; Ni idzhin aguelaz,
 we see.
 N. B. Two Pronouns personal
 for one. Lh. 245, Col. 1.

I E

Jedhewon, Jews; Edzhewon, id.
 Jef, Ice.
 Jein, Cold.
 Jën, Cold; it. a Yoke.
 Jcu, the Ridge of a Hill.
 Jevam, a young Man; Prince;
 Jupiter. R.

I F

Ifarn, Hell; Als-yfarn, the bellish
 Cliff; viz. as deep as Hell.

I G

Ig, a Hook.
 Igan, twenty.

I K

Ik, (Yk, Ick, id.) a common Ter-
 mination of Creeks in Corn-
 wall, as Pordinik, Pradnik,
 Portyfik, f. a'ulik, or g'ulik.

I L

Il, can, or may; ti a il, thou can'st;
 ni illi, he cannot.
 Ilin, an Elbow.

I M

Impinion, the Brain.
 Im, into my.
 Impoc, a Kiss; Impog, id.

I N

In, they.
 Inguinor, a Workman.
 Inbans, down; Inbans in hal,
 down in the Moor. Qu.
 Inniadou, Repulses; Denials.
 Inkois, Frankincense.
 Inkois-lestr, a Censer.
 Innan, new.

I O

Jor, Lord; Bäd-iör, the Govern-
 or's House. R.
 Jorkhes, a Roe; a She-goat.
 Jot, Hasty-pudding; Pulse. Cott.
 Joul, the Devil; Dzhiul, id.
 Jowan, John; Dzhuon, id.
 Jorwerth. W. Edward.

I R

Ira, to anoint.
 Irat, sweet Ointment.
 Irch, Snow. Cott. S.

I S

Is, any Thing low; inferior. Gale.
 Iscaun, slight; Treviscaun, a slight
 Dwelling.
 Isel, (Isall, id.) humble.
 Iselhat. Ar. Humility.
 Iseldor, lowest, or deepest part; e-
 ven with the Ground.
 Isge, Water. Ar. Visge, id.
 Ition, Chaff; Palea. L.
 Iskel, Broth.
 Iskinat, to provoke; to challenge.
 Isod, (Isot, id.) below.

I T

Itthen, Furze; Eithen, id.
 Itthik, immense; cruel; fat; vali-
 ant; Itthik tra, very much; most
 of all.
 Itta, in; Itta 'o guili, in the, (or
 my) Bed.

I U

Ives. Ar. Also.
 Jugye, to Judge.

I U

Juh, upon; Super. L.
 Juin, a Nail. Pl. Juinaz, Unguis. L.
 Juntis, Joints; viz. of the Limbs.
 Jvre, Darnel.
 Jurna, a Day; Dzurna, id.

I Y

Iynk, young.
 Iyngh, (Iynkar, id.) a Youth.

I Z

Izal. See Isel.
 Iz, Corn.
 Iz-diu, a Hurtle-berry.

K A

Mem. No K, in the British
 Language, says Moyle Lett. vol. ii.
 pag. 182. till the Year 1200.
 when the W was also introduced.
 N. B. The K is very rare in
 the Cott. MS. But Mr. Lhuyd
 often uses it; and by other Mo-
 derns the C, K, and Ch, are in-
 differently used.

K Aual, a Hive; a Basket; W.
 a Hammer.
 Kaval guanar, a Bee-hive.
 Kac, a Field.
 Kadar, Honour; Reverence.
 Kael, to find.
 Kaffel, to have; Verbs that want
 the Present Tense Indicative,
 have it supply'd by ma d'hym-
 mo, I have; i. e. there is to me;
 Kavaz, id.

Kaff, (Kaou, id.) a Cavern. Gale.
 Kahen ryd, a Torrent.
 Kaik, Lime.

Kairder, an outward Form; shape.
 Kakan, (Pl. Kakez) a Cake.
 Kal, a Phallus; Membrum Virile. L.
 Kalagueli, a Bed of Straw.
 Kalanedh, Murderer.

Kalatza, hardness.
 Kaletter, hardness.
 Kalish, hard; Kalisho, difficult.
 Kall, crafty.

Kallaminghi, Tranquility; Calm.
 Kalonnek, valiant.

Kamdhavas, a Rainbow.
 Kan, white; Bara-kan, white
 Bread.

Kana, to sing; Kans, singing.
 Kankar, a Crab-fish; Rust; blast
 of Corn. Pl. Kenkraz.

Kanna, a Flagon.
 Kan-pur, (f. Kanwur) Athleta. a
 Wrestler.

Kanstel, a Basket.
 Kanvas, to flout; rattle; wake a
 Noise.

Karak, a Rock. W. Kraig, id.

Kardouion, Friends.
 Karenza, Love.

Karësk, Exeter City.
 Karetys, a Carrot.

Karlath, a Ray-fish, or Thorn-back.
 Karn, a heap of Rocks, or Stones. Lh.

Karnedh, a heap of Stones. W. &
 Ir. Karnan; id. it. a rocky heap
 of Witnefs.

Karnkolhan, the handle of a Weapon.
 Karel,

K A

Karol, a Choir; a Consort of Musick; a Song. Cott. MS.
 Karo, (Karu, id.) a Stag, or Deer.
 Karwedha; to Lie; ma'n Ladar y[Karwedha, the Thief lies: i. e. down.
 Kavaethiaz, Covetousness.
 Kavankis, to escape.
 Kavat, any kind of Vessel.
 Kavath, a Cabbage.
 Kauaz, to have.
 Kaudarn, a Caldron.
 Kauh, Dung.
 Kauz, to talk.
 Kâz, Reason; Cause.
 Kazal, the Arm-pit.
 Kazer, a Sieve.

K E

Ke, (Kei, id. W. Kae, id.) Pl. Keaw. a Hedge.
 Ke, fall thou; go thou.
 Keann, Ir. a Head.
 Keber, the Rafter of a House; a Beam of Timber. it. pro Cheber.
 Kebister, a Halter.
 Kedha, a fall.
 Kedva, an Assembly.
 Keer, Love: Affection: Carer, Kerd, Ker, id.
 Keffrys, between.
 Keg, a Cook; Kog, id. Cott.
 Kegaz, Hemlock.
 Kegin, a She-Cook: a Kitchen.
 Kehedzhe, a reaching, or stretching of the Body.
 Kei, a Dog: (Ki, id.) Pl. Kên; Gi, id. in compof.
 Kein, the Back.
 Keinak, a Shad-fish.
 Keirch, Oats; Bara Keirch, Oaten Bread. Cott.
 Kekylls, alike: likewise.
 Kelegel, a Cup: Calix. L. Cott.
 Kelin, the Weed of standing Pools.
 Kelingen, the Holy Tree.
 Kelionen, a Fly; Kilionen, id.
 Keliok reden, the Ferncock: Graf-hopper.
 Kelli, a Grove. Cott. Lh.
 Kellys, fallen: lost: Kilys, id. a Kelly, to lose.
 Kelme, to bind. See Colmye.
 Kelmy, to thrust in.
 Kembra, a Britan; Chi an Kembra, the House of a Britan. Pl. Kembrion.
 Kemer, to take.
 Kemerys, (Hemerys, Kemerag, & Gemerag, id.) taken. Pa.
 Kemiskys, mixed: a Mixture.
 Kên, altho': before: otherwise: as if.
 Ken, pity: Hebken, without pity.
 Kenual, to dine.
 Kenin eynoc, Garlick.
 Keniat, a Singer.
 Kenkraz, Crabs.
 Kennkia, to contend.
 Kens, rather; before that; Kyns, id. & before-hand.
 Kenfa; first; chief; Kenza, id.

K E

Kensemmyn, e'er-now.
 Kensenna, e'er that.
 Kentrow, Nails; (Claves. L.) Spurs.
 Kenyver, every; (Kanifer, id.) any.
 Kenzhoha, the morning; En kewz-boha, in the Morning.
 Kepar, as; Evenas; surely.
 Kêr, a Dwarf; far away; procul, L.
 Kerd, Affection.
 Kerden, the Mountain Ash.
 Kerdinen, a Branch, or Bough.
 Kerdy, Cords.
 Kerghys, made ready.
 Kerh, Oats; Kerh-iz, Oat-Corn.
 Kerhez, to fetch; Kerhys, removed; gone.
 Kern, a Horn; Kernias, Kerniat, a Piper.
 Kerna, trembled; Ev rigkerna, he did tremble; Krenna, id.
 Kernat, a Pipe; a Blower of a Clarion.
 Kernou, Cornwall; so Cymru. W. Wales. R.
 Kernuak, Cornish; of, or belonging to Cornwall.
 Keroin, a Cup.
 Kerrys, Loved.
 Keler, Hail; Kezzar, id.
 Kesk, Poverty.
 Kesk, to wander.
 Keskewetha, familiar.
 Ket, Adv. implying an equality, as Kettoth, as soon as.
 Ketchys, taken.
 Ketella, so; in such manner.
 Ketelma, this manner.
 Ketep, every.
 Keth, People; the same; such; acquaintance.
 Kethel, a little Knife; a Knife.
 Kerthes, to walk; Gerthes, id.
 Ketorva, the Groin; inguen.
 Kettoth, as.
 Ketwell, to keep.
 Keuar, a Storm.
 Keuar-diu-mis, December.
 Kevelep, alike.
 Keweras, help.
 Kewell, to speak; Kewsens, they spake.
 Keyson, Charge; Accusation.
 Kez, a Cheese; Kezn, id.
 Kezan, a Clod, or Turf. Pl. Kezau.

K I

Ki, go thou.
 Kibbal, a Buckett; a little Tub.
 Ar. Quibell, id.
 Kibmiaz, leave; Cummyaz, id.
 Kidniadh, Autumn; Kidniaz, Harvest; Kyniau, id.
 Kidnio, a Dinner.
 Kigel, a Distaff.
 Kigliu, Flesh-Colour.
 Kiguer, a Fork; Furca. L.
 Kil, a Neck; Chil, id. Polkil, top of the Neck.
 Killin, to lie along; Killynia, to lie shelving.

K I

Kilymmiar, a Pigeon House; Klymt-miar, id.
 Kimêr, (for Keimawr) a great Dog.
 Kinak, a Worm. Pl. Kinakas.
 Kinbyk, a Wether-goat.
 Kinethel, a Generation.
 Kinni, a Leek.
 Kinguer, (see Kiguer) Cott. Qu.
 Kinnis, Fewel.
 Kio, a Snipe.
 Kitha, to hide.

K L

Kledh, a Trench, (Pl. Kledhiou) a Dyke; Kleudh, id. Scots.
 Cluith, as Alcluith. W. Clawd, as Clawd Offa; Offa's Dyke.
 Kledha. See Clethe.
 Klevaz, y man tedh, the Stone in the Kidneys.
 Klevet, the hearing.
 Klihi, Ice.
 Klittro, to shine; o es klittra, that is shining.
 Klodzhaz, a Harrow; to Harrow. ma e a Klodzhaz, be Harrows.
 Kloppek, Lamé; a Cripple. See Clôf, id.
 Klunk, to swallow. f. Qu.
 Klut, a Rag; a Clout.
 Klut-lestre, a Dish-clout.
 Kluydduyvron, (for Kleudhyvron) the Breast.

K N

Kneff, sorry.
 Kneu-glan, a Fleece of Wool.
 Kniskan, a Flagon.
 Knyfan, a Hazle; Guedan knyfan, a Hazle Tree.

K O

Kô, remembrance; Ema Ko dho vi, I remember.
 Koat, (for Coit) a Wood; Kûz, id.
 Kober, Copper; Brass.
 Kodna, a Neck.
 Kodna-guidn, a white Neck; i. e. a Weazel.
 Kodna-huilen, a Lap-wing.
 Koeten, a Quoit; as Koeten Arthur, Arthur's Quoit.
 Koisen, the Calamus, or sweet Cane.
 Koit, a Wood; as Penkoit. W. Coed.
 Koit-gath, a wild Cat; i. e. A Wood Cat.
 Kok, a Boat; Skath, id.
 Kolan, a Cole.
 Kolannack, courageous, a Colon, a Heart.
 Koliáz, sailing.
 Koll, Ir. a Head.
 Kollél, a Knife; a Graving Instrument. See Coltel.
 Kollet, Loss; Damage.
 Koloin, a Whelp.
 Komolek, dark.
 Kone, Supper. Pl. Konnes.
 Koneriok, mad.
 Kontlez, gather'd.
 Kopher, a Box; Kopher-bráz, a Chest.

Kôr,

K O

Kôr, *Beer*; *Alc*; *Wax*; a *Male Dwarf*; *Korev*, id. i. e. *Alc*.
 Kor, *W. a Sheep*. Ir. *Kaor*, id.
 Korhlan, a *Burying-place*; a *Sheep-fold*. *W.*
 Korn, (C. W. Ar.) a *Horn*; *Kern*, id.
 Kornat, a *Corner*; *angulus*. *L.*
 Korolli, to *Dance*.
 Korres, a *female Dwarf*.
 Korfen, a *Reed*; *Stalk*; a *Quill*.
 Kortez, to *slay*.
 Koruedha, to *lie down*; to *Lie*.
 Kosgar, *Lads*; *Boys*; (sing. caret) it. a *Guard*.
 Kosgaza, *shade*, or *defend thou*; *Kosgezyz*, *shaded*.
 Koskor, *depending*; *Dên koskor*, a *Tenant*.
 Koskough, *sleep ye*; a *Kufge*, to *sleep*.
 Kosoua, to *lift up*.
 Kostan, a *Buckler*, or *Target*; a *Defence*.
 Kôth, *Old*.
 Kov, (*Kÿv*, id.) answers to the Latin *Con*, in *Confirmo*, &c. as *Kovlenuel*, & *Collenuel*, to *fulfill*.
 Kouaith-liver, a *Manual*.
 Kouat, a *great Storm*. *Qu.*
 Kouaz, to *get*; to *enjoy*: *Potior*. *L.*
 Kovlenuel, to *fulfill*; *Koullenweugh*, *fulfill ye*.
 Koulter, the *Culter of a Plough*.
 Kovys, *mindful*; *remembring*.
 Kouz, (*Koums*, id.) *Discourse*; *Talk*.
 Kowl, *Broth*; *Evos kowl*, *sup up your Broth*.
 Kozal, *slow*; *soft*. See *Kuzal*.

K R

Krag, *Provision*; *Meat*.
 Kra-ma, *if not*.
 Kramia, to *creep*.
 Krampothan, a *Fritter*. *Pl.* *Kram-pedh*.
 Kranag, a *Frog*.
 Kreis, a *Smock*; a *Shirt*; *Hevez*, id.
 Krên, a *Spring*; a *Source*; *Pedn an kren*, the *head of the Spring*. *Gr. Kren*.
 Kreshaz, *increas'd*; *An Devaz yn kreshaz*, the *Sheep are increas'd*.
 Kressia, to *increase*.
 Krestudnian, *Christians*; *Kristonion*, id.
 Krev, *stout*; *strong*; *Cref*, id.
 Krevan, a *Crust*.
 Krevdar, the *chief Point of Buyness*; *firmamen*. *L.*
 Krib, a *Ridge*; *Krib an Chi*, *Ridge of the House*.
 Kriba-mêl, a *Hony-comb*.
 Kriban, a *Comb*; the *Crest of a Lap-wing*, or *other Bird*; a *Tuft*; a *Plume*.
 Kribia, to *Card*; to *Comb*.
 Kridzhi, to *think*; *conjecture*.
 Kriha, to *call*; *Name*; to *cry*.
 Krio, to *weep*.

K R

Kriv, *crude*; *raw*; *bold*.
 Krobman, a *Hook*.
 Krodar, a *Sieve*.
 Krogan, a *Shell*. *Pl.* *Krogin*.
 Krohan, the *Skin*; *Hyde*.
 Kronek, a *Toad*; *Kronek melyn*, a *Frog*.
 Kronkia, to *beat*, or *strike*.
 Krois, a *Cross*; *Krouz*, id.
 Krou, a *Hutt*; *Krou môh*, a *Hog's-sye*.
 Kroude, a *Fiddle*.
 Kruim, *crooked*; *crobm*, id.
 Kruin, *W. round*.
 Kruft, an *Afternoon's Luncheon*.
 Kryhiaz, to *Neigh as a Horse*.
 Kryk, a *Hillock*, for *Kryg*, id. Ir. *Kruach*, id.
 Krylliaz, *curl'd*; *bleu krylliaz*, *curl'd Hair*.
 Kryffat, a *Hawk*.
 Kryvedhe, a *Bed*.

K U

Kuare, a *Quarry*; *Fodina*. *L.*
 Kuartan, the *fourth part of any thing*.
 Kuaz, a *Shower of Rain*.
 Kudnik, *Crafty*; *Cunning*.
 Kueia, *if*; *Si*; *L.*
 Kuer, *Hemp*; it. *pro keuar*, a *storm*.
 Khuero, *Cruel*; *fierce*. See *Huero*, *rough*, id.
 Kueth, (or *Gweth*), *Cloathing*.
 Kuethiou, *Cloaths*; *Kuethiou kod-Penna*, *Neck-cloths*.
 Kuf, *wife*.
 Kugol, a *Monk's Cowl*.
 Kuhuthe, to *betray*; *Kyhydha*, id.
 Kuik, a *Blinkard*; *One-ey'd*.
 Kuilken, a *Frog*.
 Kuilkiores, a *Wasp*.
 Kuillan, a *Quill*, or *Reed*.
 Kuillioc, an *Augur*; *Kuillioiges*, a *Witch*.
 Kuit, a *Wood*; (*Koit*, *Kuz*, id.) *Penkuit*, *head of the Wood*.
 Kuithizi, *Keepers*; *Guardians*.
 Kul, *Lean*; *Macer*. *L.*
 Kulhu, a *Beard of Corn*.
 Kullilag, a *Cock*; *Kelioc*, id.
 Kullilag-gini, a *Turkey-cock*; & *Jar-Gini*, a *Turkey-hen*.
 Kullighaz, a *Drake*, or *Cock-duck*.
 Kulin, *Chaff*.
 Kulste, *could'st*; *Mar kulste*, *if thou could'st*.
 Kuluwi, to *lighten*; *Idzhi Kuluwi ha tredna*, it *Lightens and Thunders*.
 Kundura, a *Post*, or *Stake*.
 Kunivias, *Sheers*. *V. Ef a Kuni-vias e dhevaz*, he *sheers his Sheep*.
 Kûr, the *Coast*, or *border of the Country*.
 Kurkath, a *Ram-cat*.
 Kurtaz, *lingering*. See *Kortes*.
 Kufga, to *sleep*.
 Kuth, (Ir. a *Head*) a *Cod*, or *Husk*.
 Kuthu, *Chaff*; *Kutha pez*, *Pease-Cods*.

K U

Kuthyl, *Harm*.
 Kûz, a *Wood*; (*W. Koed*) *Pl.* *Kozou*.
 Kuzal, *clear*; *serene*; *soft*; *pleasant*.
 K Y
 Ky, a *Dog*; *Kei*, id.
 Kydaz, *fallen*; *Cothas*, id.
 Kydhman, a *Companion*; a *Friend*.
 Kydhon, a *Ring-dove*; a *Pigeon*; a *Dove*.
 Kydiorch, (*Kytiorch*. *Cott*, id.) a *male Kid*; a *Roebuck*.
 Kydynnou, *hair of the Head*.
 Kyffris, *in respect of*.
 Kyffys, (& *Kefys*) *found*.
 Kyg, *Flesh*.
 Kylednak, *sincere*.
 Kylhan, a *Knife*; *Kolhen*, id.
 Kylighi, *Cockle-shells*.
 Kyll, *can*; *Mar a kyll*; *if he can*.
 Kymys, (*Kelmys*) *bound*; *thrust in*.
 Kylobman, a *Pigeon*.
 Kylrion, the *Bowels*; *Entrails*.
 Kymmis, *so much*; *every*; *always*; *Kynnys & Kemmys*, id.
 Kymmik-bleid, (or *Ki*; a *Linx*) a *spotted Beast*; *Hanchi*, id.
 Kympez, *always*; *as much as*, id. f. as *kymmis*.
 Kyn, *Head*; *Prince*: as *Kyn-velyn scil.* *Cunobelin*, i. e. *yellow Head*. *R.*
 Kynak, a *Louse*; *Tinea capitis*. *L.*
 Kyndan, a *Debt*.
 Kynin, a *Rabbit*.
 Kynnen, *Strife*; *ind. f. Trekynnen*, a *Town of Strife*.
 Kyntl, to *gather*; *collect*.
 Kynyphan, a *Nut*.
 Kyriak, a *Pimple*.
 Kyrtaz, to *stay behind*; *remaneo*. *L.*
 Kysga, to *sleep*; (*Kufga*, id. *qu.*)
 Kyffyl, *Counsel*. *Pl.* *Kyffylgou*.
 Kyffris, *between*.
 Kyuedh, a *Fellow*; a *Colleague*.
 Kyveether, *Omnipotent*. *Cott*.
 Kyvelak, a *Woodcock*.
 Kyueras, *help*; *succour*.
 Kyvetha, *drunk*.
 Kyvethidog, *able*; *potent*.
 Kyulat, a *Coverlit*.
 Kyw, a *Chick*. *W.*
 Kyzalath, *Peace*; *Kufual*, id.
 Kyzalatha, to *reconcile*; *make friends*; *make Peace*.
 Kyzauleth, (*Cott*, id.) *Peace*.

L A

L is sometimes premis'd for sound fake, as *guedhan Lavahu*, (for *Avalu*) an *Apple-tree*.
 L Aboucc, a *Bird*. *Ar.*
 Labiscou, *coarse Diet*; *poor Meat*.
 Lader, a *Thief*; *purra lader*, the *veryest Thief*; (*Ladron*, id.) *Pl.* *Ladrou*.
 Laduit, *nothing*.
 Ladn, a *Bank*. *Qu.*
 Laë, *high*.
 Laferrya, to *work*: *Lavyrrys*, *wrought*; *labour'd*.
 Lagam,

L A

Lagam, a Pool, or Lake; Laguen. Ar.
 Lagas, the Lye; Lagat, id. Le-gadzho, id. Lagas-auel, the Weather's Eye; the Weather Dog.
 Lagat, id. Pl. Legeit. Cott.
 Laha, a Law. Pl. Lays.
 Laian, Loyal; Good; Leal, id. dislaian, unfaithful; seditious.
 Laines, a Nun. See Leanes.
 Lait, (Lath, Leath, id.) Milk. W. Blith. Ar. Leth, id.
 Laka, worse; Lacka, id.
 Lakka, a Well; a Pit.
 Lam, space.
 Lan, a Church; a Rest; an Inclosure: yn Lan, in Rest.
 Lan. Ar. Furse, or Gorf.
 Lanek, of, or belonging to the Church: As Infula Lenach, (a little Island near the Shores of Anglesea) i. e. Infula Ecclesiastica propter Sanctos ibi sepultos.
 Lanherch, a Forest; an inclosed Wood.
 Lol, to speak. See Laul.
 Laouer, a Trough.
 Lappior, a Dancer. Cott.
 Lappiores, a She-dancer.
 Lasche, strongly.
 Lask, a Cradle; Lesk, id.
 Latha, to kill; (Ladh, id.) Hanter e Latha, to half kill him.
 Lau, a Hand; Lof, id. Layff, & Leyff, id. La, Ar. id.
 Lavalou, Apples; for Avalou.
 Lavar, a Saying; Proverb; Book. Pl. Leffrou. Ar. Lenfr, id.
 Lauenez, Joy.
 Laverfough, ye have spoken.
 Laul, to say; Ema radn a laul, there are some who say.
 Launter, a Lantern.
 Lavrak, a Breeches; Lavarrak, & Laudr, id.
 Lavrok-pan, an Apron.
 Lausq, slack; loose.
 Lavur, sweet.
 Lawennek, merry.
 Lays, Green; (for glaz, id.) Glays, id.
 Láz, Lás, Land; von Laz, the furthest Land; i. e. the Land's-end.

L E

Le, a Place; it. lefs.
 Leal, faithful; loyal; innocent.
 Lean, flat; Lehan, id.
 Llean, a Pilchard.
 Leana, to fill: fullfill: Lenal, fill ye.
 Leanes. Ar. A sacred Virgin.
 Lear, Ir. the Sea.
 Leas, many.
 Leath, Milk; half. Ir. & W. as Lhediaith, half Language, or Barbarism.
 Leau-ewig, a Fawn. Cott. Loch ew hic, id.
 Leauh, a Calf; Loch, id. Ar.
 Levè, id. it. the Ague. Pl. Lec, parcan Lee, the Calves Field.
 Leb, which; Lebba, whom; who.
 Lebben, now; merough Lebben, see now; look now.

L E

Lebma, to wet, or sharpen; ind. Lemmys, sharpen'd.
 Lèch, a flat Rock. W, id. Ar, id. Ir. Leac, Lèh, id. ind. Crum-lèh, a crooked flat Stone.
 Ledan, large; broad. Ar. Lead-an, id.
 Ledan-en, (Ledan-Lès, id.) Plantan.
 Lediaith, a Barbarism.
 Lednow, whittles; swadling-cloaths.
 Ledres, stolen.
 Ledzhek, a Heifer.
 Ledior, a Reader; Lediores, a Female Reader. Cott.
 Leefhann, a Sur-name: i. e. name from a Place.
 Leefmam, a Step-mother. Ar.
 Leff, a Voice; it. a Hand.
 Legast, a Lobster; pl. Legefti. it. a Polypus Fish.
 Legriaz, a change; Legryz, changed.
 Lèh, a flat Stone; W. Llhèch, id. Pl. Lèhau.
 Leid, an Offspring; Lwyth, id.
 Lein, a Dinner; a Feast.
 Leith, a Tribe, or Ward. See Leid.
 Lemal, to leap; Lebmal, & Lem-mell, id.
 Lemmyn, now; but.
 Lemmys, sharp; sharpen'd; Leym, id.
 Lempia, lame.
 Lèn, full; Leun; Luen; Lwn, id. It. honest.
 Len. Ar. a Pond of standing Water. It. a kind of Blanket; sagum. L; a short Cloak.
 Lenez, a Ling Fish. Pl. Lenezou.
 Lenol, the Tide; Lenol Môr, Tide of the Sea.
 Lèr, a Floor; a bottom; the Earth. it. Warler, after; Wariler, after him.
 Lès, breadth. Ar. A Court-ball; Lez, W. Lhys, id.
 Les, profit; it. any Herb.
 Les-derth, Febrifuge; Lefderthen.
 Lef-dushoc, Betony.
 Les-engoc, the Sun-flower; the Marygold.
 Leskyz, burning; Karn Leskyz, the Rocks of burning.
 Leskyad, a burning Coal. W. Llosgiad, id.
 Lef-luit, Mug-wort; white Whore-bowd.
 Lef-serchoc, the Burr; Burrdock.
 Lester, a Ship. Pl. Liftri.
 Lestezius, lowzy.
 Lestre, a Dish; any thing that holds, or receives another thing, as Cantuil-lestre, a Candle-stick.
 Leth, side; Sc.
 Letthar, a Frying-pan.
 Lethys, killed. See Latha.
 Leu, the Rudder of a Ship; ind. Leuiut, a Pilot.
 Llevain, to lament. R.
 Levar, the Bark of a Tree.
 Leven, bald; smooth; Por-leven, the smooth Port.

L E

Leuenik, (Louan, & Louenak, id.) pleasant.
 Leuend-lac, sweet Milk. Cott.
 Leuerith, id.
 Levèrell, speak; Levery, said.
 Leuiar, a Dyer.
 Leuilloit, the Milt; spleen.
 Leuirgo, the Seale Fish.
 Leuiut, a Pilot; Master of a Ship.
 Leur, a piece of flat, even Ground. Ar.
 Lew, a Lyon.
 Lewte, indeed.
 Lezow, Bretagne; Armorica.
 Lezi, a Skin. Ar. Leather.
 Lezron, the Thighs. Ar.

L I

Lî, a Breakfast.
 Liam, a Knot, or Tye.
 Lian, Linnen; Lien. Ar.
 Liana, to bury. Ib.
 Lian-buz, a Table-cloth.
 Lian duyrou, a Hand-cloth, a Napkin.
 Lian-gueli, a Bed-sheet. it. Codex. L.
 Liafder, Plenty; Wealth.
 Liaz, thick; close; frequent; much.
 Liaz-tre, often.
 Lic. Ar. Wanton.
 Liden, qu. This is your Liden; i. e. this is your way of talking.
 Lidzhiu, Ashes.
 Ligan, qu. Penny-ligan; qu. i. e. last Stake; last Penny; Penny-lefs.
 Lligruer, a Barbarism in Speech; Llediaith, id.
 Lill, Lascivious; Trelill, a Town of Wantonness.
 Lin, a Lake; it. Flax. Ar. a Pond.
 Linaz, (Linhaden, id.) a Nettle.
 Linva, to flow; Linvat, an Inundation. Ar.
 Linyn, Thread; Yarn.
 Lit, a Feast; a Merriment; Lit an Ilis, the Wakes of a Parish.
 Litheren, Letters. Cott.
 Litiauc, angry.
 Lituen, a Pipe. Cott.
 Liu, Colour; ind. Liuiar, a Dyer; Liur, a Painter.
 Livan, the Leaf of a Book.
 Livern, the Ankle-bone; Lifern, id.
 Liumelet, (minium; L.) Red-lead; Paint.
 Livris, fresh; Lez livris, fresh Milk. Ar.
 Liy, an Egg.
 Liz, a Gulf of Water between two Lands. Hal.
 Lizer, an Epistle. Ar.
 Lizherd, (the Southermost Promontory of England, quas. Li-azherd, much thrust out,) a projecting Headland. See Herdya, to thrust out.

L O

Lo, a Spoon; Loc. Cott. id. Pl.
 Leu.

Loak,

L O

Loak, qu. *Do*, *Loak*, i. e. *Do*, *I pray*.
 Loar, *enough*; Laur, Lûr, id. it. *the Moon*.
 Lobmaz, *a kind of Bream Fish*.
 Loch, *a Calf*. Cott.
 Lodes, *the Herb, Artemisia*.
 Lodn, *a Bullock*. Pl. Lodnou.
 Lodn, *a Sluggard*; Lodn an parnu, *such a Sluggard!*
 Lodn-davas, *a Wether Sheep*.
 Lodr, (Pl. Lydrau) *Stockings*; *Breeches*. Lydrou, id.
 Lodzhon, (see Lodn) *any Bullock*.
 Loe, qu. Cott. *Regula*.
 Logan, f. *shaking*; qu. *a Logan Stone*, viz. *a rocking, moving, Stone*.
 Logel, *a Pocket*. Cott. Loghel, id.
 Loggas, *Mice*; Treloggas, *Mice-Town*.
 Logoden, *a Mouse*; Lygodzhen, id.
 Logoden fer, *Calf of the Leg*.
 Lodofa, (Hlodofa, id.) *wild Saffron*; *Dog's-bane*.
 Lonath, *a Kidney*.
 Lôr, *a Staff*, (Lorch, id. Cott.) it. *a Floor*; *the Earth*; *the Moon*.
 Losk, *Corn-smut*: Ustilago. L.
 Losq, *a burning*. Ar. id.
 Lost, *a Tail*; *a Rump*. Pl. Lofio.
 Losteg, *a Fox*: (Loftek, id.) *qua large Tail*.
 Lostlydan, *a Beaver*.
 Lov, *a Hand*.
 Lovan, *a Rope*: Loch-lovan, *a Rope of the watry Place*.
 Louan, *pretty*: *cheerful*: Louen. Cott. *Merryment*.
 Loven, *a Bed*.
 Lovennan, *A Weazel*.
 Lougurchel, *Utenfil*: *any thing for Use*.
 Loui, *to wax moldy*: Louedy. Ar. id.
 Loum, *a drop of Water*.
 Lour, *down, downward*: ind. f. *a Lowring Look*.
 Loufaouien, *Grass*: *Herbage*. L.
 Louzall, *to unlose*; Laxo. L.
 Llow, *Chief*: W. Lloworch, *a Chief*: *a Governor*.
 Lowarth, *a Garden*; Luar, id.
 Lowene, *Joy*: Lowan, *gladly*.
 Lower, *many*: Lower Le, *many Places*.
 Lowyz, *Gray*: W. Lhuyd, id. Ludzh.
 Løyen, *a Louse*.
 Lôys, (Aloys, id.) *flowing*.
 Lozou, *Albes*.

L U

Lû, *the Vulgar*: *the Mob*.
 Llû, *an Army*. Cott. Lÿ, id.
 Luan, *a House*. Pl. Lou.
 Luar. See Lowarth.
 Luarn, (Luern, id.) *a Fox*.
 Lucar, *a Bell-place*; Clecha, id.
 Lhuch. W. *a Lake*. Ir. Loch.
 Luder, *a Peer of the Realm*: *a Ruler*.
 Ludin, *a Meadow*.

L U

Ludnou, *Cattle*: reban Ludnu, *by the Cattle*.
 Luedik, *stinking*.
 Luck, *enough*. Qu.
 Luerid, *sweet Milk*. Ar.
 Lluesu, *to be Calm*.
 Lug, *a Tower*. Ar. *a Crow*.
 Lugu. Pl. *Crows*; *Ravens*.
 Lugarn, *a Candle*; *a Lamp*.
 Luhas, *Lightning*.
 Luid, *Battle-array*.
 Luid, *a Precinct*. See Leid.
 Luir, *the Moon*.
 Llun, *a Lake*; Gale. See Lin.
 Lur, *enough*.
 Lufhan, *a Herb*; Lyzuan, id.
 Luu-Liftvi, *a Fleet*; *a Ship-army*.
 Luwet, *Lightning*.
 Luworch-guit, *a Shrub*; Lyuorch guydh, id.
 Llwyn, *a Grove*. Pl. Lhwynau. R. See Lhyn.
 L Y
 Lyble, *the Inscription*; *Character*.
 Llydaw. W. *Of*, or *belonging to the Shore*.
 Lyder, *a President of a Country*; *an Officer of State*. See Luder. Cott.
 Lyfr, *a Book*. Pl. Lyffrou.
 Lygodzhan, *a Mouse*. Pl. Logaz.
 Llygud, *the Eye*. See Lagad.
 Lÿhuetha, *to Lock*; Lyhuetha dar-ras, *to lock the Door*.
 Lÿk laur, *enough*; it. Luek, & Laver, id.
 Llymman. W. *an Ensign*; *Flag*.
 Lyn, *Humour*; *Water*. it. *albo*.
 Lhyn, *a Grove*; as Pellyn, or Pellhyn, *the Head of the Grove*. W. id.
 Lynneeth, *Offspring*; *Lineage*.
 Lÿrgh, *after*; War ylyrgh, *after that*.
 Lllys, *a Manor House*; Lees. Ar. *a Royal House*, or *Court*.
 Lyv, *a Deluge*.
 Lyuorch-guydh, *Suckers of Trees*; *young Sprouts*.
 Lyw, *a Countenance*; *Complexion*.
 Lywar, *Liquor*.
 Lyzuan, *a Herb*, or *Plant*.

M A

MA, *this*; Dên ma, *this Man*; it. pro ymma, *is*; a V. it. my.
 Mab, *a Son*; Pl. Meib. Ar. map; Ir. Mak.
 Mabaulavar, *an Infant*.
 Mabmeidrin, *a Foster Child*.
 Mach, *a Bail*. Pl. Meichian.
 Machenno, *to be Bail for any one*.
 Machno, *defensible Places*.
 Madam, (for, me vadam) *I will*.
 Madere, *the Herb, Sinitia*. Cott. Qu.
 Madhekneeth, *Physick*. (Ir. f.)
 Madra, *to study*.
 Mael, *Steel*; (Metaph.) *Hardness*; *Armour*; Tegvael, *fairly arm'd*.
 Mael-gyn, *Vulcan*. R.
 Maen, *a Stone*; *a Rock*.

M A

Maen-flent, *a Flint-stone*.
 Maenglaudh. Ar. *a Quarry*; in Cornish, *a Trench of Stone*; Maengledh, id.
 Maer, (Mair. Cott. id.) *a Lord*; Meffer, id. "Celtis, *Præpositus*, a quo *Major* Angl. non "a Latino fonte." Keyfl. 395.
 Maerbuit, *a Steward*; i. e. *a Dispenser, or Orderer of Food*. Cott.
 Maes, *a Field*. R. Gale. Ar.
 Maeth, *Nourishment*. Ar.
 Maethu, *to Bait*, or *beat one*.
 Mâg, *to breed*; Megyz, & Mighyz, *bred*.
 Maga, *to feed*; *nourish*. it. Corn.
 Maga, *as*; maga Tek, *as fair*; so.
 Magata, *also*.
 Magdulans, *the Pot-herb*; *Colwort*.
 Magl, *a blur*, or *blot*.
 Maglen, *a Halter*; *a Snare*; f. a Magal. W. *Ensnaring*.
 Magon, *a Field*; *a House*; Magwyr, *a Habitation*; *a walled Dwelling*. W. R. und. C. Machno. Pl.
 Maidor, *an Innkeeper*; Caupo. Cott. *a Victualler*; *a Suttler*.
 Maillart, *a Drake*; Ar. Engl. *a Mollard*.
 Maister-Meibion, *a School-master*. Cott.
 Mako dho vi, *I remember*; (Perkoh. See Ko, Kovys.) *there is Remembrance to me*.
 Mal, *a Joint*. Pl. Malou. Ar. *a kind of Sack*. it. *That*.
 Malan. Ar. *A Sheaf of Corn*.
 Malc, *a Path Way*.
 Mall, *deserved*.
 Malou, *the Herb, Mallows*. Cott.
 Mam, *Good*; nyn yw mam, *It was not good*; it. *a Mother*.
 Mamard, (Mammath, id.) *a Nurse*. Cott.
 Mamen, *a spring*; *source*, or *head*.
 Mamteilu, *Mistress of a Family*.
 Manach, *a Monk*; Cott. ind. Bodman, *a House of Monks*.
 Manaes, *a Nun*.
 Manag, *a Glove*; (Manek, id.) Pl. Menik: it. Manegou.
 Manal, *a Handful*; *a Sheaf of Corn*.
 Manan, *unless*.
 Maner, *Manner*; maner o, *it was the manner*. Ar. *a Gentleman's House*.
 Manno, *many Times*.
 Mans, *maimed*.
 Mantel, *a Mantle*.
 Manyn, *Butter*.
 Mao. Ar. *Merry*.
 Mar, *if*; (Maro, id.) *very*; so; *as Marwhek, so sweet*.
 Mar-bel, *so long*; *so far*.
 Marburân, *a Crow*. Cott.
 Mare, *Time*. Ar. da bap mare, *at all Times*.
 Marg, *Rust*; Ir. Meiry, id.
 Marh, *a Horse*. Pl. Merh, Ar. & W. *March*.

Marhar,

M A

Marhar, a Horse-man; (W. Marchwr, id.) it. *Mercury*.
 Marhaz, a Market: ind. Marhazion, or Marhaz-dzuhon. Market of the Jews.
 Martheid, a Virgin; Mattheid, or Mahtheid, id.
 Marow, dead: Maruo, to die.
 Marth, Wonder: (Marthan beas, the Wonder of the World,) Pl. Merthas.
 Marra, to break Earth, or dig; Marradek, dug up. Ar.
 Marreg, a Soldier; Marhag, a Man of Arms; i. e. a Horseman.
 Martezen, see well; f. Marth ezen, It is a Wonder.
 Maru, Marrow.
 Marudgyon, Wonders.
 Maruo, to die.
 Marya, Mary.
 Mas, but.
 Mäs, (for Mat) Just.
 Mat, Good; Vat, id. Ir. Maith, id.
 Matern, a King; Megtern, id.
 Mat-oberar, an honest Act, or Actor.
 Math armessur, a Bushel, or Strike.
 Maur, Great.
 Maurugo, the Thighs.
 Maw, a Lad; An Mawna, that Lad; Maw teg, a comely Youth.
 Mawl, to praise, or glorify.
 Mawr-wysk, powerful. R. und. Maurice.
 May, that: there.
 Mayn, means; Mayn ave guris, Means were found out.
 Maythys, qu. Maithyz, id. See Maethu.

M E

Me, I; Mi, id.
 Më, May-month.
 Mean, a Stone; Mën, id. Pl. Myin, & Mein.
 Mêare, much; Mër, id. Mear-lë, much less; rag mër a dounder, over much of the deep.
 Meath, a Plain.
 Meaul, with a Mischief. Ad.
 Mechain, a defensible Place. Pl. f. Machno.
 Mechiek, stinking.
 Medal, soft: gentle: Medaldher, softness.
 Medd, Metheglin; Medu, id. & Medhu.
 Meddonz, they will.
 Meddou, a Meadow. Lh.
 Medge, to Reap.
 Medh, said; Methens, they said.
 Medhecnaid, Physick; a Medhec, a Physician. Cott.
 Medhec, a Physician; a Surgeon.
 Medho, to drink; drunk; Drunkenness; ind. Vedho, a drunken Woman; Mefuiff. Ar. drunk.
 Medi, to Mow; Mediur, a Mower.
 Mediner, a Hinge.
 Mediud, Mowing.
 Medra, to behold; Mira, id.
 Meen, an Edge.

M E

Meervell, to dye.
 Megganu, the Mob; the Vulgar.
 Meginou, a pair of Bellows.
 Megis, stifled; quas. a Megy.
 Megouzian, Reapers.
 Mehin, Lard; Fat of Bacon. Cott.
 Mehil, a Barbel; mullus. L. Mehal, id. Meill, id. Ar. Pl. Meilli.
 Meini-gwyr, Men-pillars. R. Stonemen: Erected Stones like Men.
 Meinek, Stony. Ar. C. Menek, or Metteg; und. Meneague vulg.
 Meith, Whey.
 Mël, Honey; ind. Melys, sweet. W.
 Melhuez, (Melhuek, id.) a Lark. Celtic.
 Melhyonen, a Violet.
 Meliaz, to grind; dho melias yz, to grind Corn.
 Melin, a Mill; (Velin, id.)
 Mellyn, a bright yellow. Cott. Milin, id.
 Melwiogel, a House-snail. Ib.
 Melyen, a Snail; a Dew-snail, or Slug.
 Melyn-oi, the Yolk, or Yellow of an Egg.
 Menas, meer; (menas belyny, id.) meer Reproach.
 Mener, (Menar, id.) a Hill, or Mountain; as Drez Menar Brownuello, over Brownwilli-Hill.
 Meneth, a Mount; Menydh, id. Pl. Menedhiou. Cott. Menit, id.
 Men-gläs, a Slatt. Ar.
 Menjam, I will; Me amenja, id.
 Menifror, a Butler; a Servant. Cott.
 Mennaz, he would; Mennen, I would.
 Mennyz, thou wouldst.
 Mennen, we: Mennen, ye; Mennenz, they would.
 Menouch, often.
 Menough, many; frequent. it. ye will.
 Mën-pall, a Quoit. Ar.
 Men-pobaz, a Baking-stone.
 Ment, Size; Greatness. Ar.
 Menta, thou wilt.
 Mente, the Herb, Mint.
 Menwionen, an Ant.
 Menz, wherein; in which; that which.
 Menzhon, I would; I had been willing; menzhez, thou; menzhe, he would, &c.
 Meppig, a little Boy.
 Mër, (Mâr, Môr, id.) Water; either Lake, or Sea Water. Bax.
 Meraftadu, thank God.
 Meraftawhy, I thank you.
 Mère, a Lake. Celtic.
 Merel, Rust. Ar. Mercla, to grow rusty. Ib.
 Meren. Ar. a rear Supper; Merenna, to take a repast after supper.
 Mërth, a Daughter. it. March-Month.

M E

Merlë, much less.
 Meroin, a Girl.
 Mernans, Death; (Marnens, id.) Let him die. V.
 Merrow, see; Meras. V. to see.
 Merth, desire.
 Merthusy, Wondrous.
 Merwy, to die.
 Mes, but; out; Mer amës, abundantly.
 Mescelen, a Muscell Fish. Cott.
 Mefen, an Acorn.
 Mesk, among.
 Meskat, mad; foolish; Meskatter, madness.
 Meskymera, to mistake; Meskymeraz gyz Vordh, mistaken your Way.
 Meslan, a Mastiff.
 Mesternges, a Kingdom.
 Mesttre, Master.
 Mestry, Power; Victory.
 Meth, Shame; Sorrow.
 Methia, to Nurse; Nursing.
 Metol, Steel; f. any Metal.
 Metui, in the Morning. Cott. Qu. an non pro Mettyn, vel Mettin Ar. the Morning?
 Mevionen, an Ant.
 Mevys, moved.
 Meyny, within.
 Mëz, a Field; without; it. Modesty.

M I

Mi, I.
 Midil, a Mower. Cott.
 Midzhar, a Reaper.
 Midzhi, to Reap.
 Mien, a Face.
 Mighterne, a King; Materne, id. ind. Mighteruas, a Kingdom.
 Mihâl, Michael.
 Mikân, a Morsel; a small Piece.
 Mil, an Animal; it. a Thousand.
 Milin, yellow. Cott.
 Mill, a Poppy.
 Milprëv, a thousand Worms. it. The Anguinum. (Ovum Druidum) call'd so from the Spawn of the Adder enclos'd in the Lump; it was call'd also Gleinneidr, or Glasf Serpent, which was the Artificial Imitation of the Natural Anguinum, made of Glasf, suppos'd a powerful Amulet. See Gleini-nadroeth.
 Mil-wyr, a Knight. R. Quas. Captain of 1000 Men.
 Minarvau, Temperer of Tools.
 Minfel, (Milfel f.) the Herb, Millefolium.
 Minne, (Pacula Diis Sacrata. Keyser. Pateræ.) Cups of Sacrifice.
 Minne, I also.
 Minnis, little; Tacklouminnis, small Things.
 Mins, a Table.
 Mintin, in the Morning.
 Mira, look you; Mirough, see ye.
 Miraz, the Look.

Mis,

M I

Mis, a Month: (Ar. *Expen*ce :)
Pl. Misou.
Mis Genuer, *January*.
Mischeurer, *February*.
Mis Meurz, (alias Meth) *March*.
Miseprell, *April*. Ar. id.
Mis Mè, *May*.
Mis Mesuen, (f. Misuen) *June*.
Mis Gouare, *July*: i. e. *Play-month*.
Mis-East, (or Eauti,) *August*.
Mis Guengolo, *September*.
Mis-hezre, *October*.
Mis-diu, *November*: i. e. *Black-month*.
Misguerdia, *December*: i. e. *Month of black Storms*.
Miscoggan, *Fools*.
Miske, *among*.
Miskymeraz, to Err; *Mistake*:
Myskymerrians, *Error*.

M O

Moal. W. Moall. Ar. See Moel.
Moaren, a *Blackberry*; Moras, id.
Moccio, to *Mock*: Mowz. Gr. Sa.
Moch, a *Pig*.
Modereb. Cott. *An Aunt*: Abarh-mam, id. Modrap, id.
Modereuy, a *Bracelet*: a *Ring*, or *Rings*.
Moel, a *Bald-top*, or *tops of Hills*.
Pl. Moelion: ind. W. Moe-icen, *baldness*.
Moelh, a *Black-bird*: Mola-diu, id.
Môg, *smoke*.
Mogyon, the *Vulgar*.
Moid, a *Woman*.
Mol-haydzhon, a *snail*: i. e. a *naked*, or *dew-snail*.
Moli, to *praise*.
Mollethians, a *Curse*.
Mollough, that they may be: for may yllough.
Molth, a *Curse*: (Molath, id.) Molothek, *curfed*.
Molythia, to *curse*: Molletha, id.
Mor, if: Mor Menta, if thou wilt: for Mar.
Môr, the *sea*. Ir. Mair, Môr, Mur, id.
Môr-nader, the *Lamprey*: Mornerdyr, id.
Monez, to go: V. Mýnez, id.
Monnah, *Money*.
Moran, a *Berry*.
Moran-kala, a *Strawberry*.
Morboit, the *Hip*, or *Thigh*.
Mor-difeid, the *Sea*; the *Ocean*: Cott. Mor diveid, id.
Moreth, *sorrow*; Morethek, *melancholly*.
Morhoch, a *Dolphin*; pot. a *Porpoise*, i. e. a *sea-swine*.
Moroin, a *Girl*.
Morras, a *Hip*; a *Thigh*.
Mortholl, a *Hammer*. Morzol, id.
Mortot, the *Ocean*. Cott.
Morvah, a *Place by the sea*. W. id.
Mor-vil, a *Whale*.
Môs, (Moz, id. & Mouas) to go, or come.

M O

Moth, *shame*.
Mouar, a *Mulberry*.
Mourder, (from Maür) *Greatness*.
Moureiaik, *High-flown*.
Mourobrur, *Magnificent*.
Mowlz, (Molz, id.) a *Wether* & *Sheep*.
Mowys, *Mouths*.
Mouzak, *stinking*. Cott.
Moy, *more*; Muy, id.
Moygha, *most*.
Moyrbren, a *Mulberry-tree*.
Môz, a *Maid*; (Moaz, id.) Pl. Muzi, & Mozi.

M U

Much, a *Daughter*. Cott.
Muin, *small*; *thin*. Ar. Moan.
Muis, a *Table*. Qu.
Mul, *bashful*.
Mulder, *Bashfulness*.
Mun, (Mooun, or Moowyn, id. W.) any *fusible Metal*; ind. Dunmwyn, a *Hill of Metals*; unde Dunmonii, the *Cornish Britans*: secund. Gale.
Munugi. W. the *Neck*. Ir. Muin.
Mûr, *much*; so; *many*; it. a *Wall*. R.
Murrian, an *Ant*, or *Pismire*; Muria nan, id.
Muy, *more*; Moy, id.
Muyglen, a *Bawd*; ind. f. to *smuggle*.
Muys, a *Basket*; Bascæid, id.
Muzel. Ar. a *Lip*; und. f. to *muzzle*.

M Y

My, me; I; *whence*.
Mydzhovan, the *Ridge of a Hill*; L. *Fugum*.
Myfyrion, a *Place of Study*.
Mygfaen, *Brimstone*.
Mygilder, *Warmth*.
Myll, *Thousands*.
Mylyge, *curfed*.
Mýngar, a *Cord*; a *Collar for Horses*.
Mynnan, a *Kid*; Myn, & Min, id. Ar. Menn, id.
Myns, as *many*; *how much*; Warth an Myns, *upon the whole*.
Mynyd, (W.) a *Hill*.
Mynyth, (Menyth, Vynnyth, id.) wilt thou; wouldst thou.
Myrough, (Myrugh, id.) see ye.
Myffite, a *mistake*.
Myyn, (for Mèan, or Mein) a *Stone*.

N A

NA, Not; *neither*; Nag, before a *Vowel*. id.
Na, that; often annex'd, as, An Mawna, that *Lad*; An Marh-na, that *Horse*.
Naddyr, a *Snake*; (Nadar, id.) ind. Glein-naddyr, a *Snake of Glas*. Scil. *Anguinum*.
Nadelik, the *Nativity*; viz. *Christmas*.
Nadzhedh, a *Needle*.

N A

Nag, not. See Na.
Nagas, (Naughas, id.) *deny'd*.
Nago, it was not; Nagoff, I am not.
Nagonnon, none at all; none were.
Nam, that; as, Nam vyo, that it might be.
Nam-na, *almost*.
Nan, now; as Nanfyw, now is; it. us; as Warnan, on us; it. not; as, Nan Ethewon, not the *Jews*.
Nans. a *Valley*: it. now; as, yn nans, even now.
Nant, a *Fountain*: Cornant, id.
Naou, *Nine*; Nau, id.
Nauhuas, the *Ninth*.
Naun, *Hunger*; (Naoun. Ar. id.) Naounek, *hungry*.
Nauy, *more than ordinary*.
Nawanyo, not yet; it was not.

N E

Ne, not; prefix'd, as, Nel e, he cannot: for, Ne el e. Neg, before a *Vowel*. id.
Neag, *Moss*; *mofty*; Mean neag, a *mofty Stone*; Keneggy, i. e. f. Ke-neag-gwy, the *mofty Hedge by the Water*.
Neb, whom; why; he who; (Neb-mêr, much ado) Nef, id.
Nebaz, a *little*; somewhat.
Nebyn, any; some one.
Nedelek. See Nadelik.
Nedhan, a *Nit*; (Lens. L.) Pl. Nêdh.
Nêdhez, *twisted*.
Neff, *Heaven*; above; joyful. R.
Neb, & Nev. id.
Neffre, never; neither; for ever; ever.
Negis, *Errand*; *Business*.
Nehuer, *last Night*.
Neith, a *Nest*. Pl. Neitho.
Nel, *Power*; Dre ou nel, by my *Power*, or *Strength*.
Nenbren, the *Roof of a House*.
Nenna, from thence; then.
Nenpynion, the *Brain*; quas. An Enpynion.
Nentydd, a *narrow passage for Waters*. R.
Neonin, a *Daisy*.
Nep, any: prefix'd, as, yn nep pow, in any *Country*.
Neppeth, something: sometimes? Nepyth, & Nebaz, id.
Nerg, (Nerh, & Nerth, id.) *Strength*. it. a *Nerve*.
Nês, *nigh*; Nêlla, nearer: the second, or next.
Nêlhein, a *Neighbour*.
Nethyn, *Birds*: quas. An edhen und. 'N ethen.
Never, *Number*: Heb never, without *Number*.
Neûn. Ar. to swim.
Neung, it was not.
Newawdd, a *Hall*; *Habitation*. R.
Newidio, to barter, or exchange.
Newothou, *News*; Neuýdho, id.
Neyl, one: Anneyl, on one side.
Nied,

N I

Nied, *a Nest*. Cott.
 Niedga, (ga pron. as, ja) *to fly*.
 Nigams, *twenty*.
 Nintell, *Yarrow: Millefolium*. L.
 Nivera, *to reckon, or number*.
 Nnull, *a Cloud, or Mist; L. Nebula*.
 Nith, *a Niece*. Cott.

N O

Noaudho, *News*. See Newothou, id.
 Noath, *bald; bare*.
 Noaz, *naked*. Ar.
 Nod, *a mark; Noz, id.*
 Noden, *a Thread; Yarn*.
 Noffdyfn, *over the deep*. R. ind. *Neptune*.
 Noi, *a Grandchild*. L. *Nepos*.
 Noith, *a Niece, Noit, id.*
 Nonce, *Qu. Purpose; provided for the Nonce, i. e. Purpose*.
 Nos, *Night*.
 Notho, *him*.
 Notuydh, *a Necale*.
 Notye, *to remark: observe, or note*.
 Nough, *ye: Warnough, on ye; Genough, with ye: and suffix'd to Verbs, as, Vynnough, will ye*.
 Noundahak, *Nineteen*.
 Now, *Noise, qua. an ow*.
 Nowydh, (Noweth, id.) *new*. Pl. *Newothow*.
 Noydh, *naked*.

N U

Nudol, *a Magician*. Cott. See Hudol.
 Nuel, *only: alone*.
 Nuefs, (Islandic.) *a Nose, or a projecting piece of Land: unde f. Neis, id.*

N Y

Ny, *not; we; us; Gr. Nui. Nic, id. Nyn, before a Vowel*.
 Nyddu, *to spin*. Gr. *Nydu*.
 Nyethy, *Nuts*.
 Nyidzha, *to swim: fly, or leap*.
 Nym, *not to me*.

O A

O, *Was: V. he was*.
 Oales, *a Hearth*. Ar.
 Oan, *we are: (On, id.) it. Ar. a Lamb*.
 Oanic, *a little Lamb*.
 Oar, *Earth; Aor, id.*
 Oare, *can; for, Or*.
 Oat, *Ar. Age*.

O B

Obel, *far off; Eminus*. L.
 Ober, *Work: Wages: rag an ober, for the Work*.
 Oberur, *a Workman; any Artist*.

O C

Och, *Ob! We's ma*.

O D

Odzhon, *an Ox, or Cow; Ohan, id.*
 Odians, *a Court; a Town-hall*.

O D

Odhiuorto, *from him*.
 Odzhi, *ye: as, Hui odzhi a guelez, ye see*.

O E

Oerni, (Oerfel, Oerder, id.) *bleak; cold*.
 Oezenz, *they were*.
 Oezy, *ye were*.
 Oezyn, *we were*.

O F

Of, (Av, id.) *I am*. V.
 Ofergugol, *a Hood*. Cott.
 Offeren, (L. Missa, id.) *Mafs*.

O G

Ogall, *a Pulpit*.
 Ogas, *near; Ogas o, it was near*.
 Oguet, *Ar. a Harrow*.

O H

Oh, *ye; are*.
 Ohan, *Oxen*.

O I

Oi, *an Egg*.
 Oich, *Cold*. Cott.
 Oilet, *f. a Frying-pan, or Grid-iron*.
 Oin, (Oan, id.) *a Lamb*.
 Oinz, *they; suffix'd to Verbs to shew the third Person Plural*.
 Oiz, *thou; Ti oiz aguelez, thou see'st*.

O L

Ol, *all; Pl. Ollow*.
 Olaz, *a Hearth; Ollaz, id.*
 Ole, *weep; Olough, weep ye*.
 Olegaddow, *agreement*.
 Olen, *Salt*. Ir. Ar.
 Olifans, *an Elephant*. Cott.
 Oleu, *an Olive*.
 Oleubren, *an Olive-tree*.
 Ollna, *Lamentation; Olva, id.*

O M

Om, *him; himself: prefix'd to Verbs and Substantives*.
 Oma, *I am*.
 Ombdenas, *out; fled*.
 Omdhal, *to contend; cross; thwart*.
 Omgamme, *wryed, or turn'd him awry; from Cam, crooked: Gamma, to crook; and, with om prefix'd, Omgamma, to bend; turn-crooked, &c.*
 Omgregy, *to hang himself*.
 Omlanas, *Lame*.
 Omma, *here; this; ymma, & Uppa, id.*
 Omma, *is contracted and plac'd after Substantives; as, An byzma, this World: An Velenma, this Woman; so that Ma at the termination of Nouns seems but an Abbreviation of Omma*.
 Omsettyas, *set himself*.
 Omsstumunys, *astonished him*.
 Omwethe, *preserve; keep him*.
 Omwrello, *seeks him*.

O N

Ongel, *a Cabbage*.
 Oni, *we are*.

O N

Onn, or Ynn, *a Spear*. Celtic.
 Onnen, (On, id.) *an Ash-tree*. Cott.
 Onowr, *Honour*.

O R

Or, *a bound: Terminus, L. It.*
 Ore, *id.*
 Or, *can, or know; Miör, I can, or I know; Oare, id. Ni ör den veth, no Man knows*.
 Orch, (Oruch, id.) *eminent; supreme*. W. as, *Llow-orck, chief Government*. R.
 Orchinat, *a Shoe, or Sock*.
 Ord, *of; on; upon; Orth, id.*
 Ordan, *by; Juxta*. L. *Orta eff, by him*.
 Ordnyz, *ordain'd*.
 Ors, *a Bear*. Cott.
 Orta, *See Ordan*.
 Orte, *thereupon*.
 Orthin, *To us; for, and unto us*.
 Orthiv, *to me*.
 Orthyz, *unto thee*.
 Orz, *a Hammer*.

O S

Os, *thou art*.
 Ose, *art thou? it. behold*. Otese, *id.*
 Ossav, *I am; Ossam, id.*
 Ost, *a Host, or Landlord*.
 Ostia, *Lodging*.

O T

Ota, (& Ote, id.) *behold*.
 Otham, *necessity; yn otham, necessary*.
 Otho, *him; Warnotho, on him*.
 Otte, *he is*.

O V

Ov, *are; as Ov ry, are giving; it. I am*.
 Ouch, *ye are*.
 Overgugol, *a Cottage: Cabin; Tent*.
 Ouna, *to amend; rectify*.
 Ounter, *Uncle*.
 Ourlen, *Silk*.
 Oure, (anowre, id.) *farewel*.

O W

Ow, *of me; mine*.
 Ow, (Now, id.) *Noise: heb ow, without Noise*.
 Owel, *a Cliff; (Voel, id.) Aul, or Aules, id.*
 Owleou, *marks; Goleou, id.*
 Own, *fear*.
 Ownek, *a Coward*.
 Owri, *Gold. Aurum*. L.

O Y

Oyech, *an outcry; Oyes*.
 Oyrech, *fiery; red-hot*.
 Oys, *Age; Ay oys, that Age*.
 Oyv, *I; as Oyv a guelez, I see*.

O Z

Oz, *thou art*.
 Ozhoz, *id. as, Ozhoz tōz, thou comest, or art coming*.

P A

Every British word whose first Radical is P, T, or C, hath in writing three Variations; so that Radical P is sometimes turn'd into B, into Ph, and into Mh.

H. Lhuyd, p. 3.

P A, which.

Paal, a Spade, or Shovel.

Pad, a Cloth; Padn, id.

Padal, a Pan.

Padar, (the Lord's Prayer); a Father.

Padarn, W. of, or belonging to a Father.

Padelh, a Frying-pan.

Padelhoern (Cott, id.) an Iron Frying-pan.

Padn, Cloth; L. Pannum.

Padzhar, Four.

Padzhuera, the Fourth.

Pattel, bow; Fattel, & Patla, id.

Pais, a Coat; Peis Cott, id.

Palf, the Palm of the Hand; Cott.

Palfat, a Companion; Ar. Palfat mat, a good Companion, ib.

Palmes, Branches.

Palmoryon, Pilgrims.

Palores, a Chough, or Daw.

Pals, fresh; recent; Goleou pals fresh marks, or stripes.

Paltowat, Fertility; Cott.

Pan, when; that; what; untill.

Pandra, which thing.

Panez, a Parnship.

Panvotter, Sorrow.

Panyn, whether of them; which of them.

Parad, a separation. R.

Paravii, Pleasure; Preparation; qu.

Paravij Gwaynten, Pleasure of the Spring.

Parc, a Field. Ir. Pairc.

Parch, to esteem, or bless. R.

Pardec, mildly. Qual. Pur dek, very good.

Paret, (coctus, L.) bak'd, or boil'd.

Parkemmin, Parchment.

Parkmennek, like Parchment.

Parkenniat, hurtful.

Paris, ready; prepar'd; readily.

Parleth, a Parlour.

Parou, Ar. the Country.

Parthy, to honour; Parthy Matteyn, Honour the King. See Parch. W.

Pasch, the Passover.

Pastiez, past. Lh.

Patshan, a Buttock; a Haunch.

Paugen, (Cott. Pedula) a Wrapper for the Feet.

Paun, a Peacock. Cott.

Paut, enough; abundance. Ar.

Pautr, a Boy. Ar.

Pautres, a Girl. Ar.

Payltye, beat; to beat; ind. f. pelted.

Paz, a Cough.

Pazuardhak, fourteen.

P E

Pe, what; altho; where; or.

Pea, to pay; Pezet, Payment.

P A

Peal, a Spire; und. Karn an Peal, the Spire Rack. Hal.

Peb, every.

Peba, to bake; Pebar, a Baker.

Pebouch, tune ye.

Pechadyr, a Sinner.

Pechadyres, a Woman Sinner.

Pedar, four; Pefwar, id.

P E

Pedhigla, to bellow; (Rugio, L.) to roar.

Pedn-diu, a Blackhead; a Frog-spawn.

Pednglin, a Knee.

Pednpral, a Skull.

Pedrain, a Buttock, or Haunch.

Pedreliv, (Pedrevor, id.) a Lizard. Cott.

Pedrevan, id. Pedrevan an dour, a Water Evet, or Lizard.

Pedyr, Peter.

Pefyr, to bark as a Dog.

Peg, Pitch.

Pega, Ar. to bite, or sting.

Peghe, Sin; Beghas, id.

Pehadorion, Sinner.

Pehadur, a Man Sinner: Pehadur-ras, a Woman-Sinner.

Peidgy, to pray.

Peidwury, (Peidwura, id.) an Architect. Cott.

Peis, a Coat.

Pekar, as: Kepar, id.

Pel, a Ball: Pelen, id. It. a Bowl, or any round thing.

Pelgyp, a Battledore.

Peliha, which; which of the two.

Pell, far off; long time: Pella, further. Pel, id.

Pellen, a Bowl; a Globe; a hard Pudding; a Bottom of Yarn: pl. Peliou.

Pellist-ker, (Pellistgur, id.) a fur Coat.

Pema, where.

Pemdhak, fifteen.

Pemp, five: Pempas, fifth.

Pen, Head; a Promontory: Pedn, id. pl. Pennou.

Penakyl, a Pinnacle.

Pencanguer, a Centurion.

Pencion, a Gift; a Pension.

Pencilas, Head of a Colledge. R.

Pencilun, the Buttock. Cott. Penklyn, id.

Pendevis, a Prince, a Princess.

Pendiuen, a Reed; Arund. L.

Pendrappa, to nod; shake, or drop the Head; to beckon.

Pendzhivig, a Gentleman: pl. Pendzhivigion.

Pengurn, a Gurnet: qu. bard or Rock-head. Pengurn, a Gurnard, id.

Pengurnet, Bed-cloaths.

Pengughreh, a Fur-coat. Pengughreh, Cott. a Quilt or Rug.

Penhalou, qual. Pen-halou-rich, Head of the rich. Abars.

Penkast, Whitsuntide.

Penklyn. See Pencilun.

Pennaeth, chief; uppermost.

P E

Pennou-ties, the head Men of the House.

Pens, Pounds: Dek pens, ten pounds.

Penteileu, Master of the Family. Cott. Penteily, id.

Penwith, the Left-hand promontory, says Camden.—But I find the South call'd by the Ancients, the Right, and the North the Left.—Now Penwith is the Southernmost Hundred of all Britain.—Penguith, or guydh, the most conspicuous high Land, or Pen-nict, the Head of the Island. See Baxt. in Mistis; and Humph. Lhuyd's Brev. on the Isle of Wight. pag. 17.

Penyle, which of the two; Penyle an Dûs, which of the two Men?

Penys, Pains; Punishment. Penas, id.

Penzivik, noble. See Pendzhivig.

Pepynnag ol, whatsoever.

Për, a Pear: Peran, id. Perbron, a Pear-tree: It. a Coudron: It. sweet; as Aval për, a sweet Apple. Ar.

Perag, before; Caram, L. wherefore.

Pergho, (for Perko,) remember. See Ko.

Pergrin, a foreigner; Pirgrina. Cott. id.

Perhen, the Owner, or possessor of any thing.

Perna, to buy: Pernas, bought.

Perpoz, the plaice Fish; pl. Perpezou.

Pers, partial.

Perfeit, a small Case; Amphora, L. Cott.

Pertal, the porch.

Pertha, to honour. See Parthy.

Peruez, Ar. learned; expert.

Pës, pay'd. See Pea.

Pefa, to pray.

Pêsk, Fish; Pusgar, id.

Pêskzal, Salt-fish.

Pefough, pray ye to. V.

Pestriores, a Witch.

Pefy, pray; praying. Pidzhi, id. Befy, id.

Pêth, plenty; goods; riches; It. a part or portion: as Peyth.

Peualtra, how many. Qu.

Peuare, a Farthing.

Peul, a Stake.

Peulia, to round with Stakes. Ar.

Peuri, to graze. Ar. und. Peurvan, pasture grounds: Ar. commons.

Pew, whom. See Piu.

Pewi, to own; as Me a pew, I do own.

Pewo, was: Pew, is. V. Ve id.

Peyny, to punish.

Peynye, a Token; a Sign.

Peyth, part; share; as Nep peyth some share.

Pez, pease; Ar. a piece: It. a Finger, or Toe, as

Pez-bran, the thumb; or great toe. Piban,

P I

Piban, a Pipe; (Pib, id.) *Fistula*,
L. of any kind.
Pibidh, a maker of pipes; a piper.
Pibonoul. See Piban.
Picol, Ar. great.
Pidde, a Coat: f. pro peid id. ac
Peis.
Pidn, a Pin; a Nail; a little Stake.
Pidnian, the Brain.
Pidzhi, to pray; Piedgy, Pidgy, id.
Piga, to prick; (Pungo, L.) Pigaz,
pricked: Ev rig Pigaz, he pricked.
Pigol, a Mattock, or Pick.
Pilecur, a Parasite.
Pilez, bald; Pen-pilez, a bald head.
Pilgudhar, a Hillock.
Pill, *Castrum*, L. a Bulwark.
Pillen, the skirt of a Garment.
Pilm, Dust; Chaff; Struil.
Pil-tyll, a Dunghill.
Pimuschoe, Blear-eyed: Qu. an
Wimuschoe.
Pinbren, the Pine-tree.
Pinuidic, Ar. Rich.
Pip, a Song: Musa, L. Cott.
Piphit, a Songster; a player on the
Pipe; & Pibit, id. Ibid.
Pirgin, a Stranger; *Peregrinus*, L.
Pisc, a Fish. Cott.
Piscin, a Fish-pond: i. e. Pisc-lyn.
Pisky: qu. f. a Fairy.
Pishar-piza, an Urinal.
Piu, who? Pu, Pina, id.
Piums, Ar. a Spring, or Well: Ir.
Fians, id.
Piz, a Part; a Piece: Ar. Spur-
ing; Niggard.
Pizaz, Urine.

P L

Plankan, a Table; a Plank. Pl.
Plenkos, & Plykennou.
Plas, a Palace.
Plans, sole of the Foot.
Ple, where; prefix'd generally, as,
Plemonz, where they are: Pe-
leh, Pelech, and Plech, id.
Plegvyz, pleasing; por blegvyz,
very pleasing; obliging.
Plegya, to wrap, or fold in; im-
plico, L. it. to bow down to.
Plema, where.
Plen, united. Ar.
Plena, to unite. Ib.
Plenkos, Boards. Pl. Plykennou.
Plenys, that; quod, L.
Pleu, a Parish.
Pleyntyte, accusing.
Plezia, to please.
Pillskin, an Egg-shell.
Plobm, Lead.
Plos, Dust: it. a Sow.
Ploufen, a Straw; Chaff. Ar.
Pludn, a Pool; Na reaw môz war
an Pludn na, Do not go on that
Pool.
Plumbren, a Plum-tree. Cott.
Pluuen, a Pen; Plyven, id.
Plymon, a Plumb: Pluman, id.
Plynche, to Bow. V.
Plysg, Shell of a Nut.
Plyvog, a Cushion: Plufoc. Cott. id.

P O

Po, or; either; when; where; when
is; Po Marsh Leddres, when a
Horse is stolen.
Poan, Grief: Pain.
Pobaz, to grind; bake; mên po-
baz, a baking Stone: Peba, id.
Pobel-tiogou, the Vulgar: Pobyd, id.
Pob-faen, a Brick: f. Pob-vaen,
a baked Stone.
Pob-ti, a Bake-house.
Poceuil, a kiss: *Basium*. Cott. Ar.
Pocq, id. Pokkail, Pokkuil, f. id.
Podar, rotten: corrupt: it. *Mun-
dic*: ugly.
Podrak, a Witch: Pydrak bráz, a
great Witch.
Podzher, a little Dish.
Poenis. See Peynye.
Poës, Weight. Ar. id.
Poelygys, very hot: torrid.
Pokar, as if: such: equally: Ar.
Poken, but if: else: otherwise.
Pokkail, a little Mouth: a Kiss.
Pokkia, to thrust, or push.
Pokkys-frenc, Lues Gallica. L.
Pokkys miniz, the Small Pox, or
Measles.
Pol, a Pool; Cott. *Puteus*: (T. T.
a top, or summit: Qu.) a pit; it.
Dirt; Poldown, a deep Pit: Pol,
is often put before the Pits dug
for Tin, as Polbreon, Polgooth,
Poldys, because their ancient
Workings were attended with
much Water before they found
out the way of making Adits,
and draining with Engines.
Polan, id.
Poldys, i. e. St. Dye's Pit, or Work.
Polgoover, the Pool of the Brook.
Polgooth, the old Pool.
Pol-Hendra, Hendra-pool.
Poli, a Province.
Polkil, top of the Neck: T. T. f.
Pit in a slip, or neck of Land.
Pollan-troillia, a Furrow: a Mote.
Pol-pry, Mud: viz. Pool-clay.
Polot. Ar. a Ball; Choari polot,
to play at Balls.
Pol-roz, the pit under a Mill wheel.
Pols, while; un pols, a while.
Polstén, a Tin-pool, or pit.
Poltrigas, Buskins; Spatterdashies.
Polvellan, the Mill-pool.
Polhuel, the Pool-work.
Ponar, a Bean.
Poni, unless; (pyni, & ponag, id.)
Pons, a Bridge; Ponz, id. Pont, id.
Ponteodi, a Draw-bridge.
Ponyas, ran; Ef ponyas, he ran.
Pooc, or Puuk, a heap; as, a Pooc
of Turves, Pooc of Hay, i. e.
a heap of Turves; a Hay-cock.
Poran, straight; Poranwar, straight
over.
Porchel, a little Pig; L. *Porcellus*.
Pl. Pocelli, Porhal, id.
Porth, a Haven, or Creek: Por, id.
Porth, id.
Porogga, to gather.
Porris, it must be; needs; fain
would; of necessity.

P O

Portal, a porch.
Porth, a Gate: Pl. Porthou.
Portheres, a Woman porter.
Porthwys, a Ferryman.
Porait, the Wall of a House. Cott.
a Wall.
Pos, a post, of Wood, or Stone; a
prop; a pillar. Cott.
Posigr, empty.
Potguidn, a Bag-pudding.
Pottro, Rots; Pottro ol dha gig,
all thy flesh Rots.
Pour, Rule; Dominion; Gwrens
Govas Pour, let Dominion be gi-
ven.
Pouruei, to prepare. Ar.
Pouis, a burthen: W. Ar. Poes;
C. Pois, & Poiys, id.
Pow, a Country: Pow izal, a plain
Country.
Powes, a Coat.
Powefough, rest ye. V.
Poys, heavy; grievous. See Puz.

P R

Prag, why; Praga, id.
Praidh. W. a prey; flock; herd:
C. Praed. f.
Prania, Crows: V. an Kuliak a
prania, the Cock Crows.
Praonter, a Priest: Prounder, id.
Prontir. Pl. Prauntirion, id.
Predery, to consider: Predirio, id.
Pregoth, Breathing.
Pregeth, a preaching: as, Pregeth
awre, made a preaching: ind.
Progath, a Sermon: Progathar,
a preacher.
Pren, a Stick; a Tree: a Lot: (f.
because by Sticks the Druids di-
vin'd:) Pl. Prenyer.
Preneft, a Window: L. *Fenestra*.
Prenoyth, seize: take.
Prenol, a Box: Arca. L.
Preson, a Prison: Presonys, a Pri-
soner.
Preft, but: soon: readily.
Prev, a Worm: a Viper: Mil prev
a 1000 Worms.
Prév, to prove: mal dho prév, that
he might prove, or try: Prevys,
proved.
Prevan, a Mothworm.
Prév'nor, an Earthworm.
Prev pren, Eruca. L. a Caterpillar.
Prez-buz, a Feast: a Banquet: scil.
a time of eating.
Prideras, careful: cautious: sad:
studious.
Pridit, a Poet: Cott. Prydydh. W.
id.
Pries, a Husband: Ou fries, my
Husband.
Prinnis, Princes.
Priot, a Bride: Bennen priot, a
Bride-woman.
Prit, an Hour.
Privia, to bleat: Dhavas a privia,
the Sheep bleats.
Profuit, a Prophet. Cott.
Pront, swift. Ar.
Provycha, to incense: provvke.
Prunpyys,

P R

Prunnys, *pardon'd*.
 Prumpli, a *hoss*, or *Stud of a bridle*.
 Prydzhan, *boiling*.
 Priy, *Clay*.
 Prys, *Time*; Pres, & Prez, *id.*
 Pryvia, *to procure*.

P U

Pu, *who*.
 Pub, *every*; Pub-er, *whatsoever*; pypenag, *whatsoever*.
 Puberoll, *every where*.
 Puill, *Ar. Abundant*.
 Puir, a *Sister*. Cott.
 Pul, a *stream*.
 Pulcolan, the *Breast*; (f. the *Heart beating*, or *Palpitation*.) Cott.
 Puludoc, *Rich*. Ib.
 Punder, a *Priest*, *ib.* Qu. if not Prunder.
 Pundesimpit, a *Lethargy*. Ib.
 Punt, *Weight*; L. Pondo. *Ar.*
 Puppys, *always*; Pupúr, *continually*; *every Hour*.
 Pur, *being*; Pa. Pur ylws, *being call'd*.
 Pur, *snivel*; *it. wry*; (par & per, *id.*) pura, *very soft*.
 Purcheniat, a *Sorcerer*. Cott.
 Put, *Ar. four*; as, Avalou put, *four Apples*.
 Puttendy, a *Bawdy-house*.
 Puz, (Powz, *id.*) *heavy*.
 Puza, *to press*; *to lean*; Maw, na-puza, *Boy, do not lean*.

P Y

Pyg, the *beak of a Bird*; gylfin, *id.*
 Pygimmys, *how much*; qual. Pythkemys.
 Pykar, *like*; as *it were*; see Pokar.
 Pylta, *much*; Pylta guél, *much better*.
 Pyltye, *to beat*; Pylt, f. a *Stroke*, or *Blow*.
 Pymthek, *fifteen*; a pemp-dek.
 Pyni, *except*; *unless*.
 Pynyon, the *Brain*; Pidnian, *id.*
 Pynz, a *pound*; Pymhag pynz, *fifteen pounds*.
 Pýdzha, *to purge*.
 Pyrkat, a *Pulpit*; *Chair*; *Rostrum*. L.
 Pys, *to pray*. V.
 Pýlder, *Heaviness*; a Púz.
 Pýsga, a *Fish*; (Pesk, Pýsgaz, & Pýzgh, *id.*)
 Pýsgadar, a *Fisherman*.
 Pýstege, *Wounds*; T. T. Pýstege, *id.* Sc. Qu.
 Pýstryor, a *Sorcerer*; Pestriores, a *Witch*.
 Pyteth, *pity*; Pyte, *id.*
 Pyth, *what*; *it. shall be*; as Mar pyth, *if he shall be*.
 Pyuha, *who*.
 Pyuha bennak, *whoever*.

Q U

This Letter is rarely us'd by the Cornish, often by the Armoricana; and as in some Cornish MS's, Words may occur written after the Armoric manner, the following Armoric words are inserted from Lhuyd, mark'd Ar.

QU

QUAE, *Ar. a Hedge*; *ind. f.* a *Quay*, or *Hedge*, *Mole*, or *Pier built into the Sea*.
 Queiquel, a *Distaff*; Ir. Cuigeal, *id.* C. Kigel.
 Quelien, *Ar. Holly*; *it. to teach*, *ib.*
 Quelgeuen, *Ar. a Fly*.
 Quellids, *Ar. to hind*; *spring forth*.
 Quelvezzen, a *Hazel*. *Ar.*
 Quemelq, *to mix*. *Ar.*
 Quenet, *Ar. Beauty*.
 Quenyet, *Ar. an Act*.
 Querchen, *Ar. the Lap*, or *Bosom*.
 Quetren, *Ar. a particle*.
 Queuneut, *Fewel*; Queuneuden, a *Log*, or *Billet*.
 Quevvret, *Ar. the East*; Auel Qu/vvret, the *East Wind*.
 Quighen, *Ar. Garlick*.
 Quill, the *Nape of the Neck*. *Ar.*
 Quilquin, a *Frog*.
 Quoit, a *broad thin Stone*, or *Rock*.
 Koeten, *id.*

R A

Racca, Qu. Cott. *Comedia*.
 Raden, a *Fern*; Raden & Ir. Rathin, *id.*
 Radna, *to divide*; radn for ran, a *Share*.
 Raf, I *shall do*; wra af, *id.*
 Rafaria, a *Miracle*.
 Rag, *for*; *from*; *before*: Suffix'd and prefix'd.
 Ragdazu, *Forefathers*.
 Ragos, *for thee*.
 Ragou, *before you*: Rago huci, *for you*.
 Ragta, (ragthe, *id.*) *for him*; or *it*.
 Ragteken, a *little while*.
 Rahaya, *to sneeze*.
 Rakkan, a *Rake*. W. Kribyn; *Ar. Rastel*.
 Rambrea, *Ar. to doat*.
 Rampa, *Ar. to slip*, or *slide*.
 Rân, *shall do*; dzhyi a'rân, *they shall do*.
 Ran, a *part*; a *share*; (Rans, *id.*)
 Pedar ans, *four shares*.
 Rane, *broke*; *rent*; *shar'd*; *divided*.
 Raneie, Sc. (Rauny, T. T. *id.*) *vexing*. V.
 Raoula, *to grow boarse*. *Ar.*
 Râs, *Grace*; *Virtue*; Der'râs, *by virtue of*; *good will*; for Grâs.
 Rath, Ir. a *circular Fortification*; a Radt, f. In Celtic, a *Wheel*.
 Raz, *Ar. Lime*; a *Rat*. *ib.*

R E

Re, *that*; *who*; *some*; *whilst*: *it. sign of the Future Tense*; as, Me a re gelfes, I *will beg*.
 Re, *too much*; *also*; *quickly*; A Particle increasing the force of Verbs and Nouns, and Adverbs; as, Rebehas, I *have too much* *fun'd*; Reforraa, *is very angry*: Redegua, a *Course*; f. *violent one*.
 Re; often us'd for Rig; as, Me re gulfes, I *have slept*.

R E

Rêa, (Ria, Rêa reve, *id.*) *O strange!*
 Reâu, *frost*; Rêu, *id.* Rhewi & Reui. *Ar. to be very cold*.
 Reb, *of*; *by*; *nigh*.
 Rebe, *were*; Rebee, *was*; Revye, *It was before*.
 Rebea, *began*; a Nombria rebea, *began to number*; *to begin*.
 Rebet, *Ar. a Fiddle*; Rebetter, a *Fidler*.
 Rebeuten, *Ar. a very Whore*; See Puttenty.
 Redan, a *Fern*.
 Redanan, a *brake*, of *Ferns*.
 Redegua, a *Course*. Cott. *Gursus*. L.
 Retaden, *Ar. id.*
 Rhedec, *swiftness*. W. & Ar. Gr. *Pw.*
 Redha, *well*; *very well*.
 Redic, a *Raddish*; Rhedhik, *id.*
 Redy, *surely*; Yredy, *readily*.
 Redyn, *to read*; Engl. und. Redior, a *Reader*.
 Reeg, *did*; y a reeg gore, *they did put*, for Ryg.
 Regeth, *is settled*. V.
 Reighten, a *Coal*, or *Ember*. Cott. *Pw.*
 Rego, *against*; as, Aga rego, *against them*.
 Reguezen, *Ar. a burning Coal*.
 Reig, *Ice*; Po an Reig dho derhi, *or the Ice to break*.
 Relewte, *indeed*; Relawta, & Ru-lewte, *id.*
 Rello, *to make*; *be*. V.
 Remenat, the *Remnant*; pl. Remenadow.
 Rên, the *Mane of the Horse*.
 Ren, *to bring*; *lead*: Pa. Reet. *Ar.*
 Ren, *him*: the *same*: the *ren*, *to him*; Reth. Pl. Rena, *id.*
 Renki, *to snore*. Gr. *Poryx*. *id.*
 Renniat, a *Shaver*; a *Carver*. Cott. *Discifer*: a *Waiter at Table*.
 Rera, *Father*. Sc.
 Rês, (for Ros) a *Valley*; as, Restormel, Rescadzhill, &c. *places in Valleys*; as, Bes, for Bos.
 Refas, *gushed*; *flowed*. Gr. *Pw.* Fluo. See Rezek.
 Restia, *done*; Ev a restia, *he had done*.
 Resteffo, *that he might be*.
 Restoua, qu. f. *to beset*; *to rest upon*.
 Reth, *they*; *them*. it. V. *he caused*.
 Retheruid, a *Fisherman*.
 Rêv, an *Oar*; a *Shovel*; as, Rêv-tan, a *Fire-shovel*.
 Reu, *Celum*. L. Cott. See Nêf.
 Revadar, a *Rower*.
 Revaria, *by our Lady*. scil. *by the Virgin Mary*; a common Expression of Astonishment and Surprise.
 Rewewse, *to abide*; Rewese, *id.*
 Reugh, *go*; Eugh, *id.* it. Do; as, Na Reugh, *do ye not*.
 Reun, the *Hair of Beasts*. *Ar. W.*
 Rhaum, *id.*
 Reux, *Ar. Misfortune*.
 Rew, *haste*; yn rew, *in haste*: *it. Frost*, as, Reau.

Rewrenfys,

R E

Rewrensys, *thou hast done*.
 Rey, *to give*: Re, id.
 Reys, (Rez, & Rys, id.) *needs*:
 as, reys yw, *needs be*.
 Rezek, *running*.

R H

This Aspirate always in W.
 sometimes in Ar.
 Rhaith, Ar. *A Law*.
 Rhifglaff, Ar. *to slide*.
 Rhôs, *Heath*. R.
 Rhyvedhod, Ar. *Rare*.

R I

Rib, *of; by; through*.
 Ribla, *to rake; swagger*. Ar.
 Ridar, *a kind of Sieve, or Riddle*.
 Rhied, *Nobilium statio*. L. R.
 Rhies, *a Princess; a Lady*. R.
 Rig, *did, or have*: Sign of the
 Preter Tense; never join'd to
 the Verb.
 Rigol, *rigour*. Ar.
 Rilan, *flowing into*.
 Rimadel, Ar. *a Romance: a Fable*.
 Rine, *a Quail*.
 Riou, *Cold; Frost; Riua, to be*
cold. Ar. See Rouu.
 Risk, *the kind of a Tree; E risk,*
it's Bark.
 Rift, *sad; Trift, id.*
 Ritan, *the Wind-pipe*.

R O

Ro, *a Gift*; Pl. Robou; Arose,
gave; Tero, *you give*; un Ro,
one Gift.
 Roath, *Form*.
 Robbia, *to spoil; rob; plunder*.
 Roch, Ar. *a Rock*, G. id.
 Rochet, *a Shirt*. Ar. Rochueden,
a little Shirt.
 Rocca, *a Rock Fish*: Talhoc, id.
 Rhôd, *a fighting Chariot*. R. whence
 British Names; as, Anau-Rhôn,
 Cadrhôn, Medrhôn.
 Rodella, *to turn, or wind about*. Ar.
 Rhodl, *a branch*.
 Rodothye, *gave Gifts to thee*.
 Rogeth, *settled*.
 Rolle, *to give*; Rolla, *might, or*
did give.
 Ronkye, *snoring*; Renky, id.
 Roulers, *Rulers; Governors*.
 Rosen, *a Rose*: Ros, Ar. Ir. Ro-
 fa, L. id.
 Rhos, *habitable Land*; Rhosydth,
heathy Ground. R.
 Rôs, *a Mountain*; Qu. *a Mea-*
dow; Moss; Heath.
 Rôth, *a Valley, or Dale*; Nans, id.
 Rostia, *to roast*.
 Rouan, *Roman*; as, Pol-rouan,
the Roman Pool.
 Rouden, Ar. *a Foot-step*.
 Roue, Ar. *a King*; Rouanes, (see
 Ruyfanes) *a Queen*; & Ro-
 uantelez, *a Kingdom*; G. Roy,
 &c. C. Ruy. Cott. Rhy, Riog,
 id. Ar.
 Rouenner, *a Mite; a Weasel*. Ar.

R O

Rouest, *Confusion*; Rouestla, *to*
confound. Ar.
 Rouez, *thin; slender*. Ar.
 Rouffen, *Wrinkles; Plaits; Folds*.
 Ar.
 Rougn, *a Scab*; Rougnus, *skabby*.
 Rouhen, *a Span*. Ar.
 Roulia, *to guide, or Rule*.
 Rounzan, Rouzan, & Rosin, id.
 An Afs.
 Row, Qu. as, the Row-tin, i. e.
the large grain'd, rough Tin; Row-
 tor; i. e. *the rough Hill*; qual.
 ab Huero, *rough*.
 Rowas, *obtain'd*. V.
 Rôz, *a Wheel*; Gravar-Rôz, *a*
Wheel-barrow: (Ar. Rot, id.)
 Rozellen, *a Whirl for a Spindle*;
 i. e. *a little Wheel*.

R U

Rual, Ar. *to rush: batter: throw*.
 Rud, *red-colour'd*. See Rydh.
 Rug, *made*; Ryg, arug, id. as,
 Arug, cry: *made a cry*.
 Rugli, *she bore*.
 Ruibht, *Brimstone*; Mygtaen, id.
 Ruilla, *to roll*.
 Ruif, Cott. *an Oar*; Ruifadur, *a*
Rower: a Waterman: Ruiv
 Ruivadar, id.
 Rum, bath: *hast me*: Ty rum
 gruk, *thou hast made me*. Ar.
 somebody.
 Runa, *Mysterium: Vates: Cel-*
tic: as, Runa Goths, Dei Con-
silium. Keyfl.
 Runen, *a Hillock*.
 Rusk, *the Bark of a Tree*. Cott.
 Rute, *the Herb*, Rue: RYTE, id.
 Ruthveyn, *a Multitude*.
 Rhuttia, *to rub*: as, Rhytti Marh-
 na, *rub that Horse*.
 Ruy, *a Prince*. Cott.
 Ruyd, *a Net*: Ar. Red, id.
 Rhuydh, W. *easy*.
 Rhuyfanes, *a Queen*. Cott.
 Rhuygo, *to tear, or rend*. W. R.
 Ruyvanaid, *a Kingdom*. Cott.
 Rûz, *a Net*.

R Y

Ry, *to give: give: Reyth, givest*:
 Rys, *gave*.
 Ry, *to cause*; Rys, *Cause*: Ryfyw,
there is Cause; did.
 Ryb, *of; by*.
 Rybbon, (Rebbon, id.) *by, or near*
us.
 Ryd, *a Ford*: Ryd-helik, *a Ford*
of Willows.
 Rydh, *Red*: Rydik, *Reddish*;
 Ryudh, Ar.
 Rycl, *Royal*.
 Rygthe, *to Charge; Command*.
 Rymys, *divided*.
 Rhyn, (W. *a Promontory*.) C. *a*
Channel. Gr. Pv.
 Ryn, *a Bill: a Nose*: W. Rinn, id.
 Rynen, *a Hillock*. Cott.
 Rys, *war*.
 Ryseve, *received*.

R Y

Ryfy, *to extoll*. T. T.
 Rhyth, *appearance*. R.
 Rhyttia, *to rub*.
 Rhyven, W. Rome. C. Ruan.
 Rywier, Ar. *a River*: und. f. Ry-
 vier in Phillak, on Hayle River.

S A

SAUT, *Meat; Dainties*. Cott.
 Sach-diaul, *a Demoniac: a*
possessed. ib.
 Saënek, *English: Saxon*.
 Safar, Ar. *Noise*: Safari, *to make*
a Noise.
 Sagen, *a standing Pool*.
 Saim, *fat*: Oyl.
 Sairpren, *a Carpenter*. Cott.
 Saithor, *a Shag; Bird*: Cott. Mer-
 gus. L.
 Sâl, *vile*. R.
 Sam, *a burthen: a charge*.
 San, Ar. *A Conduit*.
 Sanaill, *a Mow-hay*. Ar.
 Sanqua, *to prick: pierce*.
 Sans, *holy*: Speris Sans, *the Holy*
Spirit.
 Sarn, *a Causey, or Pavement*. W.
 Sarra, Sir: Sarra wheag, *sweet Sir*.
 Satheluur, *an Orator: a Speaker*.
 Cott.
 Satnas, *Satan*.
 Sau, *safe: but; except; save that*.
 Sav, *rise up; stand up; a Sevy*.
 Savarn, *smell; savour*; Drog Sa-
 varn, *ill smell*.
 Saudl, Ar. *a Heel*.
 Savig, *the branch of a River*.
 Sautra, *to foul; bewray*.
 Sawe, *a Seam; a Horse-load; war*
an Sawe, by the Seam.
 Saweh. Cott. Qu.

S C

Scacel, *a Prop*. Ar.
 Scaff, *nimbly*; Marcaff, *so nimbly*.
 Scala, *a Dish*; patera, L. *a Goblet*.
 Scân, *a little Table*. Ar.
 Scao, *an Elder-tree*; Scauan, id.
 Ar. id.
 Scarz, *short*. Ar.
 Scavel, *a Bench*.
 Scherewneith, *pride*.
 Scherewys, *the Scribes*.
 Scevens, *the Lungs*; Cott. Ar.
 Squeveat, Ir. Scaven, id.
 Scipin, *an Ear-ring*, ib. Skinen, id.
 Scloqua, *to chirp like a young Bird,*
or Hen.
 Scoch, *common*; Scoch-fôr, *the*
common way.
 Scod, *the Shade*: Umbra, L. Cott.
 Skez, id. Ar. Squeut, id.
 Scol, *a School*; Scolheic, *Scholastic*.
 Scolchye, (Scholcheth, id.) *a Fu-*
gitive; ind. f. skulking, or lying
hid.
 Scolys, *spilt*. Pa.
 Scon, *immediately*; mar-scon, *as*
soon as.
 Sconyth, *shunest*; Sconyas, *re-*
fused.
 Scorgyas, *to scourge, or lash*.
 Scorten,

S C

Scorren, a Branch, or Bough,
Scourr. Ar. id.
Scoth, a Shoulder: Scooth, id. see
Sculd.
Scovern, the Ear.
Scoul, a Kite. Cott. Bargus, id.
Screfys, written; Mean-screfys,
the inscrib'd Stone.
Scren, a Bone.
Scriven-danven, an Epistle. Cott.
Scriviniat, a Writer. ib.
Scrivit, Writings.
Scryrya, forsaken.
Scubellen, a Broom; Scubilen,
Cott. id.
Scudell, a Dish; a Quoit; a broad
Dish: Skydel, id. Pl. Scudel-
lou: Sgudh, & Skaydh, id.
Scuid, Cott. Scapula, L. shoulder;
Scuidlien, a Cloak to put over
the Shoulder. Cott.
Scuilla, to shed, or spill. Ar.
Scuiz, weary; tir'd.
Scuiza, to be weary. Ar.
Scyle, proof; Scyle vas, good proof.
it. plainly; ken scyle, other; or
more ado.
S E
Se, them; Gause, with them.
Seadha, to sit; sit down; Sethas
Seithva, Sittys, did sit.
Seafys, dried; drying; see Seha.
Seban, Soap; Gr. Savon. Sa.
Seera, a Father.
Segernath, lazy; dull.
Segeris, (Segyr, id.) Empty; Void.
Seha, to wipe; to be dry.
Seis, Silk; Seizen; a Ribbon. Ar.
Seitag, Seventeen.
Seith, a Pot. Cott.
Seithas, & Seythvez, the se-
venth.
Seithyn, a Week. ib.
Sekerden, Security.
Sel, a Foundation. Cott.
Selda, a Cellar.
Sell, a Look; Sight; Sellet, to look.
Ar.
Selliz, salted.
Sely, Arms.
Sempla, Ar. to slacken.
Senedh, an Assembly; Synod. Cott.
Senfys, (from Sendzha, to hold,)
held.
Serra, to close; shut up;
Seruic, a Shrub. Cott.
Seth, an Arrow; Sethy, to shoot.
Sethek, sett down: Sethas, did sit:
Settyas, placed.
Setfans, pressed; earnestly intrusted.
Seuadh, a Taylor: Seufad, a
Patcher; Mender.
Sevi, (Syvi, id.) Strawberries.
Seuades, a Woman-Taylor.
Sevys, flood: Sefsons, they flood.
Seuzl, the Hael. Ar.
Sew, ye be: Sens, they be.
Seweth, sadly.
Sewillat, to loose: L. Solare.
Sewyas, followed.
Seygh, dry: Fren seigh, a dry
Stick: Sekh, id.

S G

Sgau, light: Sgav, id. i. e. not
heavy: Sgavder, Lightness.
Sgenip, Incestuous. Cott. Sgue-
nip, id.
S H
Shagga, (Sarthur, id.) a Corno-
rant; a Shag.
Shanol, a Chancel; a Pipe; Gutter.
Shimbla, a Hearth; or Fire Place.
Shode. Qu.
S I
Sibuit, a Fir-Tree.
Sicer, Pease. Cott.
Sichen, a Chair; a Seat.
Sichor, Drought; Thirst. Cott.
Sidan, Ar. a Linnett.
Siell, a Seal. Ar.
Siger, hollow; full of Holes.
Siglen, a Bog.
Silien, an Eel. pl. Siliou.
Sim, an Ape.
Sindzhy, to hold.
Siniat, Tenacious. Cott.
Sioas, alas!
Sionge, Honourable.
Sioul, silent.
Sira, a Father.
Sira-gwydn, a Grand-father.
Sirig, Silk. Gr. Saxon. Sa.
Sizl, a Strainer; Sizla, to strain.
S K
Skarkeas, a Shark Fish.
Skat, or Skuat, a Buffet, or blow
of the Fist.
Skath, (Skaph, id.) a Boat; Skath
ruz, a Boat with Nets.
Skauan, an Elder-tree; Scaurian,
id.
Skavarnak, a Horse; see Scovern.
Skeans, pretty; Lepidus. L.
Skelli, Wings.
Skelligrehan, a Bat; Leathern
Wings.
Skent, scanty: short.
Skentyll, Learned; Skyntyll, id.
Skenys, Sinews.
Skefy, escape; Ny wra skefy, shall
not escape.
Sketh, weary.
Skez, a Shadow; Scod, Cott. id.
und. f. Skefy.
Skibia, to brush.
Skibor, a Barn.
Skientoc, Wife. Cott.
Skinan, a Pin.
Skiran, a Bough; Pl. Skirau;
Scorren, id.
Skival, a Porringer; Scudel, id.
Skogan, a Fool.
Skrest, (Skriuidh, id.) Scripture.
Skriga, to screech; Na skrig, Do
thou not screech.
Skrivinas, to scratch.
Skuattia, to strike; to break.
Skaweyon, Esquires.
Skul, Qu. Towle the Skul, to take
in vain; seil, the Name of God.
Skyhans, Wisdom.
Skylia, scatter thou.
Skylur, a Scholar; pl. Skylurion.

S L

Sleane, a Conger Fish.
Sleppia, to slip, or stumble; rag
dout why dho Sleppia, for fear
you do slip.
Slev, cunning; skillful; und. Sley-
neth, skill.
Slottere, i. e. dirty; slovenly. qu.
Slumyas, to reproach.
S N
Snell, to him.
Snod, Cott. a Fillet; a Hatband.
S O
Soa, Tallow; Suet. Ar.
Soch, the Plough-share. Cott.
Sog, f. a Doze; Numbness; Drow-
yness.
Sogete, a Discovery.
Sol, a Shilling; (Ar. a little Gird-
er;) Hanter Sol, a Six-pence.
Soler, a Throne; a high Seat, or
Bench.
Sols, Money.
Sonas, blessed.
Sonta, (Souta, id.) to Solder. Ar.
Sorca, to charm; bewitch. ib.
Sorchenni, to rave. ib.
Sordys, raised. Pa.
Sorras, angry; jealous; Reforras,
very angry; Sor, id.
Sort, a Hedge-bog.
Sos, thou best; Sota, thou art;
Soge, be thou.
Soth, rise. S.
Souba, to hop, or skip. Ar.
Soubla, to sweeten. Ar.
Souez, Admiration; Souzea, to
admire. Ar.
Soul, Straw; (W. Sool, id.) Ti
foul, a Thatch'd House. ib.
Soweth, cursed; yn soweth, ac-
cursedly; it. Alas!
Sowmens, Salmon.
S P
Spal, a Sconce; Amercement; For-
feiture.
Sparf, a holy Water; a sprinkling.
Ar.
Sparl, a short Cudgel; Sparla, to
bolt. ib.
Sparria, to spare.
Spas, untill; as long as; whilst that.
Spauen mor, Equor, L. Cott.
Spaz, a Gelding; Spaza, to geld. Ar.
Speal, an Acquaintance. T. T.
Specyal, id. intimate; Specyal braz,
very intimate.
Spedye, to succeed; hasten; Ta
spedye, to speed well.
Speitia, to spite; vex.
Spekkiar, speckled.
Spendys, (Spengas, id.) spent;
wasted.
Spens, a Buttery; L. Promptua-
rium.
Speris, Spirit; Spyr, id. Sprite, id.
Spern, Thorns. Pl.
Spernabyll, Adfast; Spernasyll.
T. T. id.
Spernan, a Thorn.
Speur,

S P

Speur, an Inclosure. Ar.
 Spezaden, a Gooseberry. ib.
 Spillen. A. a Pin.
 Splan, clear; bright; Splanna, to shine.
 Splander, brightness.
 Splusen, a Pippin. Ar. Splusek, a Nursery of Pippins. ib.
 Spong, a Sponge.
 Spont, dread; Spontus, dreadful. Ar.
 Spoue, Cork.
 Spoum, scum: Spouma, to scum. ib.
 Spykes, Spikes; large Nails.

S Q

Squardya, to tear: Squardias, he tore.
 Squarinek, Long-legg'd. Ar.
 Squattia, to pluck, or tear in pieces. Qu.
 Squei, to knock: Pa. Scoet. Ar.
 Squeigea, to cut off: pare. ib.
 Squeull. Ar. a Ladder.
 Squilfou, Claws. pl. Ar.
 Squyth, weary.

S T

Stagen, a standing Pool.
 Staquel, the String of the Tongue; und. f. Staqual, to clatter, or gnash. Ar.
 Stal, a Shop. ib.
 Stanconni, to prop; Stanconnou, Stays. Ar. id.
 Stanc, a Pool: a Pond of standing Water. Ar. id.
 Stanquen, a Valley; a low place. Ar.
 Staoun, the Roof of the Mouth. ib. See Stefenic.
 Starda, to quench. ib.
 Start, firm; fast. ib.
 Stéan, Tin.
 Stefenic, the Palate of the Mouth.
 Stella, every Day; always.
 Stemmy, Qu. to work out his Stemmy, i. e. to do his share of work.
 Stempel, a slant Beam us'd in Tin Mines.
 Stén, a Milking Pail; also a Water Vessel.
 Stener, a Tinner: it. a Water-Wag-tail.
 Stequi, to choak. Ar. See Taga.
 Steren, a Star. Cott. Sterran, & Steyr, id.
 Stervys, to catch cold. See Stevys, id. T. T.
 Steva, to find; found; Ni steva whans, found no desire.
 Stevel, a Chamber; a Dining-room. Cott. Triclinium, L.
 Stevys, to be very cold.
 Stich, (hule, id.) an Owl. Cott.
 Stifak, a Scuttle Fish.
 Stigna, to reach; extend; display. Ar.
 Stikedn, a Stake; pl. Stikednaw.
 Stil, a Beam of a House.
 Stlaf, a Stammerer.
 Stlapa, to cast, or sling. Ar. id. ind.
 Stlap, a stroke, or blow.
 Stelegea, to draw, or drag.

S T

Stoath, stifled.
 Stoc. Cott. the trunk of a Tree.
 Stol, a loose Garment. Cott.
 Stollof, a Glove; a Handful.
 Stollofet, a Towel, or Napkin.
 Stopan, bendthou; Stopan wethen, bend the Tree; ind. f. a Stope.
 Storc. Cott. a Stork.
 Stouet, to kneel. Ar.
 Strail, Tapestry; Mats; Strail-estre, a Matt.
 Strath, (Scotish) a Dale, or Valley; or Plain. W. a Vein, or Soil of Land; as, Strad Alyn; strad Towyn; i. e. a Vein on the River Alyn, or Towyn. H. Lh.
 Strecha, to tarry; Ni strechaff, I will not tarry.
 Streil, a Curry-comb; a Fleb-brush Cott.
 Streing, a Buckle. ib.
 Strék, a Stream; Strek bráz, a great Stream; ind. f. Strakes, to go to Strakes.
 Stret, Spring-Water. Cott.
 Strevy, strived.
 Strifor, contentious. Cott.
 Strihue, sneezing; Strihui, to sneeze.
 Strik, swift: active: lusty.
 Strill, a drop; Strillic, a little drop. Ar.
 Stringua, to cast, or hurl. ib.
 Striz, narrow; freight; Striza, to bind fast.
 Strokofo, Stripes.
 Strollat, a File; a Rank. Ar.
 Strop, a Thread, or String. Ar. id.
 Strouez, Prickles; Thorns. Ar.
 Stúan, Qu. He gave him a Stúan. i. e. a Blow.
 Stut, a Gnat. Cott. Ar. a Rudder.
 Stynnar, a Pewterer.

S U

Súas, O strange! Sioas. Ar. Alas!
 Suben, a kind of Pudding.
 Sudronen. Cott. A Drone.
 Suel, be that.
 Suellak, a Field-fare; a Bird.
 Suidnan, a Draught; Haustus. L.
 Suif, Tallow. Cott.
 Sul, the Sun; Sol, id. Ar. id.
 Suler, a Floor. Ar. id.
 Sumbul, a Goad.
 Satal, to whistle; Ar. Sutellez, Whistling.

S Y

Sybottia, to think; Syppozia. f. id.
 Sygal, Rye; the Grain Secale, L.
 Sygan, sap; soaking.
 Syl, although.
 Syllias, the Conger Fish. See Silien.
 Sylwans, salvation; Sylwis, saved.
 Syns, be he; it. I hold.
 Synsy, retained; held.
 Synt, a Saint; Re Synt Gylmyn, by Saint Gobman.
 Sythyn, a Week; Scithyn, id.
 Syueth, Alas!

T A

"T is chang'd into D, into Th, and into Nh." Hum. Lh. p. 3.
 N. B. T and D are often us'd indifferently.

T A, Good: yn ta, after good: goodly: it. thou.
 Tabarlanc, a Cloth of State; a Canopy. Ar.
 Tach, a little Nail: a Nail: Tacha. Ar. to Nail, or tack together.
 Tachen, a spacious Plain, or piece of Ground: Tachen glaz, a green Place. Ar.
 Tadder, Goodness.
 Tadvath, a nurser; bringer up: Talvat. Cott. id.
 Taga, to choak; devour: Tagou, id.
 Taghir, the skuttle Bone.
 Tahua, a sea-calf.
 Taig, a Club. Ar.
 Taill, a Tax; Tailla, to impose. Ar.
 Tairnant, Ointment. Cott. Soap.
 Takkys, fasten'd to; ind. f. to have the Tack, i. e. not to be able to move.
 Taklolaz, a Creature; Taklolaz gwayans, a moving Creature. B.
 Taklou, Creature; Thing: as, Taklou minniz, small Things: ind. f. Tockle, as, good Tackle; i. e. good Things; fit Instruments for the Business, & e Contra, bad Tackle, viz. unfit, &c.
 Tal, high; tall; a forehead. W. a Region: R. it. W. a beginning: und. Talar, a Headland.
 Talch, Bran.
 Taleden, (Talguen, id.) Ar. a Fillet.
 Talgel, a Cellar.
 Talgeuth, a Seal.
 Talhiar, a broad Plate, or Dish: Lanx. L.
 Talien, a Brow: a Forehead-cloth: f. Koruadh, id.
 Tallasqua, to be idle: Ar. See Talfoch.
 Tallokh, stupid.
 Tallok, a Roach Fish.
 Talm, a Clap of Thunder. Ar.
 Tarzcurun, id.
 Talfoch. Cott. a Dunce; Block-head.
 Talvat, a Nourisher.
 Talvez, able; bôz talvez, to be able.
 Tam, piece: (Tabm, id.) at.
 Tamal, to rebuke. Ar.
 Taman, upright; that.
 Tam, or Tamny, Names of Rivers, as the Greek Πόταμος; und. f. Tam-mawr; or Tamar; scil. the great River; largest in Cornwall.
 Tamouez, a Sieve. Ar.
 Tan, (Odditan, & Tanodd, id.) beneath; Tanou, under me.
 Tan, Fire.
 Tan-Llwyth, a Bon-fire. Ar. Tan-tez tan, id.
 Tantat St. Jan, Midsummer Bon-fires

T A

fires; scil. *St. John's Fires*;
Tantat, *good*, or *holy Fires*.
Tanau, *thin*; *slender*; *small*.
Tanauder, *Thinness*.
Tanter, *a Woer*; Tymarrhar, id.
Taran, *Thunder*.
Tardar, *an Auger*; *a Gimblet*. und.
Tardha, *to prick*.
Tardhak, *Thirteen*.
Tarkin, *a boundary*.
Tarian, *a Buckler*.
Tarneudzha, *to swim over*.
Tarneuhon, *the Loins*.
Tarnutuan, *a Phantasm*. Cott.
Tarthas, *gushed forth*.
Tarw, *a Bull*.
Tarza, *to prick*; *stir*. Ar.
Tarzas, *to burst*; V. Neut.
Tarzell, *a Nook*, or *Corner*. Ar.
Tasferghys, *the Resurrection*.
Tatinus, *contentious*. Ar.
Tau, *hold your Tongue*; *be silent*.
Tavantec, *poor*; Tavanteguez,
poverty. Ar.
Tavarchen, *a Turf*. Ar.
Tavarga, *a Tavern*; *an Alehouse*.
Tavaz, *a Tongue*; Tavazek, *talka-*
tive. it. *a Token*; pl. Tavazou.
Taul, *a blow*; Taulen, *a Table*. Ar.
Tavolen, *a Dock*. Cott. Dilla, L.
Tavot, Cott. *the Tongue*.
Taw, (Cott. *Cereus*, L.) *Waxen*.
Taz, (Tad, id.) *Father*; Taz-
guidn, *a Grandfather*.

T E

Te, *thou*.
Teak, (Teg, pro Ték, id.) *fair*;
good; und. Tekter, *beauty*.
Teant, *Tongue*. Ar.
Tear, *rude*. ib.
Tebel, *wicked*.
Tebri, *to itch*; Ma Dorn a tebre,
my Hand Itches.
Tebet, *to fly*. Ar.
Tedha, *to melt*; *thaw*; *dissolve*.
Tedna, *to lead*; *convey*; *draw*.
Teed, *a Tide*; Trig, id.
Teen, *a Man*; Dien, id. for Deen,
quaf. pro Dén, id.
Teffa, *should*; Teffe, *might come*.
Teffen, (en Teffen) *awake*.
Tefighia, *to tire*; Tevigia, id.
Tegauel, *a Calm*; *fair Weather*.
Teghez, *choaked*.
Tehen, *a Firebrand*; it. *to Light*,
kindle, or *set fire to*; Tewyn, id.
Tei, *to thatch*, or *cover with Straw*.
Ar. C. Tey, id.
Teil, *Dung*; *Ordure*.
Teill, *a Raspberry*. Ar.
Teithioc, *a bond Servant, male*,
or *female*.
Teken, *a little while*; rag teken,
for a while.
Tekter, *beauty*; *Comeliness*.
Telein, *a Harp*.
Teleinior, *a Harp*.
Telhar, *a Palace*.
Tellou, *Land-taxes*. Ar.
Tellys, *boled*.
Temigou, *Bits*; *Fragments*; pl.

T E

of Temig, *a Bit*; qua. from
Tam.
Temptys, *tempted*.
Tene, *sucking*; Denys, *suck'd*.
Tenewen, *a side of the Body*.
Tenn, *rude*; *rustick*. Ar.
Tenfa, *to chide*; *scold*. ib.
Tér, *a Field*; *a Manor*; quaf.
Terra, L.
Tera, *was*; Dera, & Thera, id.
Terebah, *untill*; *as far as*.
Termen, *a Time*; Thermina, id.
pl. Termin; pubtermin, *all*
Times.
Tern, *an Oven*; *a Furnace*.
Ternewen. See Tenewen.
Ternos, *the Day following*.
Terri-andzheth, *dawn*, or *break of*
Day.
Terry, *to break*; Torras, & Dor-
ras, *broke*.
Tés, *heat*. Cott. R. id.
Tefcaoua, *to Glean*. Ar.
Tefky, *to teach*.
Tempell, *a Temple*; pl. Templys.
Tethan, *an Udder*; *also a little Teat*.
Tetholl, *Day*; *all Day*; pubte-
tholl, *every Day*.
Teu, *fat*; *thick*; Ar. Teo, id.
Teua, *home*; môz teua, *to go home*.
it. *at last*; quaf. *a Deweth*.
Teva, *to grow*; *increase*.
Teual, *dark*; *brown*; pl. Tulgu.
Tevás, *merciful*.
Teuder, *thickness*; Ar. Tevahat, id.
Teuel, *to be silent*.
Tevenes, *sent*; Damenys, id.
Teuth, *a Nation*: Ir. Tuath, id.
Teuzi, *to melt*. Ar.
Tewlas, *Cast*; *decreed*; *designed*;
Dewlys, id.
Tewlel, (Tyulel, id.) *to cast*.
Teyrn, *a Prince*. R.
Teyz, *thatch*; Chy Teyz, *a thatch'd*
House. Ar. Toen und. Toer,
a Thatcher.
Tez, (Tiz, id. pl. f. *a Den*;) *Men*.
Tezan, *a Cake*.

T H

Tha, *thy*; Da, id. Thý, The,
Dhy, id.
Thadder, *Goodness*.
Thagan, *to us*; thagan sawya, *to*
save us.
Thál, (for Tal) *a Forehead*; rum
thal, *by my Forehead*.
Tharnou, *Pieces*; Ol the tharnou,
all to pieces.
Thás, (Táz, Tád, id.) *a Father*.
Thát, *I shall*, or *do go*; *a Theth*.
Thavaz, *a Token*: Cabm-thavaz,
a Rainbow, i. e. *a crooked token*.
The, *to*; *from*; Thethe, *to them*.
The, (Athe, id.) *comes*; V. Thés,
do you come; Deez ind. f. *come*
thou.
Thecsyngh, *ye carried*; *a thegis*.
Thesregh, *Arms*.
Thegis, *to bear*, or *carry*; Thek, id.
Thegough, *bear ye*.
Thehes, *at length*. Ad.

T E

Thelle, *was*; *might*, or *could be*;
Delle, id.
Thelhar, (Thellurgh, id.) *back*;
warthellurgh, *backward*.
Then, *this*.
Thens, *they were*.
Theravas. See Derevas.
Therevel, *to raise*; *repair*; *rebuild*.
Thermaz, *dearly*; *beloved*.
These, *were*; These sethek, *were*
set down.
Theskerny, *to grin*.
Thesky, (Disky, Tisky, id.) see
Tesky.
Thesympys, *immediately*.
Theth, *went*; Theves, *they went*;
Thethons, id. *came*; *a Toz vel*
Doz, *to come*, or *go*.
Thethoras, *to rise*; Ef a thetho-
ras, *he rose*.
Thethoryans, *the Resurrection*.
Theveth, *a Curse*.
Theugh, *you*: *to you*: Thewna,
they; *themselves*.
Thevyth, *take Care*; qua a The-
veth, *a Curse*.
Thew, *a side*; pl. Thewen: it.
is; y thew, *it is*.
Thew, *Dew*; *two*.
Theweth, *End*; *Death*; Deweth.
Thewhans, (Tewans, id.) *fast*;
per thewhans, *very fast*: i. e.
secure.
Thewleff, *Hands*; viz. *two Hands*.
Thewlyn, *Knees*: Dowlyn, id.
Thewlys, *Pains*: it. *Choice*.
Thillas, *Cloaths*; Dillas, id.
This, *a Servant*; Ou this, *my*
Servant; qua. Tez, or Tiz. it.
at all.
Thiftiplies, *Disciples*.
Thiftrewy, *to destroy*.
Tho, *him*; it. (pro Dho) *to*: as,
Thotho, *to him*: *war tho*, *on*
him.
Tho, *am*: V. as, Tho ve, *I am*.
Thoke, *carried*; *taken*; *a The-*
gis, or *Thek*.
Tholle, *deceived*; *to deceive*.
Thom, *I am*; Thom kimerez, *I*
am taken.
Thons, *they*; often suffix'd in the
End of Verbs, *to shew the third*
Person Plural; it. *they come*.
Thorians, *the East*; viz. *Sun's*
Rise: Thuyran, id.
Thort, *from*.
Thoutyth, *carest*: Ny thowtyth
Du, *carest thou not for God*?
Thragta, (Thrayta, T. T. id.) *to*
betray.
Thraytor, (Traytoar, id.) *a Trai-*
tor. Pl. Thraytorou.
Thrig, *the Tide of Sea*.
Throppys, *dropped*.
Thugfions, *they thought*.
Thum, *my*; *to my*; Thum Lava-
rou, *my Words*.
Thuthy, *to her*, or *him*.
Thy, *to his*; Thys, *to thee*; *to her*.
Thyasseth, *steadfast*: *settled*.
Thyatye, *to dispose*.

Thyfar,

TH

Thyfar, *a Bargain*.
 Thyghou, *Right*: Lefte thyghou,
the Right-hand.
 Thyguethys, *shaved*; Tryfyvethas.
 id.
 Thym, *to us*; Thymmo, *to*, or
for me.
 Thynny, *we*; *us*.
 Thytyas, *provided*. Pa.
 Thyvas, *should*.
 Thyveth, *dismal*.

T I

Ti, *a House*: pl. Ties. Ar. id.
 Ir. Teagh, id.
 Tiwarnhal, *a House upon the Moor*.
 scil. Ti war an hâl. N. B. four
 Words put together, to make a
 Name expressive of the situation.
 Tiah, *to swear*; ind. Toan, or
 Tyan, *an Oath*; Ar. Touet,
to swear.
 Tiak, *a Farmer*; *Householder*;
Master of a Family. Ar. Tiek, id.
 Tidi, *a Dug*; *a Breast*.
 Tigan, *a large Sack*; *a Wallet*.
 Tign, *scurf*. Ar.
 Tikkideu, *a Butterfly*; Gloindiu, id.
 Tim, *Thyme*.
 Timat, *swift*. Ar.
 Tin, (Dyn, id. & Tyn) *sharp*;
terrible; *severe*. Dunc. Gr.
 Tinel, *a Tent*. Ar.
 Tir, (Tyr, id.) *Land*; pl. Tiriou,
 & Terros.
 Tir-devrak, *a Moor, or Marsh*.
 Tisky, *teaching*; *learning*; Disky,
 & Thesky, id.
 Tist, *a Witness*. Cott.
 Tithe, *thou also*.
 Tithia, *to hiss*.
 Tivia, *to grow*. See Teva.
 Tiwulgou. Cott. *Darkness*.
 Tiz, *Men*; Tuz, Duz, Tez, id.
a People.
 Tizout, *to reach*; *attain to*. Ar.
 Tiz-Rûm, *Romans*; *Men of Rome*.

T O

To, *than*; T. T. Qu. it. *a Roof*.
 Cott.
 Toan, *an Oath*.
 Toas, *Paste*; Ar. Toasez, *a knead-*
ing Trough; ind. f. Tô toas, i.e.
shake the wet Tin to and fro to
cleanse it of the Earth.
 Toc, *a Hat*; *a Cap*; *a Bonnet*. Ar.
 Todn, *Lay Ground*; *Land on a*
Down.
 Toim, *hot*; Tom, id.
 Tokko, *he may bring*; mai Tok-
 ko, *that he may bring*; f. a Degy.
 Tollgarrik, *the holed Rock*.
 Toll, *a hole*; Tell, id. Tolven, *a*
holed Stone; Toll y gwint, *a*
vent hole.
 Tollkarn, *the holed heaps of Racks*.
 Tollek, *hollow*.
 Tollkorn, *a Trumpet*.
 Tollur, *a Man that inspects and*
superintends Tin-bounds: so call'd
 f. because Bounds are terminat-
 ed by Holes cut in the Earth
 which must be renew'd, and

T O

visited once in a Year, or be-
 cause he receives the Tolls, or
 Dues of the Lord of the Soil.
 Tolva, *a Custom House*.
 Tombder, *heat*; pl. Tummafou,
 Tom, id.
 Tomals, *Quantity*; *great heaps of*
any thing.
 Ton, (Tûn, id.) *to bear*; Porto, L.
 it. *a Billow*; *a great Wave*.
 Tonek, *a Flock, or Herd*.
 Tonen, *the rind, or paring, of*
Fruit, or Plant. Ar.
 Tonnell, *a Tub*; *any great Vessel*.
 Cott. Tonwel, *a Barrel*.
 Tons, *they come*.
 Tor, *a Tower, or high Place*; as,
 Helmantor, Rôu-tor; Tor-
 crobm; it. *the Belly*; (Ar. Tur,
 id.) pl. Torr.
 Torandorn, *the Palm of the Hand*.
 Torch, *a Hog*; Towrch. Ar. Ir.
 Torc, *a Boar*; f. *a wild Boar*;
 a Tor.
 Torchat, *a Bundle*. Ar. Torch-
 Bleo, *a Lock of Hair*.
 Torgocc, *Ar. a Dwarf*.
 Torh, *a Loaf*; Torth, id. Torz, Ar.
 Torkhan, *a Fire*.
 Torlan, *Bank of a River*.
 Tornad, *a Breach*.
 Torneuan, *the Shore*.
 Tôs, *to come*; Me tôz, *I come*;
 Dôz, id.
 Tofoanna, *to provoke, or vex*.
 Toft, *near*. Ar.
 Touçec, Ar. *a Toad*.
 Toula, *to cast*; *to pour*; Toula e-
 meas, *pour out*.
 Tourni, *noise*. Ar.
 Touzier, *a Table-cloth*. Ar.
 Towan, *an Otter*.
 Towl, *some*; away. Qu. *a fall*.
 Towne, *deep*; Maga towne, *very*
deep.
 Towyll, (Dowyll, id.) *a Tool*; *a*
working Instrument.
 Towyn, (Tuyn, id.) *a turf Down*.
 ind. Portowyn, & Towyns,
Hillocks of Turf. W. in Dav.
 Gleba; Cefpes. L.

T R

Traeth, (Traetus, viz. Mariti-
 mus) *a Sea-shore*.
 Trafferth, *a Bustle*; *a Noise*.
 Trahezi-mean, *Stone-cutters*.
 Traillia, *to Turn*; Traillia an Ber,
to turn the Spit; Treyl. id.
 Traoue, *a Valley*. Ar. Traoun.
 Low, id.
 Travethak, *Lamentable*.
 Traûst, *a Beam*.
 Tre (id. snat. ac L. Trans)
 as, Tremenez, *to Traverse*;
 Transgress.
 Tre, *That*; as, Trevedna Dama
 r'hei, *that my Mother will give*.
 Tre, *a Town*; Trev. id.
 Treage, *the Muscle-fish*.
 Trebe, *Untill*.
 Trebez, *a Tribet*. Ar.

T R

Trech, Cott. *Fruit*. Qu.
 Trechi, *to surpass*. Ar.
 Tredhek, *Thirteen*.
 Tredna, *Thunder*; Trenna, id.
 Tredzha, *the Third*.
 Tref, *Lands annex'd to a house*. R.
 Treffia, *spitting*, Pa. *to spit on*;
 und. Trifiaz.
 Trefraint, *a Borough or Corpora-*
tion, qua. Trefranc. *a free Bo-*
rough.
 Tregc, *to Dwell*; Tregis, &
 Dregas, pa.
 Tregva, *a Dwelling*.
 Trehar, *a Taylor*; *a Cutter out*.
 Trehe, (Try, Trybo, id.) *as far*
as; *untill*.
 Trehi, *to cut*; Chop; ind. f. Tro-
 her, *a Coulter*; Trehys, *Cutt*;
 Trefheys, *to Cutt*.
 Trei, *three*.
 Trein, *the Nose*, Cott.
 Treiz, Ar. *a Passage, a Strait in*
the Sea; (und. Treiza, *to pass*)
 It. *a Town of Corn*.
 Trekh, *the Trunk of a Tree*;
 Treugen, id. Ar.
 Trem (or Threm, W.) *the Sight*.
 Tremengue, *a Ladder*. Ar.
 Tremen, *a Passage*; Tremen-
 van. id. Ar.
 Tremôr, *Foreign*; *beyond Sea*.
 Trene, *sharp-tasted*.
 Trenk, *a Sower*.
 Trendzha, *the day after tomorrow*.
 Trens, *among them*; *beyond them*.
 Trenydzha, *to fly to and again*; *to*
fly over; *or across*.
 Tres, *moreover*; Yn tres, *in the*
midst.
 Très, *trouble*.
 Tressie, *three*.
 Trethe, *among them*.
 Trethon, *betwixt us*; Trethynz,
betwixt them.
 Tretury, *Treachery*.
 Trev, *a Village*; W. *a Tribe*, R.
 Pl. Trevou.
 Trevedic, *a Countryman*; Cott. *a*
Cottager.
 Trevedig-doer, *a Sojourner*.
 Treus, *Cross*; Treusou, *a Thres-*
hold. Ar.
 Treust, *Powder*; *Dust*.
 Treut, *Lean*; Ar. Qu. See Teu.
 Trevith, *Nothing*.
 Trew. See Trev. Tre. id.
 Trewe, *spitted on*. See Treffia,
 Treefa's, & Drewys, id.
 Trewey, *feeble*; *sorrowfully*, it.
 Fit.
 Treys, pl. of Troys; *the foot*.
 Troat, id.
 Trez, Ar. *Sand*; Trezou, *Linnen*
cloths; it. *Betwixt yours*.
 Tribedh, *a Brandiron or Trevet*;
 rēwuc, gr. It. *a Gallows*.
 Tridal, *to start*. Ar.
 Trifiaz, *Spittle*.
 Trig, *a Flowing*; un. f. Trig. &
 Trighire, *Cornwall*; it. *an In-*
habitant.
 Trighia,

T R

Trighia, *to inhabit*.
 Trikin, *a Tucker*; und. Tryk-
 kar, id.
 Trincha, *to flatter*. Ar.
 Trist, *Sad*. Cott. Tristys & Trif-
 tans, *Sorrow*.
 Triundhek, *Adel, Gentle*.
 Triuath, *Pity*. See Truez.
 Tro, *a Turn*; Pl. Troiou.
 Troheaul, *a Turn-Sol, or Sun-
 Turn*, such as the Druids made,
 and the Inhabitants of the Wes-
 tern Isles still make in Saluta-
 tions, and Worship.
 Tro, *That; As; How*; (Try, id.)
 Tro, *so that*; Tra, Try, id.
 Troaz. See Trôa. It. *Urine*;
 und. Troaza, *to make Water*.
 Trodzhan, *a Starling*.
 Trocha (Troha, & Trogha, &
 Traha, id.) *Towards*.
 Troet, *a Turtle*.
 Troher, *the Plow's Coulter*.
 Troidella, *to compass*. Ar.
 Troill, *a Turning Reel*. Ar. *a Term*
in Hunting.
 Tronfal, *to Trust, tuck up*. Ar.
 Trôa, *Neise; a Bounce; a Din*.
 Troffer, *a Beam*. Cott.
 Troffol, *a Bar or Bolt*.
 Trot, *Miserable*. Cott. Troth,
 id. *Poor*.
 Trouvaz, *Found*; V. G. *Travour*.
 Trui, *Through*.
 Tru, Tru, *Sad! Sad! Ogh tru,*
tru, O Sad! O Sad!
 Trud, *a Fraud*.
 Truez, *Compassion*; Truath, id.
 Trugarez, *Merry*; qua, *Pity and*
Love; und. Trucarraue, *Mer-*
ciful.
 Truillou, *Rags*; Truilek, *Ragged*.
 Ar.
 Truit, *the Foot*. Cott.
 Trulerch, *a Path*; *a Foot-Path*.
 Trull, *a Buttery*.
 Truz, *a Foot*; Truzu an daraz,
a threshold; It. *a Loufe*; Pl.
 Treiz.
 Truz-blat, *Splay-footed*.
 Truz-ebal, *the Colt's Foot, Tuff-*
lago. L.
 Trwydon, *Swimming*, und. R.
 Triton.
 Trÿ, *Whist*.
 Tryan, *Clay, or Clob*; as Chyttry-
 an, *a House of Clob, or Clay*
Walls.
 Trychans, *Three Hundred*.
 Tryvgans, *Sixty*; Tryngens, id.
 Trylya. See Traillia.
 Tryn, *to feed*; or *look after*. R.
 Tryla, *the Third*.
 Trysfor, *a Bank, or Publick Stock*.

T S

Tshappal, *a Chapel*.
 Tshappen, *a Capon*.
 Tshattal, *all manner of Cattle*.
 Tshank, *a Yack-daw*.
 Tshet, *a Hawk*; Tshet here, *a*
Brubel; Chi, id.

T S

Tshikuk, *a Swallow*.
 Tshimbla, *a Chimney*.
 Tshomber, *a Bed-room, a Cham-*
ber.
 Tshoun-ler, *a Candlestick*.
 Tshofar, *a Chafinâish*.
 Tshekker-eithin, *a Titmouse*.

T U

Tu, *Side*; Pub tu, *on every Side*;
 Ar. *a Coast*.
 Tuban, *a Bank*; Dam. *Dike*, ind.
 Tubans, f. i. e. *great Clods of*
Earth.
 Tubby, *Thomas*.
 Tubm, *Warm*; Tubma, *to Heat*.
 Tui, (Tyi id.) *fuorn*; E rig tyi
 dho vi, *He swore unto me*.
 Tul, (Toll id.) *a Hole*.
 Tulgu (Tuyldar, Tewolgou, id.)
Darkness. See Teual.
 Tulla, *to bore through*; or *Hole*;
 und. f.
 Tulle, *Deceit*; and Tullor, *De-*
ciful.
 Tummassou, *Heats*.
 Tunder, *Heat*. Cott.
 Tur, Cott. *a Tower*.
 Turen, (Cott.) *a Turtle*; Turan,
 id. Ar. Turzunell.
 Turques, *a Pair of Pincers*.
 Twrgwelied, *a Beacon*, Huyt bren
 W. id.
 Turiat, Ar. *to dig the Earth, as*
Moles.
 Turnupan, *a Turnip*. Pl. Tyr-
 nÿppyz.
 Turumel, *a Molehill*.
 Tûs, *Men*; Dûs id.
 Tutton, *a Chair or Seat*, und. f.
 Tutts, or *Hassacks*.
 Twyllo, *to Beguile, or Deceive*.
 See Tulla.
 Tuyn, *a Hillock*.

T Y

Ty, *Thou*; Te, id.
 Tybakko, *Tobacco*.
 Tybyans, *Thought, Imagination*.
 Tyd, (Tydhyn, W.) *Land*. C. id.
 from Tydhyn to Tydhyn, i. e.
 from *Parish to Parish*.
 Tyffonz, *they come*; may tyffonz
 that they come.
 Tyha, *towards*; as Tyha n Tem-
 ple, *towards the Church*; War
 tyha Tre, *towards home*.
 Tyle, *Mud*; *Slime*.
 Tyller, *a Place*. Pl. Tellyryou.
 Tymarrhar, *a Wagon*; *a Suiter*.
 Tymarrhurian, *Sweethearts*.
 Tymhestlog, *Tempestuous, Boif-*
trous.
 Tyn, *a Passage over a River, or*
Arm of the Sea; also *a Hill*.
 Tyner, *Tender*.
 Tytio, *to bear witness*.
 Tythar, *a Place*; Ry tythar byn-
 nag, *What Place forever*. See
 Tyller.
 Tythy, *from thence*.
 Tuyldar, *Darkness*.

V A

N. B. No Cornish Word be-
 gins primarily with a V, but ei-
 ther with B, F, P, or M, all which
 in composition will change into a
 V, as Bara, *Bread*; Maur, *Great*;
 in composition, say, Vara, Vaur, &c.

VEEN, *vain*. Ar.
 Vab, see Mab.
 Vac, *impaired*. Ar.
 Vadna, *will*; See Vedna.
 Val, *a Pest, or Plague*.
 Vam. See Mam.
 Vanaff, *I will*; ny vanaff, *I will*
not.
 Vanah, *a Fellow*; *a Paramour*;
 qua. for Manah.
 Uar, (for uarth) *in, or upon*; as,
 uar an diuadh, *in the End*.
 Uarler, *after*; (uarlyrch, id.) some-
 times divided by a Pronoun,
 as, uar-i-ler, *after him*; uar-
 dhalyrk, *after*.
 Uarnach, (Uarno, id.) *on you*;
 Uarnaz, id.
 Uarnan, *upon us*.
 Uarnodho, *of, or concerning him*;
 anodho, id.
 Uarnydzhanz, *over, or upon them*;
 Uarnedhe, id.
 Uarrah, *highest*; Summus. L.
 Varth, *Wonder*. See Marth, id.
 Varuo. See Maruo.
 Uaruolez, *below*.
 Uary, *License: Liberty: Play*.
 Vaa, *good; enough*; see Mat, or Maz.
 Vafe, see Fas, id.
 Vaulz, *a Reaping Hook*; Falx. L.
 Uauflow, *Cliffs*; qua. pl. ab Au-
 les, (vel Owel; vel Owels) *a*
Cliff; where the U seems to be
 prefix'd as it were for sound-fake.
 Vaw, *a Boy*. See Maw.
 Vay, *a Kiss*. See Baye.

U C

Uchel, *high*. See Ughel.

U D

Udzhe, *afterwards*; Udzhe hen-
 na, or Udzhehedda, id.
 Udzheon, *a Bullock*; Udgian, &
 Odion, id.

U E

Ve, *I; me*.
 Veam, *should I- V*.
 Veau, (for Bëan, or Bychan) *little*.
 Uedha, *a Widow*.
 Vedn, *will*; V. Na vedn finzhy,
will not hold.
 Vehegar, *a Bondman*.
 Vel, *like*; as *it were; than; far*.
 Velen, *vilely*; mar velen, *so vilely*.
 Velha, *longer: farther off than*.
 Velhuez; see Melhuez. Eu idydh,
 (f. Eu idyn) id.
 Ueli, *see*; Ti a ueli, *thou wilt see*;
 vid. Guelaz.
 Uellyn, *yellow*: see Mellyn.
 Ven, *that were; it ready*.
 Vendaha, *will; would; did; could*.
 Venadh, *a Mountain*.
 Venefire, *never*.
 Vennyn, *would; could*.
 Venons,

V E

Venons, *spilt; came; come.* V.
 Venfy, *to chastise; destroy; vindicate.*
 Venyn, *Women:* pl. a Benen.
 Veôr, *great:* as, Treveor, *the great Town:* qua. pro Vaôr.
 Veras, *looked: admired:* Viraz for Miraz, id.
 Vernans. See Mernans.
 Verth, *Strength;* Nerth, id.
 Verwy, *to dye:* Merwye, id.
 Vês, *out;* Vês guris, *put out:* Mes, id.
 Vestl, *Gall.* Ar.
 Vêstry, *Mastery: Strength: Victory:* a Mestter.
 Vet, *stay:* Me avet, *I will stay.* it. from: as, Golou vet an Tuyldar, *Light from the Darkness.*
 Veth, *shall be;* as, Vethaff, *I shall be.* it. *sorrow.* it. *a time, or turn,* as, Dyweth, *twice:* Bisgueth, *never:* it. pro Bedh, *a House,* or *Grave.* it. any.
 Vethough, *take ye Care.* V.
 Vetye, *to meet:* qua. a Metye.
 Veughe, *Lives;* V. a Beu.
 Vewns, *a Dream.*
 Veyll, *extreamly.*
 Veyn, *a Stone;* Stones: for Meyn.
 Vez, *lost; washed; outward;* as, Gweal an Vez, *the outward Field.*

U F

Ufern, *the Ankle-Bone.* Ar.

U G

Uge (Auch T.T.) *over, from above.*
 Ughel, *high; loud:* (Ughan, et Aughan, f. Ir. id.) *supream.*
 Ughelder, *height.*
 Ughelles, *extolled; praised; halloved.*

U H

Uhal, *bard; difficult;* Hual, id. it. pro Ughel.

V I

Ui, *an Egg:* Oi, id. Ar.
 Vi, *I; of me; to me.*
 Via, *bad:* na via, *bad it not been.*
 Uibren, *a Cloud.*
 Vichan, *little:* as, Vean: bechan, &c.
 Vidn, *Sorrow.*
 Vilekur, *a Parasite.*
 Vindrau, (*Torpor, L.*) *a Numbness:* *stupidity: insensibility.* It. Digtus. L.
 Vinny, *thou wilt.*
 Viraz, *to behold.*
 Viskuethek *everlasting.* See Bisgueth.
 Vilnans, *Lances: small long Fishes taken out of the Sands.*
 Vith, *any:* Vyth, *none.*
 Viz, *a Month:* Miz, id.

U L

Ula, *an Owl:* Ind. f. Tre-ula.
 Ulair, *a Mantle.*
 Ulamy, *to accuse:* a Blamy.
 Ulano, *Diskien.* Cott. a Quaternion.
 Ulaz, *a Country:* Ulaz ma, *this Country.* Wlas, id. Wlad, W. id.
 Ullia, *to Howl: to make a Noise.*
 Ulos, *Sight.* Welas, id.

U M

Umdowla, *Wrestling.* Ymdoula, id.

U N

Un, *A:* as, Un pols, *a while.*
 Unicorn, *an Unicorn.*
 Undamli, *a Client; Clientulus.* L. Dencoscor, id. Cott.
 Ungarme, *a Lamentation.*
 Ungle, *a Colewort:* ind. f. Tre-ungle.
 Unfa, *to have;* Unfa moy joy, *to have more joy.*
 Unseogyon, *unwise;* Miscoyôn, id.
 Untye, *to anoint; Ointment; Anointed.*
 Unver, *a Bargain.*

U O

Voel, *a bleak Hill; a Cliff;* pl. uaffow. See Moel, & Owel, id.
 Vold, *couragious; bold.*
 Volder, *leave: pardon:* Dry volder, *by leave.*
 Uole, *to weep.*
 Voleythy, *to curse.*
 Uolhya, *to wash;* for golhya.
 Uolou, (*for golou*) *Lights.*
 Vols, *a Vault:* Volla, *to vault,* or *bow.*

Vôn, *furthermost; hindmost;* as, y vôn ynys, *the furthermost Island;* vôn Lâz, *the Land's-end.*
 Vones, *Money;* Vone, id.
 Vons, *they be;* Vonas, *he should be.*
 Uor, Ur, Uyr, Pa. of the irregular Verb. Guodhaz, or, Kodhav, *to know;* as, Evaur, (or, uyr) *he knoweth.*

Voreth, *sorrow.*
 Vorn, *an Oven.* See Forn.
 Uorth, *from; by; in: to: unto.*
 Uorto, *to, or unto him.*
 Vôs, (*for Fôs*) *a Ditch, or Fence;* as, Penvôs, *head of the Trench;* Marhaz an Vôs, *the Market on the Foss.*
 Vos, *to be:* Vo, *it was: was:* Vofe, *to be.*

Vofogyon, *the Poor:* Bosogyon, id.
 Voth, *the Will.*
 Uouiz, *a Hook:* Voulz, id.
 Vounder, *a Lane:* Vounder Vôr, *the Lane-way.*

Uour, *a Husband:* (f. pro Gur) Dha uour, *thy Husband.*

Voufy, *were; they were.*

Vownas, *was.*

Voxcufy, *buffeted.*

Uoze, *after.*

U P

Uppa, *here: for Omma.*

U R

Ur, *a Man;* Ar. Ir. Fear, id. L. Vir.

Ur, *an Hour.*

Vrac, *Malt.*

Vrafter, *Pride.*

Urellon, *We shall do.*

Vrês, *Judgment, Sentence.* Brês, id.

Ureth, *stay.*

Vrinkak, *French Tongue.*

U R

Urma, *Now; at this Hour;* yn urma, id.

Urna, *that Time; that Hour;* yn urna, id.

Urria, *to Honour.*

Vry, *Account; Price; Esteem.*

Uryffo, *I shall do.*

Urylli, *Thou shalt do;* Uryffys, id.

Urylliff, (*Urello, id.*) *He shall do.*

Urellon, *We shall do.*

Urz, *Borders.* Ar.

U S

Ufair, *a Veil.* Cott.

Ufion, *Chaff; Straw.*

Ufye, *Used.*

U T

Uter, *Dreadfull.*

Utetha, *to sow;* Sero, L.

Uther, *a Club.*

Uun, *a Downs;* as Chiuun, *a House on a Downs;* for Guun.

U Y

Vy, *Y; Me; Us.*

Uy, or Guy, *a Termination of names, usually signifying Water, as Dourduy, W.—and C. id. as Treth-uy, & Trevaiguy (al. Trewery) i. e. The Town above, or upon the Water, or River.*

Vya, *It were;* Vye, *should be.*

Vygyans, *Sustenance.*

Vyin, *Stone;* (Meyn, id.) Fôs a vyen; *A Stone Wall.*

Vyl, *See;* Ti a vyl, *Thou wilt see.*

Vylen, *Villainously.*

Vyllyk (*Yvyllyk, id.*) *They shall lament.*

Vynaff, *I will.*

Vynna, *would;* Vynnas, *will;* Ti a vin, *thou wilt.*

Vynse, *would;* Vyse, id.

Uynyn, *One;* Kynifer uynyn, *Every one.*

Vyo, *Might be.*

Vyru, *dead;* (Ef a ven vyru. *He will dye*) Verou, id.—for Merow.

Uyfk, *a Flail; Flagellum,* L. und. vulg. *to give one a wyfk, i. e. a throw or cast.*

Vyth, *none;* Byth, id.

Vyttyn, *Morning;* (Metin. id.) Kyns vyttyn, *Before Day.*

U Z

Uz, *Age.*

Uzell, *Soot;* Ar. Uzill, id.

W A

For the letter W. Lhuyd uses generally U with a pick under it, and the Cott. MS. the Saxon W. See Gu, U, F, Hu, and Ou.

W was not introduc'd into the British Alphabet till A. D. 1200.

Wan, *Weak;* mar wan, *so weak.*
 Wane, *to pierce;* y wane the gol-
 lon; *to pierce him to the Heart.*

War,

W A

War, Upon.
 Warbarth, altogether; on every Side.
 Warfe, Did: Put: Dell warfe, they so put.
 Waryagh, After that: Warler, id.
 Warol, Merchandise. Cott.
 Warnough, On ye.
 War-rag, forward.
 Wartha, upon, on high; yn nef wartha, In Heaven above.
 Warthellurgh, backwards.
 Warwoles, below.
 Wary, Liberty, Play: The-wary, Out.
 Warybyn, against: Near: Over-against him: Warben, id.
 Wathyll, to make: Wuthell, id.
 Waz, a Fellow: Waz teble, a wicked Fellow. See Guaz.

W E

Weath, below, behind: awheath, id.
 Wecor, Courage: Wecor gwan, weak Courage: faint Heart.
 Wefra, for ever.
 Welen, a Rod. See Guelen.
 Weles, Seats, or Dwellings. R.
 Well, Have: a Well, bad: Wull, id.
 Wellas. See Guelas.
 Welth, a Work: Whel, id.
 Weres, Help: Rag ym weres, for his Help.
 Werthys, sold: Guerthy, id.
 Weth, is: also a time: a turn: often annex'd to Nouns of Number, as Deweth, twice: Milweth, a thousand times.
 Wethan. See Guethan.
 Wethough, ye felt.
 Wethyl, to do.
 Wetras, stooped.

W H

Whad, Six.
 Whans, Desire: Lust: Coveting.
 Whare, anin: but: Yn whare, in account.
 Whath, yet.
 Wheses, the Sixth: Wheses dydth, the sixth Day.
 Whegoll, dear: Vam whegoll; dear Mother.
 Wheh, Six.
 Whek, sweet; dear.
 Whekter, sweetness.
 Whelough, seek ye.
 Wherthen, to laugh.
 Whese, sweet: Whes, id.
 Whethe, to blow: Whethe the Gorn, to blow the Horn.
 Whiggian, Pillar; a Seed.
 Whole, wept.
 Whurts, Elderberries.
 Why, you; ye.
 Whyrryth, they shall see: a Merow, or Miraz.
 Whyth, to breath: blow: Whethe, id.

W U

Wibanor, a Slipper. Cott.
 Widnak, whitish.
 Willen, Fringe; f. Pillen.
 Win, Wine; Guin, id. Cott.
 Winaz, Nails of the Fingers.
 Wingly, Qu. f. saint: sick.
 Wiskis, Cloathed. See Guiskis.
 Withell, a Lion: Withellonack, id.
 Wlano-disclien, Quaternio. L. Cott.

W O

Woky, Churlish. See Goky.
 Wolas, could.
 Wole, to weep.
 Wolhas, washed; Walthas, id.
 Wollos, below; Wolaz, id.
 Wolfowas, to bear; Golfowans, let him bear.
 Won, were ye; Ny won, they were not; it. to know.
 Wonys, to Fashion; it. to Till, or Sow.
 Woolac, Respect; Woolac da, good Respect. See Guelas.
 Wor, to; Wos, id.
 Woras, put; Gora, id.
 Wornyas, gave Notice; warned.
 Woromynys, sent. Pa.
 Worrians, I can.
 Worthenys, Miseries.
 Wort, them.
 Worthe, of; from; over; while; Dywort, from.
 Warthebys, answered.
 Worthosow, Thighs; Legs.
 Worthye, to Worship.
 Worthyans, Glory.
 Wortos; to stop; to stay.
 Worthy, your Husband; Gwyrth, id.
 Wos, Cold; it. since; seeing that.
 Wos, to be; A wos, that he be.
 Woteveth, at last.
 Wothaff, I knew.
 Woth, could.
 Wottenfe, them; a wottenfe, to them.
 Wovente, concerning.
 Wour, (Worc, id.) know; (f. Won) can; Dell wour, as I can.
 Wovynny, asked.
 Wow, grumbling: Heb wow, without grumbling: qua. a Now.

W R

Wre, Wra, did; caused: Wrasys, didst come.
 Wrath, a Giant: ind. Wrath's Hole, in St. Agnes.
 Wressens, they made; Wryffens, id.
 Wrense, was.
 Wrowethe, to lie along.
 Wryk, did; (for rig; as) Me re wryk skrise, I did write.

W U

Wuthell, to do; make; frame.

W Y

Wyber, a Serpent. R.

W Y

Wyn, blessed; white; Wyan, id.
 Wynnough, will ye; ye will.
 Wyr, true; see Gwyr.
 Wys, becomes; Awys thy, it becomes thee.
 Wyskens, struck; Gwyskys, id.
 Wyth, a large Field.

W Z

Wz. See Uz.

Y A

Y, He: his: him: that: she: a; the; as, y mawna, that Boy.
 Y, to: as, y fedha, to sit.
 Yau, a Yake; Yeu, id. ib. Ar.
 Yakh, healthy; well: Yechet, Health. Ar. id.
 Yâr, a Hen. Pl. Yêr.
 Yaz, Health.

Y B

Ybba, here; Ubba, Obba, Hubba, id.

Y D

Yd, Corn. Iz. id.
 Ydd, a Plural Termination of British Words, as, Nentydd, Fountains: Coedydd, Woods.
 Ydnek, Eleven.
 Ydnhakvas, the Eleventh.
 Ydhyn, a Bird.
 Ydhoz, thou art.
 Ydnungk, a young Bird; Ebol, id.
 Ydn, one; Ydnger, one Word.
 Ydzhi, he is.
 Ydzhiz, I am.

Y E

Yea, so; yes; L. ita, imo.
 Yeghys, called.
 Yeigen, a Ferret: Yeugen, id.
 Yein, cold: Ice: Yên. Ar. id.
 Yeinder, stiffness: Rigor. L.
 Yenter tor, the Back. Cott. Halen, id.
 Yermis-priv, a Rat. ib.
 Yerits, a Boar: Pig: Verres. L.
 Yerues, a Ram.
 Yet, a Gate.
 Yeveren, Publick Matters.

Y F

Yffran, Hell: Yfarn, id.

Y G

Yg, a Hook.

Y K

Yk, also.

Y L

Ylast, scalding: Wylast, id.
 Yll, (Yl, id.) may, or can: yll gwelas, may see.
 Ylla, he could.
 Ylly, might.
 Ylly, Ointment: Len a ylly, full of Ointment.
 Ylwh, cried.

Yma,

Y M

Yma, *there is*.
Ymbithionen, *Paper*; L. Scheda.
Ymdoula, *to Wrestle*; qua. ab Emdal, *to strive*.
Ymdoulur, *a Wrestler*; a Champion.
Ymdwyn, *to behave*; well, or ill.
Ymeirio, *to brawl*, or *chide*.
Ymgachu, *to defile*; Concaco. L.
Ymladd. W. a *Battle*, or *Combat*.
Ymma, (omma, id.) *here*; suffix'd as Chymma, for Chy omma, *this House here*.
Ymonz, *they are*.
Ymyl, *a Border*.

Y N

Yn, *in*; *to*; *then*; yn meath, *then said*: It is also a sign of an Adverb; as, yntebel, *wickedly*.
Ynbarth, *within*; *inside*.
Yndan, *under*.
Ynikorn, *that hath but one Horn*.
Ynir, *Honorius*, L. Enir, Henir, id.
Ynmes, *out*: *in the middle*.
Ynn, *a Spear*; Celtic: Onn, id.
Ynne, *in*; *within*.
Ynno, *him*; Ynna, *he*.
Ynolwedi, *behind*.
Ynonn, *in us*.
Ynnos, *in thee*.
Ynnyas, *insistent*; *cry'd out*.
Ynta, *well*; Ynta a wothe, *well knew*.
Yntebel, *wickedly*.
Ynten, *together*; *upright*.
Yntre, *among*; Yntrethow, *among you*.
Yntyen, *entirely*.
Ynven, *earnestly*.
Ynweth, *also*.
Ynyough, *charge ye*; *cry out to*.
Ynz, *they are*; Monz, id.

Y O

Yoch, *a Pig*. Cott.
Youll, *desire*; *wish*.
Yonk, *young*.
Yontye, *to anoint*.
Yorkh, *a Rbe*. Cott. Caprea. L.

Y R

Yr, *are*; *her*; as, Yr goar, *her Husband*.
Yrat, *Ointment*.
Yrchys, *commanded*; as, Del yrchys ev, *as he commanded*; Yrges, id.

Y R

Yredy, *abundantly*; *readily*; *indeed*.
Yrhian, *the Brim of any thing*.
Yrvyz, *armed*; Pa. ab Arv.

Y S

Ys, *them*; *to them*; *than*; as, ys kys, *than before*.
Ysbrychu, *to besneer*.
Ysod, *a Shade*. Cott.
Yscren, *Bones*.
Yscubell, *a Besom*.
Ysely, *his Arms*.
Ysgal, *a Bason*.
Ysgubo, *to brush*.
Ysguydh, *a Shield*.
Ylgwydarf, *to brandish*.
Ylgo, *to bruise*.
Ylkrybl, *a labouring Beast*.
Ylkynne, *to ascend*; Yskunnes, *let him mount*.
Ylkye, *soon*.
Ymili, *Limbs*; *Members*.
Yllu, *to burn*. R.
Ystafell gwelu, *a Bride-chamber*.
Ystlym, *a Bat*, or *Dormouse*.
Ystunec, *a Bucket*; Kibal, id.
Ystyn, *to reach*; Ystyn thym, *reach to me*.
Yswil, *bashful*; Mül, id.
Yswilio, *to blush*.
Ysy, *he is*.

Y T

Yttrevis, *stirred up*.
Yth, *in thy*; Yth fersiv.

Y U

Yvabm, *the spleen*.
Yves, *so*; *as*; Ar.
Yuggye, *to judge*.
Yuh, *above*; Yuh an Môr, *above the Sea*.
Yuhal, *high*; *tall*.
Yurl, *a Count*; *Earl*; or *Consul*.
Yvuru, *To-morrow*.
Yuzia, *to be accusom'd*; Soleo. L.

Y W

Yw, *am*; *is*; *are*.
Yweges, *a Steer*; *an Ox*.

Y Z

Yz, *Corn*.
Yzouch, *ye are*.

Z A

ZABAN, *a Pine*; Avelzaban, *a Pine-apple*; Plankys zaban, *Fir-timber*, L.
Zadarn, *Saturn*: ind. f. Trezadarn, *Town of Saturn*.
Zah, *a Sack*; *dry*.
Zal, *Salt*.
Zalla, *to salt*.
Zans, *a Saint*.
Zanz, *a Bay*; ind. f. Penzanz: alias f. Pensans, *holy Head*, or *Promontory*.
Zar, *a Turkey*.
Zart, *an Urchin*, or *Hedge-hog*.
Zawn, *a Creek*.
Zaznak, *English*; Zouznak, id.
Zhaff, *a Cable Rope*.

Z E

Zeage, *Grains*; Lacka vel Zeage, *worse than Grains*.
Zeah, *dry*; Parc zeah, *dry Field*; Zeh, id. Zeth, *drought*.
Zehar, *drought*; Zehaz, id.
Zehez, *thanks*.
Zheibio, *to bewitch*, or *inchant*.
Zeithan, *a Week*; Seithan, id.
Zen, *for*; *to*; *ours*; as, Zen e-nevou, *to our Souls*.
Zeth, *an Arrow*; *a Pot*; Seth, id.
Zethar, *a Sea Mew*, or *Gull*.
Zeval, *to stand*; Seval, id.

Z I

Zian, *the Sea-side*.
Zighyr, *slow*; Zighirna kufga, *this lazy Fellow sleeps*; Zigur, *idle*.
Zillan, *Sailly Islands*.
Zilli, *an Eel*.
Zingy, *to hold*; *draw*; Synfy, id.
Ziu, *a large kind of Breme*; Pl. Zivion.

Z O

Zoha, *a Plow-share*.
Zhoi, *to bestow*.
Zona, *to charm*.
Zoul, *Stubble*.
Zoulz, *a Shilling*.
Zouz, *an English Man*.
Zouzn, *Saxons*.
Zouznak, *English*.

Z Y

Zylgueth, *a Sunday*.

ERRATA

N. signifies Notes: Other Errata are in the Text.

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50	N. o. morte	mortem	235	but must	could not but be
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63	N. d. 10.	11	256	Britains	Britans
64	N. n. xiv.	xiv.	265	Begeras	Begerus, &c.
64	ibid. affroit	offroit	265	Celts, add, a Cælo to	engrave unde Celtis
64	And	and	268	In Plat. XX. Fig.	VII. add, A.
66	N. t. German's	Germanis	292	N. h. F P	P F
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